RG BHĀSYAM

OF

ŚRĪMADĀNANDATĪRTHA BHAGAVADPĀDĀCĀRYA

VOLUME - I

(SRĪ MADHVĀCĀRYA'S COMMENTARY ON THE FIRST NINETEEN SŪKTAMS OF THE RG VEDA)

with Foreword by

Śāstranidhi, Dvaitavedāntarasāṇa, Madhvamunipriya

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DEDICATED TO
MY PARENTS,
WIFE AND CHILDREN
FOREWORD

To many it may seem odd that a professed Vedantin and founder of a system of Vedanta like Acharya Madhva should have troubled himself to write a commentary on the Rg Veda albeit of a part of it. This is because people have come to believe and been taught to believe after a fashion that a Vedantin should have nothing to do with the Vedas as it is concerned with Karmakanda or at best with the numerous gods (Devatākānda). This is a tragic fallacy. Acharya Madhva has no sympathy with the lofty indifference to the Vedas and its relegation to a lower status as Aparavidya, as compared with Upanishads. He has shown that the division of Vidyas into Parā and Aparā is not a vertical division of the corpus of texts but is based on one's way of ideological approach to the contents as referring primarily to the Supreme Being or to a plurality of gods and sacrifices offered through them to the One Supreme Being Indwelling in each one of them and intended primarily to be addressed by their names in the fullest primary conno-denotive sense of the words Indra, Agni, Varuna etc.

Rgāyā aparā vidyā yadā Viṣṇor na vakakāh
Tā eva paramā Vidyā yadā Viṣṇostu vakakāh

Here, if we substitute the word Para-Brahman for Viṣṇu it will make the point intended to be conveyed clear and free from misunderstanding. For the Acharya's use of the term "Viṣṇu" has no sectarian limitations. For, etymologically "Viṣṇu" pinpoints the highest metaphysical status of the Supreme Being, the all-pervasive being (Viś vyāptau) who is both immanent in the Cosmos and transcends it all (Viśvatah paraman). The Nāsadiya Sūkta of the Rg Veda describing the pre-creation stage of the Cosmos, during Mahāpralaya, after making it clear that the various gods were brought into active being much later: (Arvāg devā asya visarjanena) refers to the One Supreme Being reposing in the waters of the Deluge,
alone, breathing windless by its own powers. There was no life anywhere else: (Nāsad āśīn no sadasūt tadānīm). Any one can see that the etymology of the term “Nārāyana” applied to Viṣṇu (in Manuṣmṛti) helps to identify the Supreme Being of the Nāsadiya Sūkta with Viṣṇu. This equation is confirmed by the Chāṇ. Up (Sarvam khalvidam Brahma Tad Jalān iti śānta upāśīta). Here, the Supreme Being (Brahman) is given the secret name of “Jala-an” (one breathing in the waters). The other way of reading “Tajjalān” as a compound word as Tajjam tallam and tadanam would refer to the world as the object of meditation instead of Brahman and would also be against the logical and natural order of the three stages of janma, sthiti and laya of all created beings, by inverting the natural order and not giving the last place to laya instead of putting it before “sthiti” without any special reason, which shows it could not have been contemplated by the Upaniṣad. (See Taitt. Up. III. 1., V).

All Vedantins irrespective of their brand, accept the “Apauruṣeyatva” of the Veda. They are authorless, not man-made. Such a high place assigned to the Veda would be inconsistent if all that they have to offer is a multiplicity of gods without a Supreme Being. In fact, when proselytising alien religions entered the Indian soil this seems to have been seized by them as a vulnerable point of attack against Hinduism, and the Vedas. The credit goes to Acharya Madhva for removing this blot on Hindu philosophical thought as reflected in the Vedas by rediscovering and placing in the forefront the message of one Supreme Being of the Vedas the “Sarvanamavān” spelt out by the Rg Vedic Seers themselves centuries back-

*Indram Mitram Varuṇam Agnim āhur*

*Ekam Sat Viprā bahudha vadanti* (R.V. X.64 46)

*Yo devānāṁ nāmadha Eka eva* (R.V. X. 8 2.3)
The Acharya's forthright declaration is—*Ityeva sabdati nanyesam Sarvanāmatah*  As the Veda clearly says there is only one Supreme who is the real bearer of the names of all the various gods in the fullest primary conno-denotative sense of their respective names as Indra, Mitra, Varuṇa and so on without displacing or doing away with them They are subject to His control and have their jurisdiction over the cosmic life as allotted by Him This is confirmed by what even the Upanishads have to say *Bhusasmaa vatah pavate bhīsodeti Sūryah Bhusasmaa Agnisca Indraśca* (Taitt Up II 8)

These forgotten facts were brought to light by Acharya Madhva for the benefit of humanity as the essence of what a Universal Monotheism should be If this underlying truth of the message of the Veda is rightly understood, it would remove much of the misunderstanding anout the Hindu polytheism by present day Christianity and Islam which have come to live in the land of the Vedas, in peace

Madhva's *Rgvasava* embodies the outline of the governing principles and techniques of the semantics and morphology of the Vedic words capable of being adjusted to this dual or threefold interpretation of the Rks and Sūktas as (1) Para-Brahmapara, (2) secondarily referring to the respective Devatas (gods Indra, Mitra etc) in the conventional sense (Sāmānya mukhyavṛtti) and (3) the adhyātmic way referring to the workings of man's psycho-physical existence and functioning monitored by the active presence of the Lord within the microcosm These techniques or in a rūdhī, Mahāyoga, Mahārūdhī (*Vidvādrūdhī*) symbolography of *Rks* poetic conventions and so many nuances of Vedic Grammar preserved in many fading and forgotten source books like *Vyāsantarṇa*, Mahāvyākaraṇa Sūktas etc salvaged by him in the course of his assiduous collection of ancient Manuscripts from all over the country (*Vide Mbh T N II 3-6*)
From what has been said it would be clear that the Acharya’s Rg Bhasya is a tough and highly condensed technical work couched in condensed verses, not in flowing free prose. One can easily imagine the difficulty of understanding the ins and outs of such a tantalising work. The commentary of the Acharya’s illustrious Tikakara Sri Jayatirtha is indispensable in understanding the intricacies of such a work.

My esteemed friend Prof. Narasimhan, a Professor of Mathematics brings to bear a scientific temper on his translation and notes on this monumental work. He has also taken the help of other glosses on the Rg Bhāṣya such as of Chalāri. The highly abstruse nature of the contents of the Hymns poses a challenge to Savants of the East and the West. I have great pleasure in congratulating Prof. Narasimhan on his splendid contribution to the understanding of Acharya Madhva’s succinct Bhāṣya on the first forty Sūktas of the Rg Veda, written in good English. It is sure to attract wide interest among lovers of the Vedas, especially in the west.

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10th August 96

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PREFACE

The Hindu religion is based on the Vedas. All the schools of Vedanta agree that the gross elements Space, Air, Light, Water and Earth originated from the respective subtle elements Sound, Touch, Colour (Form), Taste and Odour. The earth manifests its inherent characteristic property odour through natural products like flowers, fruits, plants etc. There is yet no scientific device that can extract odour direct from the earth. Water is the main carrier of taste. Light reveals colour and form. Air conveys heat and cold the main sensations of touch. Odour, taste, colour, heat and cold are not the products of human beings. They are not made by God either. They are coeval with Him. They are always under His control. ‘That God by whose grace matter, action, time, innate disposition and the jivas are able to exist and function - they would cease to be, should He turn His face away from them’ (Bhāg 11. x. 12). Space is the subtlest of the five elements. Its inherent eternal characteristic sound is called the Vedas. It is said: ‘Seers had direct intuitive insight into dharma (V.N. I. 20). The Sages of Bhrātaravārsha were men of great piety and deep meditation. Pleased with their tapas God revealed the Vedas to them and thus the Vedas are revelations. The sages could not only hear the Vedas but also see the entities connoted and denoted by the Vedas. So they are called rṣis or seers. But latter generations lost this power to perceive the Vedas. Odour, taste, colour and touch exist till this day in their rudimentary state. So it may not be wrong to conjecture the existence of a rudimentary sound and that is the Veda, though at present we have no device to detect it. No one can find any chronological order in the set of odours, tastes, colours and touches. Likewise orthodox Hindus do not see any chronological order in the Vedas though westerners do so. In his Viṣṇu Tattva Vinirṇaya Śrī Madhva quotes the following from the Taittirīya and Pippala śrutis to establish that God-realisation
is possible only through the knowledge of the Vedas: ‘No one who does not know the Vedas understands this great all experiencing atman, understanding of whom is the way for liberation’. ‘Neither the senses nor inference lead to the knowing of this One. Only Vedas do so and hence they are called “Vedas”.

Śrī Madhva holds that the Vedas have a three-fold meaning viz., the adhidaivic, the adhibhoutic and adhyātmic. RB gives mostly the adhidaivic or mystic meaning by which a suktam or rk in praise of a particular deity is made to refer to the particular form of Visnu presiding over the act for which the deity is noted and over the deity also under the same name. This is done by resorting to ‘mahāyoga’ and ‘vidvadṛḍḍhi’ which are grounded on the doctrine of ‘sarvasabda samanvaya’ in Brahman. The ordinary explanation - adhibhoutic meaning - is often passed over as being quite obvious. The third adhyatmic meaning is here and there elaborated with great skill. Śrī Madhva is the only commentator on the Vedas who has explained the spiritual or adhyatmic meaning in such great detail. This interpretation is based on the concept of the presiding deities of the senses and the sense-organs, a concept which is not peculiar to Śrī Madhva as can be seen from the vārttikam of Śrī Suresvara on Śrī Śankara’s ‘Pañcīkaraṇam’ which gives a list of the presiding deities of the senses and the sense-organs, and acknowledges the three spheres, the sphere of the gods (adhidaivatam), the sphere pertaining to the body (adhyātmatam) and the sphere of the elements (adhibhutam), though in their system all these are illusions and unreal like the creations of a deceptive magician. But according to Śrī Madhva, a realist to the core and rightly too, one can attain salvation by leading a life which pleases these presiding deities and their indweller Śrī Viṣṇu who are all real. This is the main purpose of the Vedas, their external ritualistic application being only secondary. In the present day context when external
sacrifices have gone into oblivion, Vedic mantras can be meaningful only if they convey a spiritual sense. Thus Śrī Madhva’s spiritual approach has infused new life into vedic thought and has rendered the vedic mantras meaningful as long as humanity exists. Unfortunately his work covers only the first forty suktams of the Rg Veda. But it is no exaggeration to say that even this brief commentary is pregnant with so much meaning as to engage one for a life time. The unfathomable depth of RB can be realised only through the Tīka of Śrī Jayatīrtha and glosses on it. In this translation I have only hinted at this aspect since a detailed exposition of the same is beyond the scope this book. In this first ever English translation of RB the Pada and Samhitā pāṭhas of the rks, word by word meaning of the rks as given by the Mantrārthamañjari of Śrī Rāghavendra Svāmi of Mantrālayam fame, RB, its translation and brief notes from the Tīka of Śrī Jayatīrtha and glosses on it are given. Quotations from VS are given to demonstrate the Vedic origin of the sacred names of the Lord and the monotheistic nature of the vedic sūktams as well. I would like draw the attention of the readers that in Śrī Madhva’s system Lord Siva and other gods of the Hindu Pantheon are held in very high esteem and are worshipped with very great reverence. So his quotations from the Vedas relating to Lord Siva and other gods are to be taken in the sense ‘anyā nindā anya stutaye’ (Śrī Śankara’s Br. U. Bhāṣya, l. iv. 6) - the criticism of one serves as a tribute to another.

This book is the child of an unborn parent. I am neither an expert in the Sanskrit language nor well versed in its grammar, the essential requisites for the authorship of a book of this type. Mine is the labour of love for Ācārya Śrī Madhva in whose philosophy and teachings I have an implicit faith. I only pray to him for the early publication of Part II of this work and complete the project. With this prefatory remarks I leave my work to the judgment of the learned public.
Now it is my pleasant duty to thank all those who have helped me all through this publication. I pay my respectful pranams to Śrī N.R. Vijayendra Sharma, Satyadhyāna Vidyāpītha, Belgaum for having taught me the rudiments of Dvaita vedanta and some seminal texts when I was at Bombay during 1970-72. I had an occasion to attend the lectures on RB by Late Śrī Kṛṣṇācarya Varkhedkar in Madras during April-May 1976. Since then I have been working on the subject. My esteemed friend Śrī K. Raghupati Rao, Managing Editor of Dharmaprakāśh Monthly published by A.B.M.M., Madras Branch suggested me to take up this translation and Late Dr. P. Nagaraja Rao, Editor of the journal was kind enough to publish my translation in the Journal upto Sūktam Twelve. They have given the permission for the present publication too. M/s Seshasayee Paper and Boards Pvt. Ltd., Pallipalayam, supplied the paper for printing the book at concessional rates. Śrī B.R.G.K. Achar, Sureme Court Lawyer, Bangalore was instrumental in getting liberal advance from Professor B. Venkatesāchar Trust, Bangalore for printing the wrapper with the pictures of Śrī Vedavyāsa and Śrī Madhva the compiler and the commentator of the Vedas. Early in January 1995 three hundred printed letters were sent to individuals offering the book at the prepublication price. Only thirty-two of them responded then. They have been waiting for long. The authorities of the T.T.D., Tirupati have agreed to extend financial support for this publication under their scheme: ‘AID TO PUBLISH RELIGIOUS BOOKS’. My esteemed friend Śrī S. Narasimhan, Tirunelveli Town, has spared no pains in proof-reading work. My respects are also due to Śrī S. Nārāyaṇa Sharma who taught me to recite Taittiriya Samhita under the auspices of Viveka Samvardhini Sabha, Tirunelveli. Dr. B.N.K. Sharma, the doyen of Dvaita Vedanta and internationally reputed philosopher, was kind enough to go through the work and express his appreciation. I cannot express adequately in words my heart-felt thanks to him for writing at my request a Foreword.
to the book. I can only record my abiding gratitude to him. Discerning readers will easily detect that I have borrowed freely from the works of Dr. B.N.K. Sharma whenever I have touched upon topics like visesas, bhakti, antaryami etc. Śrī P.Viṣṇuṭīrtha of Bangalore has helped me by asking some of his friends and disciples to buy a copy of the book at the prepublication price. I tender my sincere thanks to all these noble souls for their help.

Tāmraparṇī. K. Narasimhan

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28-8-96 (Śrāvaṇa Vyāsa Purnima)
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Śrīmadānanda tīrtha bhagavadpādācārya viracitam
RGbhāṣyam
Srimaddhanumad bhūma madhvantargata rama kṛṣṇa
vedavyūsātmaka lakṣmī hayagrīvāya namaḥ. hariḥ om.

Rg bhāṣya maṅgalācaraṇa ślokaḥ:

Nārāyaṇam nikhila pūrṇa guṇāṇa mucca sūryāṁita dyuti
maśeṣa nirasta doṣam, sarveśvaram gurumajesa nutam praṇayamya
vākṣyāmyagṛthām ati tuṣṭikāram tadasya.

I reverentially salute Śrī Nārāyaṇa who is like the ocean of an
infinite number of auspicious attributes, who excels in brilliance the
collective brilliance of an uncountable number of exalted Suns, who
is devoid of all blemishes, who is adored by Brahma, Rudra (and oth-
ers) and then I interpret the rks so as to (because it will) please Him.

Rg bhāṣya ṛika maṅgalācaraṇa ślokaḥ:

Nārāyaṇabhidham jyotiḥ prayatthā dhwanta śaṅkṣipta,
kamalad kamalānanda mantah svānta mupasmaha.

We worship Śrī Nārāyaṇa who is like a Sun in dispelling ex-
ternal impediments and internal darkness (ignorance) and who causes
the blossoming and happiness of the lotus called Lakṣmī.

Mantrārthamāṇjarī Maṅgalācaraṇa ślokaḥ:

aṅgagunaṃ sampūrṇam sarva doṣa doṣa vivarjītaṃ
anantaṃnāya samvedyam vandeham kamalāpataim
praṇayamśrīmadānandatīrthādi gurūṁ śekharān
samgrahāśyāmi rgbhāṣya prakṛtmarthanā cām spūtam.
I bow to the Lord of Kamala (Lakṣmī) who is full of all virtues and devoid of all defects and who is to be known through the uncountable Vedas.

After saluting great gurus beginning from Srimadānandatirtha, I summarise clearly the meaning of the rks stated in the Ṛg Bhāṣya.

Expl : (i) In this work of 780 granthas Ācārya Śrī Madhva has shown that in addition to singing the glories of a plurality of gods the Vedas convey the knowledge of one Supreme Being, Śrī Nārāyaṇa. The purpose of this work is beautifully summarised by Śrī Jayatīrtha in his luminous tika as follows: 'Bhagavad prasada is essential for crossing the ocean of birth and death and prasāda can be had only by knowing Him. The Vedas aim at imparting such knowledge. But their aim is obscured by confused and irrelevant commentaries on them. To set right this our Ācārya has written a commentary on a few rks of the Ṛg Veda to demonstrate that the Vedas proclaim the supremacy of Śrī Nārāyaṇa... The other Vedas apparently proclaim ritualistic ideas and their interpretation as referring to Śrī Nārāyaṇa cannot be easily understood by the unintelligent. The Ṛg Veda sings the glories of gods like Agni and if the words like Agni are interpreted as referring to Śrī Nārāyaṇa, then it will easily follow that the central thesis of the Vedas is to propound the knowledge of Śrī Nārāyaṇa'. In his work Karmanirṇaya Śrī Madhva has shown that in their primary sense Brahmāṇa and Āraṇyaka portions

1. iha khalu samsāra kūparpaśram jigmisatām prarthaniyasya bhagavad prasādasya tajjñānamantareṇaṃsaṃbhavāt tadartham prayṛtta api vedā apratipatti vipratipattibhyām na tat karaṇatamasnūvate atas teṣām bhagavad paratva prakāra pradarśanārtham kāsāṃcit reçam bhāṣyam kariṣyannācāryaḥ... vedāntarasya khulavāpatatah karmāṇi pratipatti parasya bhagavad paratā jñānam mandānāṁ duḥṣakam bhavati. reçam tvagnyādī guṇa varṇaṇa parānāṁ agnyādī nāma mārāsyā bhagavad vācītva jñāna mātreṇa bhagavat paratvāvadhāraṇam sukaramiti tasāṁ viśeṣataḥ paramesvara paratva mucyata iti.R.T
of the Vedas also proclaim the supremacy of Śrī Nārāyaṇa. That the Upaniṣads too do so is well established in his commentaries on them. (ii) The Rg Veda is divided in two ways a) Aṣṭaka, Adhyāya, Varga and Rk and b) Maṇḍala, Anuvāka, Sūkta and Rk. Rg Bhāṣya covers the first 489 rks barring ṛks 405 to 410, spread over 96 vargas in the first three adhyayas of the first aṣṭaka or 40 suktas in the first seven and a part of the eighth anuvāka of the first maṇḍala. (iii) One may doubt whether Śrī Madhva has left this work incomplete. Śrī Jayatīrtha contends it is not so. The Ācārya has fittingly concluded his work by commenting on the ṛk: 'upa kṣatram...'. which proclaims the essence of all sastras that the Lord is free from all blemishes like fear and only due to his grace the souls attain the state of release in which they will be free from the fear of birth and death. The auspicious phrase 'prasiddham dhana meva hi' at the end too indicates that the work is completed. The demonstrative nature of the work is indicated by omitting to comment on a varga in the middle and also by illustrating the meaning of the words like 'nakir', 'makir' which are not in the ṛks commented by him².

(RB) Omaśeṣa guṇādhāra iti nārāyaṇo 'pyasau. pūrṇo bhūti varo 'nanta sukho yad vyāhṛīritaḥ. guṇai stataḥ prasavita varanīyo guṇonnathē. bhā - rati - jñāna rūpatvād bhargo dhyeyo 'khilairjanaḥ prerako 'śeṣa buddhīnam sa gāyatrayārtha īritaḥ.

In as much as omkara signifies the reservoir of all auspicious

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². upa kṣatramiti parameśvarasya bhayādi doṣa rāhityam tat prasādād bhayābhāva lakṣaṇam mokṣam ca pratipādayantim sarva śāstrārthopasamhāra rūpam ṛcām vyākhyāya samāpito granthah. prasiddham dhanameva hītyante māṅgalikam padam copanibaddham. asamasta vyākhyāna pratijñā stūcanaḥ madhya evaiko vargo na vyākhyātah. nakir makirityādivyākhyāna prakāra śikṣaṇam caitamevārtham prakāsāyatīti. ibid
qualities it denotes Śrī Nārāyaṇa. He is denoted by the vyāhṛtis which mean: 'one who is full of all virtues' 'one who is supremely powerful and affluent' and 'one who is full of unbounded happiness'. The subject matter of gāyatrī is He, who is permeated by all virtues, brings forth the universe and who should be worshipped by all by virtue of His excellent qualities; who is called Bharga because of His nature of being brilliant, sportive and an embodiment of all knowledge; who should be meditated by all and who prompts the intellect of all.

Expl: Śrī Jayatīrthā in his tīka elucidates the bhasya by a chain of reasons as follows; 'Omkārohyāsesa guṇādhāratvam vakti tathabhutasaṃca parameśvara eveti sa evomkārārthah kim ca nārāyaṇa sabdo hi bhagavati prasiddhaḥ sa ca tasya guṇapūrti vāci. tat samākhyaṇad omkarō 'pi tat para iti niścīyatā ṣtīyāha' - Omkāra denotes one who is of the nature of being the reservoir of all virtues and since the Supreme Being is of such nature Omkāra denotes Him only. The popular name of the Supreme Being is indeed Śrī Nārāyaṇa and it too conveys His property of being full of all virtues. Thus Omkāra being a synonym of Nārāyaṇa it too denotes Śrī Nārāyaṇa'.

'yadyasmādeva momkārarthas tasmāt vyāhṛṭīritaḥ sa eva; "praṇavārtha vyāhṛtaya" iti vacanāt' - since the Supreme Being happens to be subject - matter of Om He is denoted by the three vyāhṛtis (bhūḥ, bhuvaḥ, suvaḥ or svāḥ) which explain the three constituents a, u and m of OM. pūrṇatvāt bhūḥ - because He is full of all virtues He is called bhūḥ - (according to Mahāvyākaraṇa - 'bhu bahau bahuḥ pūrṇatāyamiti ukttatvāt mahāvyākaraṇa iti śesaḥ' -R.T.C.), mahāśvāvarvāniti bhūvāḥ - since He is supremely powerful He is called bhuvaḥ. 'ananta sukhatvāt suvaḥ, svariti pakṣe niruktvāt ukāra lopaḥ' - since He is infinitely blissful He is called suvah, the form svah is due to the disappearance of the letter 'u' according to the rules of nirukta. (rddhaḥ spaṣṭāksaromantras... bhūr bhuvah svas tarus tārāh savitā - praṇavāḥ V.S.). 'yasmāt vyāhṛṭīritas tasmāt sa eva gāyatryartha īritaḥ
vyāhṛtyarthavat gāyatrāyaḥ'-since He is denoted by the vyāhṛtis He is equally conveyed by the gāyatrī which is the explanation of vyāhṛtis.

guṇais tata iti tat - tat is one who is full of all virtues prasavita jagato janaka iti savita - savita is one who brings forth the universe, varaṇīyo bhajanīya iti vareṇyah - adorable, guṇonnater hetorvaranīya iti - He is adorable because of his excellent qualities. bhā dīptih - bhā is brilliance, rati krīḍā-rati is sport, gamli gatau gatyarthānām jñānarthatvād game jñānarthatha-ga(gam)means knowledge,so bhā-rati+ga= bhargāḥ is one who is brilliant, sportive and full of knowledge. deva śabdastūttaratra vyākhyāsyate - the word 'deva' will be annotated later. (vide Ṛk 1). dimahi - we meditate upon. The meaning of gāyatrī mantra is : yono smaka maśeṣa jīvānām dhiyo bhuddhiḥ pracodayāt prerayet tasya savitūr devasya nārāyaṇasya tad guṇais tataṃ tasmādeva vareṇyam bhargo rūpam dhīmahi cintayāna iti - yaḥ - who naḥ - our, dhiyaḥ - intellects, pracodayāt - prompts, (tasya-His), savitūr devasya - of the deva Savituḥ alias Nārāyaṇa, tat full of all virtues (tasmādeva-and hence), vareṇyam - adorable, bhargāḥ - bharga rūpam - the form called Bhargāḥ, dhīmahi - we meditate.,

The Gāyatrī mantra is in R.V. 3.62.10, Y.V. (Va) 36.3,22.9,30.2 and S.V.1462.

(RB) sa pūrṇatvāt pumān nāma pauruṣe sūkta īritaḥ, sa evākhila vedārthaḥ sarvasāstraṅthath eva ca, 'sa eva sarva śabdārthaḥ ityahopaniṣat parā. 'tā vā etā ṛca' iti viśeṣenapy garthatām. 'yo devānāmi' ti śrutiya devanāmnām viśeṣatāḥ, spaṣṭatvāt tad gatatvena.

He is called 'pumān' because of his state of being full of all virtues and He is conveyed by the Puruṣa sūkta. He is the unique subject - matter of all vedas and all śāstras too. He alone is conveyed by all sounds. He is the unique subject - matter of these Ṛkṣ so says the great upaniṣad, implying that He is singularly expressed by the Ṛkṣ. It
can be inferred by the śruti 'yo devānām' that the names of all gods mean Him only, evidently due to His immanence in them.

Expl: (i) 'yo naḥ pitā janitā yo vidhātā dhāmāni veda bhuvanāni viśvā yo devānām namadhā eka eva tam sampraśnam bhuvanāyant yanya' (R.V.10.82.3) - Our Father, creator, supporter and protector, knows the ins and outs of all the words, bears the names of all gods about whom the ignorant speculate. The M.M. clarifies that through this ṛk is in Viśvakarma sūkta it does not denote the god Viśvakarma since the same sūkta interprets Viśvakarma as - 'ajasya nābhāvadhyeka marpitam' (R.V.10.82.6) - Viśvakarma is one who has lotus in his navel. The following passage from Skānda confirms it-'ajasya nābhā viti yasya nabherabhūchāteḥ puṣkaram loka sāram tasmai namo vyasta, samasta viśva vibhūtaye viṣṇave loka kartre' - veneration to Śrī Viṣṇu, the creator of the world, from whose navel sprang the universe in the form of a lotus as described in the sruti 'ajasya nābhā'. The M.M. further points out that the monotheism of the vedas is admitted in the Anukramaṇikā - 'ekaiva vā mahānātma devata' (2) iti sarva sūktānām paramātma devatātvasyoktatvācca. Also 'viśva karmā manus tvāstā' V.S. 'tā vā etā ṛcaḥ ( Ai.U.II.ii.2) - All ṛks especially convey Śrī Nārāyaṇa. The special mention of the ṛks is because they are amenable to interpretation as referring to Him. Here Śrī Madhva cites internal evidence for the monotheistic philosophy of the vedas. (ii) The reasoning of the tīka continues: 'yato gāyatrīarthas tasmāt sa harireva pauruṣe sūkta īritaḥ pratipāditaḥ gāyatrīarthatvāt tasya - 'since the Puruṣa sūkta is the annotation of gāyatri, Hari alone is conveyed by the Puruṣa sūkta. 'na ca puruṣa sūkte puruṣaḥ pratipādyo na viṣṇuriti vācyam. yataḥ pūrṇatvāt pumān puruṣo nāmā sa eva' - it is not proper to contend that Puruṣa and not Viṣṇu is the central idea of the Puruṣa sūkta. Since Śrī Hari is full of all virtues, He is called Pumān or Puruṣa. 'yataḥ Puruṣa sūktārtho bhagavān tasmāt sa evākhila vedārthaḥ puruṣasūktārthatvāt teṣām. vedārthatvāt sa eva sarva śastrārthāsca
smṛtiṁām śrutimūlatvāt tataśca sa eva sarva. śabdārthah teśāṁ vaidikatvāt. iti etat dvayam praśaṅgādūktam'. Since the Vedas are annotations of Puruṣasūkta, Śrī Nārāyaṇa is conveyed by all the Vedas. He is conveyed by all the śāstras too since they originate from the Vedas; and by all sounds since they spring from the vedas. The last two implications are incidental. (iii) While commenting on the phrase 'etavān asya mahimā' of the Puruṣasūkta Śrī Rāghavendra Svāmi takes it as kākusvāra a word of negation to mean: Is His glory only this much? Nay, it is even more 'ato jyayagumśca puruṣah'. The greater glories of the lord are elaborated in the three Vedas.

(RB) tatrā'hagre 'gnināmakam, agraniśtvam yadagnitvam ityagre nāma tad bhavet. evam evāha bhagavān niruktim bādarāyaṇah. 'yathāivāgnyādayah śabdāh pravartante janārdane tathā niruktim vakṣyamo jñānīnām jñāna siddhaye'. iti tena.

Since agraniśtvam (being foremost) is agnitvam (being agni) (since agni śabda denotes one who is foremost) let the name agni be pronounced first in the rks. Bhagavan Bādarāyaṇa has interpreted the rks only like this. He said 'I shall interpret the Vedas for the proficiency of the sages in such a manner that the words like agni may abide in Janārdana'.

Expl : (i) Śrī Bādarāyaṇa alias Śrī Vedavyāsa compiled the Vedas. He has written a nirukta - glossary - containing explanation of obscure words occuring in the vedas. It is not extant now. Likewise Mahāvyākaraṇa, a work on grammar, the basis for RB is also not extant now. Only the later nirukta and grammar due to Yāska and Pāṇini are available now. Since RB is based on the ancient Vyāsa nirukta and Mahāvyākaraṇa, deviations from later nirukta and other works may be
ignored’. (ii) RB gives three - fold interpretation of each ĥkṣ. a) As referring to gods like agni - ritualistic or historic meaning. b) As referring to Śri Viṣṇu immanent in these gods - mystic meaning and c) As referring to the relationship between Śri Viṣṇu and a soul striving for liberation - adhyātmic or spiritual meaning. Here Śri Viṣṇu, His various forms and the gods immanent in the body of the soul are to be taken according to the context. Since (b) implies (a) in a restricted sense, RB mostly explains (b). Wherever necessary the spiritual meaning is made clear. Yāska’s Nirukta is the earliest available commentary on the Rg Veda though Yāska quotes about twenty names as his predecessors, chief among whom are Śakāṭayana Gārgya, Śākapūṇi, Gālava, Śākalya and Aupamanyava. A definition of Nirukta in Śabdakalpadruma states that a Nirukta contains the doctrine of the five - fold phenomena occurring in words, namely the addition, transposition, modification and omission of letters and the use of one particular meaning of a root - varṇāgamo varṇa viparyayāśca tathā parau varṇa vikāra nāsau dhatos tadarthātiśayena yogah. The R.T. quotes this śloka as the definition of Nirukta and R.T.S’ adds that it is from the Vārtika. Yāska Nirukta has twelve chapters and it is a commentary on a collection of obscure words known as Nighaṇṭu. Tracing the origin and necessity of compiling the Nighaṇṭu list of words Yāska observes: ‘Former rśis had direct intuitive insight into

3. cirantana niruktyād yanusāreṇa pravṛtte’smad vyākhyāne arvācina niruktyādi visamvādo nādaraṇīya R.T.

4. ṛgarthāścā trividho bhavati ekas āvat prasiddhagyādi rūpaḥ aparastadantargata īśvara lakṣaṇaḥ. anyo’ dhyātma rūpaḥ tat tritayaparam cedam bhāṣyam R.T. atra adhyātmaṃ sarvatra mokṣa sādhaka ya kaścit sātvika eva yajmāno jīveyaḥ M.M.adhyātma rūpaḥ sarirāntargata īśvarādādi rūpaḥ. R.T.S.
They handed down by oral instruction (upadesa) the hymns to later generations who were destitute of direct intuitive insight. The later generations declining in powers of upadesa compiled this work (i.e., Nirukta) in order to comprehend the meaning. Yāska also adds that 'one should not explain isolated syllables, either to a non-grammarians, or to a non-residential pupil or to one who is incapable of understanding it. Eternal indeed is the scorn of the ignorant for knowledge. One may explain to a residential pupil, or one who is capable of knowing them, the intelligent and the diligent.In RB, this principle is summarised by the single phrase 'jñānīnām jñāna siddhayē'.

'The general and particular rules laid down by Yāska for the derivation of words are as follows: General rules: (i) All nominal forms are derived from roots (all except Gārgya accept this) (ii) In deriving words due attention must be paid to accent, grammatical formation and meaning, the last being the most important aspect. The particular rules are: (i) A nominal form is to be derived from a root which has the sense of that act which solely belongs to the thing denoted by the noun in such a way that its accent and formation are based on the rules of grammar e.g., karaka from the root kr (ii) when the current meaning of a word is not in agreement with the meaning of the root apparent in it and when its nominal form cannot be derived from the root by ordinary rules of grammar, one should take one's stand on meaning only and explain the word through its resemblance

5. sākṣat kṛta dharmāṇa ṛṣayo babhūvuh. te'varebbhyo' asākṣat kṛta dharmabhya upadesena mantrān samprādahuh. upadesāya glāyanto 'vare bilma grahaṇāyeyam grantham samāmnāsiṣuḥ. vedam ca vedāṅgāni ca. N.I.20.

6. naika padāni nir brūyah. nāvaiyākaraṇāya. nānupasannāya. anidam vide va. nityam hyavijñātur vijñātiśūya. upasannāya tu nir bruyāt. yo vālam vijñātum syāt. medhāvine. tapasvine vā. N.II. 4
to the verbal or nominal form of a root that has the meaning of it, eg., hasta (hand) should be derived not from the root 'has' - to laugh apparent in it but from the root 'han' - to strike because the hand is quick at striking (iii) when there is no resemblance between a word and any form of a root that has its meaning, the resemblance or community of even a (single) syllable or letter (vowel or consonant) should be the basis of etymology (as in the case of the Vedic word agni) (iv) even inflicted case - forms may be adjusted to the meaning (yathartham vibhaktih samnamayet) (v) Similarly taddhita derivatives and compounds whether of one or more members) should be analysed in to their component elements and the components elements explained”.

“The Taittiriya and Maitriya Samhitas contain the largest number of Rig Vedic words etymologised. Among the Brāhmaṇas, the Satapatha and Aitareya and among the Āraṇyakas the Aitareya are notable in this respect. Among the Upaniṣads, only the Brhadāraṇyaka and Chandogya take now and then to etymologising”.

It is already pointed out that Śri Madhva does not accept the views of Yāska and other in toto. But the etymological principles of Yāska quoted above will be useful in understanding Śri Madhva’s Bhashya which is based on the ancient Nirukta of Śri Vedavyāsa. The importance of understanding the meaning of the Vedas is emphasised by Yāska as follows: ‘The person who is only able to recite the Vedas,but does not understand the meaning is like a post or a mere load-bearer. But he who knows the meaning obtains all good fortune.


8. Ibid P.276.
and with his sins purged off by knowledge, attains heaven. Whatever is learnt without its being understood is called mere cramming; like dry logs of wood on an extinguished fire, it can never illuminate". N.I.18 (Quoted from Samhitopaniṣad).

The Vedas are revelations. The ancient ṛṣis - seers - beginning from Brahma heard these revelations and passed on them to their successors only by oral tradition. Since they were only heard, the Vedas are called 'śrutis' and they were never written down. In the nineteenth century western indologists printed the vedas as books. To preserve the vedas in their pristine purity, free from any interpolations our ancients recited them in different ways as follows: (i) Samhita pāṭha - the text is recited as it was originally heard. (ii) Pada pāṭha - the text is recited by resolving the compound words into its constituents. (iii) Krama Pāṭha - every word is recited twice being connected with that which precedes and that which follows. Thus the first four words if represented by a, b, c,d would be recited as ab, bc, cd, in Krama Patha (iv) Jatā Pāṭha - each of its combinations in recited three times the second time in the reverse order: ab,ba, bc,cb,cd, db,cd. (v) Ghana Pāṭha - here the order of recital is ab,ba, abc,cba,abc,bc,cb,bcd etc... In this translation first the Samhita Pāṭha and then the Pada Pāṭha are given in that order.

9. sthāṇpurayam bhārahārah kilābhūdadvātāsvad vedaṁ na vijānati yo 'rtham yo' rthajān itsakalam bhadrakāmśnute nākamet jātāna vidhūta pāṭmā yad gṛhitā maṇiṣiṣam nigadenaiva śabdyate anagnā viva śuṣkaidho na tajjvalati karhicit V.N.I. 18.
Madhucchandæ Vaiśvāmitraḥ - Agniḥ - Gāyatrī
Agneyam Śūktam. Nine ṛks divided into two vargas
(1) OM. agnimīle purohitam yajñasya devam ṛtvijam,
hotāram ratnadātamaṁ.
agnim Īle puraḥhitam yajñasya devam ṛtvijam,
hotāram ratnaṁ dhātamaṁ. 1.

Purohitam - He who is from time immemorial well - disposed towards all creatures or He who is the ruler of all, the Supreme Being, yajñasya ṛtvijam - He who is immanent in the ṛt viks performing sacrifices, hotaram - he who is preeminently immanent in hotṛ ratnadātamaṁ - He who is of the nature of unbounded happiness or He who abounds in opulence, devam - he who revels in sports or He who is praised by all, agnim - He who is of the nature of being the first to be adored or He who is of the nature of being the foremost i.e., the Supreme Being or He who is the Prime Mover of all or He who is the destroyer or eater of all or He who is the activator of the bodies of all or He who activates all because otherwise they are incapable of acting independently, Śrī Viṣṇu or His abode the god called Agni, (him) īle - I laud.

In adhyātma, yajñasya - of jñāna yajña, ṛtvijam - He who is immanent in the controllers of the senses and rules them, hotāram - He who delivers the oblation of sense - objects into the fire of senses, agnim - activator of the whole body. Rest as before.

Expl : (i) The qualities of Agni mentioned in this ṛk occur in their super abundance only in Śrī Viṣṇu, they occur in appropriate measure in Viṣṇu's abode called Agni, the Fire God and in other gods. (ii) Only select meanings of the ṛks are given in this translation. The ety
mological and grammatical derivations are hinted here and there. (iii) The difference between the adhibhoutik (historic) and adhidaivik (mystic) meanings is that in the former the ṛk is interpreted as referring to the god it praises apparently and in the latter the interpretation is as referring to Śrī Viṣṇu immanent in that god. (iv) srotam caksuḥ sparśanam ca rasanam ghrāpameva ca, adhiṣṭhāya manās ca yam viṣayān upa sevate (B.G.XV.9) - Standing as the guide in the ear, eye, touch, taste, smell and mind, the Lord enjoys the objects of the senses.

(RB) agni śabdo' yamagra evābhi pūjyatam. agryatva magra netṛtvā matti maṅgāga netṛtām. āha tam staumyaśeṣasya pūrva meva hitam prabhum. ṛtvīni niyāmaktena yajñāṇāṁ ṛtvijam sadā. dyotanāt vijayāt kāntyā stutā vyavahṛterapi, gatyā ratyā ca devākhyam hotṛ samstham viśeṣataḥ. agni samsthena rūpeṇa yatho 'gnir hotṛ devataḥ indriyāgniṣu cārthānām yaddhātā hotṛ nāmakaḥ rati dhārakottamavāt sa ratna dhātama īritaḥ.

Agni sabda denotes one who is (i) of the nature of being the first to be adored (ii) of the nature of being the first and foremost of all, i.e., the Supreme Being (iii) the Prime Mover of all (iv) the destroyer of all or the eater of all havis in outer and the en joys of sensual pleasures in spiritual sacrifice (v) the activator of the bodies of all and (vi) the activator of all because otherwise they will remain inert. I adore such a Supreme Being who from time immemorial is well - disposed towards all creatures and who is Supremely Powerful, who by virtue of being the controller of and immanent in the ṛtviks is called ṛtvik; who is called deva because of His nature of being brilliant, triumphant, delightful, venerable, refuge of all, sportive and initiator of all; who is specially immanent in hotṛ in the same form as in Agni; being the governor of hotṛ Agni is also called hotṛ. (In adhyātma) Śrī Hari is hotṛ since He delivers the sense - objects as oblations into the fire of senses. Ratnadātama is one who is supreme among those who hold utmost
felicity and bestows pleasant wealth to devotees.

Expl: (i) (a) agre niyate iti agni (b) agryatvāt agni (c) agre nayati iti agni (d) atti iti agni (e) aṅgam nayati iti agni (f) agam nayati iti agni. agraṇir gramaniḥ... Īṣāna praṇadāḥ... puruṣāḥ - V.S. (ii) Ṛtvik is the general name of a priest officiating sacrifices. Relating to the Rg, Yajus, Sāma and Atharva Vedas they are called Hotṛ, Adhvaryu, Udgāṭri and Brahman respectively. Each of them has three assistants and they are: Maitrāvaruṇa, Acchāvakā, Grāva-stut; Prati-prasthātri, Neṣtri, Unnetri; Brāhmaṇacchansin, Agnidhra, Potri; Praṣṭoṭri, Pratihartṛi and Subrahmanyā. The abhimānis of the five jñānendriyas, the five karmendriyas, the five prāṇas and mind are the sixteen ṛtviks in adhyātma (Bhā. IV. xxix. 74). The abhimānis of the five senses, the five organs and mind are (i) ear - Candra (ii) skin - Kubera (iii) eye - Sun (iv) tongue - Varuṇa (v) nose - Aśvins (vi) mouth - Agni (vii) hands - Indra (viii) legs - Jayanta son of Indra (ix) anus - Yama (x) genitals - Dakṣa. The five prāṇas are Prāṇa, Apāṇa, Vṛāṇa, Udāna, and Samāṇa. The Mind is governed by Rudra, Garuda, Śeṣa and Soma. Also sound and touch are governed by Sauparṇi, the consort of Garuda; shape and taste are governed by Vāruni, the consort of Śeṣa and smell is governed by Umā, the consort of Śiva.

The Supreme Being is called Ṛtvik since the ṛtviks are governed by Him. This is in accordance with 'ṣaadhiññatvād arthavat' (B.S.I.iv.3) which cites the principle of interpretation that the attributes connoted by terms like 'Avyakta', 'Jiva' etc., though irreconcilable with Śrī Viṣṇu are controlled by Him in the sense that their presence in them is under His will. To be more explicit, there are two broad factors which determine the application of names to particular individuals. One is the possession of particular properties denoted by the term. The other is the fact of exercising overall control over the functioning of those properties possessed by the given thing by another. Śrī Hari is
called ṛtvik in the latter sense of controlling them. Further, the Antaryāmi Brāhmaṇa of Brhadāraṇyaka Upaniṣad (V.vii.1-23) describes vividly the immanence of the Lord as the cosmic controller (antaryāmi) and His difference from all the individual selves. In twenty passages the whole range of Adhyātmic, Adhidaiva, Adhibhūta and Adhiyajña domains are covered. The Lord is present in every cross-section of the material universe, and the world of sentient beings alike. Clearly an independent Being (svatantra) alone can have the power to enter into another being to control from within. So Śrī Madhva defines antaryāmi as follows: 'svatantrāḥ san niyantā sāvāntaryāmi tataḥ smṛtaḥ-M. Br. U. Bhāṣya (V.vii). Antaryāmi is one who is independent and controls everything else from within. Śrī Raghūtama Tīrtha in his Bhavabodha elucidates further as follows: antareva yāmī ityantaryāmi, antareva ityasya tātparyaṃ 'svatntra' iti, yāmī tasyasyartho niyantā iti-the word antaryāmi is split as 'antareva yami'. Antareva means independent and yāmi means controller.

Further Vṛtta is the power or force of a word by which it expresses, indicates or suggests a meaning. These are nine: (i) rūdhīḥ-This is the popular meaning or conventional acceptance of a word. Example ghataḥ means a pot. (ii) yogāḥ - this is the etymological meaning of the word derived by splitting it into its components. Example, dhūmadhvajah - one who has smoke as his flag, viz., fire (iii) yogarūdhīḥ - a combination of (i) and (ii). Example, paṅkajam, by yoga it denotes that which is born in mud, viz., lotus and by rūdhi it denotes lotus excluding everything else born out of mud. (iv) upacāraḥ or gauṇī - Here the word is taken in its figurative sense as in the case of the word student - lion. (v) rūdhopacāraḥ - calling a lion's picture as lion. (vi) laksanā - This is an indirect application or secondary significance of a word when the primary meaning is not acceptable in the context in question. Example, 'gaṅgāyām geham' literally means a house in the river Ganga, but it is to be taken in the secondary sense of a house on
the bank of the river. (vii) ṛudhalakṣanā - This is like saying 'Tirunelveli has come' in the sense that a man from Tirunelveli has come. (viii) mahāyogāḥ - This is higher etymology. For example the word 'Indra' means, in the yoga vṛtti or mukhya vṛtti one who is powerful, viz., Devendra. But in mahāyoga vṛtti or paramamukhyavṛtti it means one who is supremely powerful viz., the Lord. (ix) mahārūḍhiyogāḥ - This is higher etymology - cum convention. Words like Nārāyaṇa denote the Lord by convention or rudhi; they denote the Lord by yoga or etymology also. Nārāḥ means virtues and ayanam is asylum. So Nārāyaṇa is one who is virtues personified. When it is said that all words denote the Lord, it means that they denote Him in vidvad rūḍhi, the convention of mystics and other learned sages, and mahāyoga or paramamukhyavṛtti. They may denote others too in rūḍhi and yoga vṛttis. Though there is significant difference between these two applications, there is no implication that the normally accepted sense of a word is not a mukhyavṛtti but only a gaunavṛtti.

The śruti text: 'eko vaśī niṣkriyānāṁ bahūnaṁ - Sv. U.VI.12 says, He is the ruler of the inactive many. 'aga' means inactive, 'aga netr' is one activates the inert ones. Also 'vaśī' vaso na kasyāpi' Dvār. S. II.5, He is the controller of all and He is not subordinate to any one. (iii) The upaniṣadic text: 'dvā su parṇā sayujā sakhāyā... ' (M.U.V.1) proclaims that God is ever present with and friendly to the soul. So He is Purohitāḥ. Also this text declares that God does not enjoy the results of the deeds of the soul. But 'bhoktāram yajñā tapasāṁ sarva loka mahēśvaram suḥrdam sarva bhūtanāṁ jñātvā mām śantimrcchatī' (B.G.V.29), Having contemplated on Me, as the (ruler of) Enjoyer of sacrifices and penances, as the great Ruler of all the worlds, as the Friend of all beings and as the giver of salvation he sees Me, and attains mokṣa. 'aham hi sarva yajñānāṁ bhoktā ca prabhureva ca, na tu māmabhijānanti tattvenātāścyavanti te' (B.G.IX.24.). I am indeed the enjoyer of all sacrifices and their sole Lord but the Traividyas do not
truly know Me, and therefore, they fall down to earth from heaven, and B.G.XV.9 (op. cit) declares that He partakes of the havis in yajnas and enjoys sensual pleasures. On the basis of 'guhām praviśātmanau hitaddarśanāt' (B.S.I.i.11), The two (who have entered) into the cave, are indeed, both Atman (the Lord), from this very well-known characteristic, and from scriptures to that effect: 'ŗam pibantu sukṛtasya loke ...' (K.U.I.iii.1) 'rasam pibati karmajam' (Br. S) and 'śūbham, pibatyasu nityam, nāśubham sa harihpibet' (Pā. P) it is settled that He accepts only the best results to favour the soul, according to His will and pleasure. Also 'hutabhuk', 'bhokta 'yajñābhub', 'svastibhub' (enjoyer of blessings or auspiciousness), 'bhokta ' - V.S. 'yajño yajñapatir yajjvā yajñāṅgo yajñavāhanaḥ, yajñabhir yajñakṛd yajñī yajñabhub yajñasādhanaḥ yajñāntakṛd yajñā guhyam - V.S. He is of the form of sacrifices. Lord of sacrifices; Performer of sacrifices whose body consists of things employed in a sacrifice, controller of those who conduct sacrifices and ensures that sacrifices are conducted according to scriptural instructions, protector of sacrificial fires, performing sacrifices in the beginning and at the end of creation, the Master to please whom all sacrifices are performed, Enjoyer of sacrificial offerings, sacrifices to whom purify the mind, making it worthy of realising Him, Giver of the reward of sacrifices, secret of sacrifices (iv) so 'yamagni sa hotā- Br.U.V.i.3, 'aham agnih'. B.G.IX.16. (v) Ratna is a synoynm of wealth N.II.10. It means bliss also - ratnam ratim (dhattā iti ratnadā) R.T. ratnagarbho dhaneśvaraḥ V.S. (vi) atra viśesānāṁ kṛtyam agnīnāmno 'syā stutyatva upapādanameva. M.M. The purpose of the five adjectives purohitam, yajnasya devam, rtvijam, hotaram and ratna dhatamam is to demonstrate the praiseworthiness of Agni. (vii) Though hotṛ is also a rtvik there is no redundancy in theṛk in mentioning both of them for (a) rtvikṣu paramesvaraḥ sannihita eva. hotari punaratra stutyenagni samsthenaiva rupeneti viśeśato 'gni samsthatā. hotṛ samsthatā anaya ca vivakṣayā na punaruktiriti' - R.T. Śrī Viśnu's form immanent in hotṛ
and Agni are the same but they are different from those immanent in the other ῥtviks. So ῥotr is praised again. 'ekam rūpam harer nityam acintyaiśvarya yogataḥ bahu sarikhyā gocaram ca viśeṣādeva kevalam. M.G.T..XI - Though there is absolutely no difference between various forms of Śrī Viṣṇu and also between Him and His qualities, we can differentiate them by viṣeṣas. (b) 'ṛtvijam hotāram' iti kuru pāṇḍava nyāyena (Bhā.X.i.6) samāṇya viśeṣa bhāvādapunarukiḥ M.M - This is to be taken in the anology of Kurus and Pāṇḍavas, the general followed by the particular. Also 'ṛdgvedino hi hotratvapecśino hotṛ samsthasya stutir yuktaiva' - R.T. Since ṛgvedins desire hotṛ, it is proper that they praise Agni immanent in hotr.

The concept of 'viśeṣas' is a distinct contribution of Śrī Madhva to scientific thinking and metaphysics. Viśeṣa is the capacity of substances to combine with their attributes to make a homogeneous whole that admits, however, of logical, conceptual and linguistic distinction, wherever necessary, through the self-differentiating capacity of substances themselves. So 'viśeṣas' are nothing but the potency of things themselves and this potency is possessed by all sentient beings including the Lord and material substances. In sentient beings these viṣeṣas whether manifested or not, are identical with their substrata; in the case of insentients, attributes which are coeval would be identical with the substances and distinguishable by viśeṣas; while changing or impermanent attributes would be different - cum - identical with their substances. Śrī Madhva defines viśeṣas as: 'bheda hinatvaparyaya śabdāntara niyāmakah, viśeṣo nāma kathitaḥ so' sti vastuśvasesataḥ' - A.Vy. (1.i.2). Viśeṣa is the peculiar characteristic or potency of things which makes description and talk of difference possible where as a matter of fact only identity exists and it is present in all things without exception. Viśeṣa enables us to distinguish a particular from the universal, a quality from its substance, motion or power or energy from things possessing them, the svarūpā from the svarūpin and svarūpatvam.
'yathā kalāsya pūrveṇābhedo' pi kāla iti viśeṣyo bhavati, pūrva iti viśeṣako viśeṣyati tathā gunātmasyāpi brahmaṇo viśeṣādeva 'guṇi brahma' iti viśeṣāṇa viśeṣya bhāvo yujyate' - (T.P.III.ii.30). Time is a continuous variable without any subdivision in itself, yet we distinguish it as 'former times' and 'latter times' using the potency of the very time itself; Likewise though the Lord is not different from His attributes we can distinguish between Him and His attributes by viśeṣas. Viśeṣas are admitted by Śrī Madhva only in cases of absence of actual difference, internal dissection of parts, qualities or aspects met with in lay and scientific parlance and validated by experience. Viśeṣa cannot be applied to cases where a genuine and absolute difference exists as in the case of a man and a horse. So difference cannot be replaced by viśeṣas. Viśeṣas are strictly restricted to cases of proved basic identity which however admit of an internal distinction of reference valid by experience. (viii) It is obligatory to praise the bestower of enjoyment and proper for those who seek happiness to praise one who is blissful10. Hence Agni is adored first. (ix) From what root is Agni derived? He is the foremost leader, he is led foremost in sacrifices, he makes everything, to which it inclines, a part of himself. 'He is a drying agent', says Sthaulāśṭīvi, 'it does not make wet, it does not moisten'. 'It is derived from three verbs', says Śākapūṇi, 'from going, from shining or burning, and from leading'. He, indeed, takes the letter a from the root i (to go), the letter g from the root añj (to shine), or dāh (to burn), with the root ni (to lead) as the last member11. (x) Śrī Madhva has attached meanings

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10. bhoga pradasya stutiḥ kartavyaiva. paraṇa sukhavātcca tasyastutiḥ sukhārthinam yukteti. R.T.

11. agnih kasmāt? agraṇir bhavati, agram yajñeṣu pranīyate, aṅgam nayati sannamamāhāḥ. aknpano bhavati iti sthaulāśṭīvihā. na knopayati iṣa snehayati. tribyha ākyẏātebhyo jāyata iti śākapūṇiḥ. itāt, akktāt, dagdhāt va, nītāt, V.N.VII. 14.
to the different svaras also. On the authority of scriptures it is inferred that anuddatta implies dārṣṭya or stability; udātta -uccatva or superiority; svarita - niṣatva or inferiority and pracaya - yathāstithi or normalcy. Thus the anuddatta over 'u' in pura means eva in the sense of affirmation. So purohitam = purva meva hitam well - disposed only. The 'i' in agni and 'i' in pura have udāttas over them. So Agni = Prabhu = The Supreme Being and puraḥ = from eternity. The 'i' in hitam and 'i' in ile have svaritas. They imply the inferiority of one who seeks favours from or lauds others. On the contrary they imply the superiority of one who bestows favours or one who is venerated. Hence Agni is Prabhu. (xi) agne naya supathā rāye asman viśvāni deva vayunāni vidvān yuyodhyasmajjūhurāpañameno bhūyīṣṭhān te nama utkīm vidhēma. I.U. 20. O! Agni - one who regulates the body and regulates the world - lead us by the right path towards liberation O! God Thou knowest all the knowledge that we have acquired. Remove the sins that have put us in bondage. We offer Thou our profuse salutations. (xii) agranīḥ, gramanīḥ, neta, samīranaḥ V.S : One who leads the seekers to release, Commander of all beings, the leader of all, one who animates all living beings. anukūlaḥ. V.S. benefactor. (xiii) The one hundred and ten rks beginning with 'agnimīle' is the hymn to Agni. Madhucchandā is the rṣi, its application is for the purpose of obtaining moksa through devotion to Śrī Viṣṇu and secondarily it is used in ritual.12

The next rśi declares that Agni is venerated traditionally too.13

(2) agniḥ pūrvebhīṣṭhibhirīḍyo nūtaṁairuta,

12. rṣistu 'agnimīle' ityārabhya 'agnim dūtam' ityataḥ pāktanasya dasottara rś satasya madhucchandā eva jīreyah. viniyogo viṣṇu prīti dvārā mokṣe, avāntara viniyogaḥ karmanī. M.M.

13. ācāro' pyasti iti ucyate.R.T.
sa devān eha vaksati.

agnīḥ pūrvebhīḥ rṣibhiḥ īdyāḥ nūtanaḥ utha,

saḥ devān ā iha vaksati. 2.

agnīḥ - Agni and Sri Hari immanent in him, pūrvebhīḥ - by the ancient, nūtanaḥ - by those existing at present, utha - by the future generation, rṣibhiḥ - by devas and others called rṣis due to their distinguished knowl-edge (aparokṣa jñānins), īdyāḥ - priae worthy, saḥ - let such adorable Agni and Śrī Hari immanent in him or in the body iha - in this sacrifice (both outer and spiritual), devān - gods (like Indra and others), ā vakaṣṭi - may bring. (In the spiritual sense, iha - in jñāna yajīfa, devān - indriyabhimāni devas, the controllers of senses, ā vakaṣṭi - may render highly helpful for spiritual progress.

(RB) sa pūrvair nūtanai reṣyairvijñānād rṣi nāmakaiḥ. īdyo devādibhiḥ sarvaḥ sa ca devāniḥā’ nayet.

He (Agni and Śrī Viṣṇu immanent in him) is adorable by devas and all others of the past, present and future who are called rṣis by virtue of their distinguished knowledge. Let such Agni bring the devas for sacrifice.

Expl : (i) nanvindrādi devānām havir bhujām dūresthitānam bāhya yajīfe ānayanasambahavepi indriya devānām samīpa eva satvāt teṣām ānayanam nāma jñāna yajīfe kīdṛsamityata āha. teṣām viśeṣopakarāṇa iti.R.T.S.

Though in the outer sacrifice it is proper for Agni ot bring gods like Indra who are far away, in the spiritual sacrifice how is it he brings the controllers of the senses who are already present in the body? Here it means to make them help the spiritual progress.

jñāna bhaktyādi viśeṣopakārakatvam eva ityāsayaḥ - R.T.C. In adhyātma Śrī Hari prompts the controllers of the senses to bestow jñāna, bhakti and vairagyā. (ii) bhūta - bhavya - bhavat - prabhuh........
bhûta - bhavya - bhavan - nāthaḥ - V.S. Lord of the past present and future.

The next ṛk sings Agni's nature of fulfilling the desires of devotees, a praiseworthy quality.

(3) agnīnā rayimāṇavat poṣameva dive dive,
    yasasam vīravattamam,
    agnīnā rayim āśnava poṣam eva dive'dive,
    yasasam vīravat' tamam. 3.

(stotā-praiser), agnīnā (eva) - only by the grace of Śrī Hari immanent in Agni, rayim - wealth in the outer sacrifice and knowledge in the inner one, āśnava - obtains, (prāptasya vittasya - the wealth so obtained), divedive - always, poṣam eva - growth alone, (asnavat - meets with), (na tu lokavat hīnatāṁ ityarthāḥ - unlike the common wealth that decays), vīravattamam yasasam (ca) - superb male children and fame in the outer sacrifice and superb knowledge (aparokṣa jñānam), fame and bliss in the inner one, (asnavat - attains).

(RB) tenaiva rayimāṇpoti vittam vidyā dhanātmakam. divase divase nityam puṣṭimeva na hīnataṁ. yasasca putrasamyuktam vīravattamam eva vā.

Only due to Agni's (the immanent Śrī Hari's) grace one obtains wealth in the form of knowledge and treasures. Such wealth grows for ever and it never decays indeed. (In the outer sacrifice) yaśas is the fame attained by being blessed with good progeny (and in the inner one) yaśas is attaining superb fame, knowledge and bliss. Eva excludes worldly wealth in spiritual sacrifice, va indicates that this is the settled meaning.

Expl: (i) vīratva vīrya śabdavēkārthatvam - R.T.S. vīra and vīrya are synonymous (ii) yam jñānam śam sukham vīravattamam jñānam aparokṣam tādṛśam sukham mauktam. R.T.C. ya means jñāna
and sa means happiness. So yaśa means jnana and bliss. Viśavattamam jñānam is aparokṣa jñānam and viśavattamam sukham is eternal bliss. Aparokṣa jñānam is direct vision of Him and parokṣa jñāna is scriptural knowledge.

(4) agne yam yajñamadhvaramviśvataḥ paribhūrasi,
      sa iddeṣu gacchati.
agne yam yajñam adhvaram viśvataḥ pari’bhūḥ asi,
      saḥ it deṣu gacchati.4

(he) agne - O Agni, (Tvam - Thou), adhvaram - in conformity with the śāstras, yam - which, yajñam - sacrifice (outer and spiritual), visvatah - always, paribhūḥ asi - protect from all sides, sa it - undoubtedly that sacrifice alone, deṣu gacchati - reaches the gods. (parameśvara rakṣitameva yajñam devāḥ svīkurvanti, tadṛśasyaiva jñāna yajñasya devādikam viṣayi bhavati iti adhyātma mabhiprāyo dhyeyah14. The gods approve the outer sacrifice and become the subject - matter of the inner one only if it is protected by Him)

(RB) yam yajñam parito bhūrva rakṣasi tvam sadaiva ca. vidhi mārgasthitam devān sa evapnotyāsamsayam.

Surely that sacrifice alone (outer and spiritual) performed in conformity with the rules prescribed in the sastras (righteous acts in the spiritual sacrifice) and protected by Thee from all sides, reaches the gods.

Expl : (i) sa it sa eva... asamsayamiti eva śabda tātparyam. R.T.'it' means 'eva' in the sense undoubtedly. (ii) yaja deva pūjāyām - yajna is worshipping Him with our activities. Only our righteous acts will please Him. If one offers unlawful activities as His Pūja He will

14. R.T. and quoted verbatim by M.M.
reject them.

(5) agnirhota kavikratuh satya%citra%cirasravastama%h,

\[ \text{devo devebhir%agamat.} \]

agni%h hota kavi%kratu%h satya%h ciras%ra%vah 'tama%h,

\[ \text{deva%h devebh%i%h \%g%amat.} \]

hota - the Supreme Being called Hota (as in rk 1), kavikratuh - one who
has the intelligence to comprehend everything, omniscient, satyah - the
Supreme Being who is permeated by all real virtues and the ruler of the
entire universe, omnipotent, ciras%ra%vastama%h - one who is foremost
among those who are excellently glorious, deva%h - deva (see rk 1), agni
such Agni, devebh%i%h - along with the devas who share the havis in the
outer sacrifice and with the controller of the senses in the inner one,
agamat - comes.

(RB) so 'khila graha%apra%f%na%h sad gunai%h santato' khilam.
yamayat yagrya kiritinh%muttamo vibudhai%h saha. 'aganta' khila
bhaktan%am p%uja svikara tatparah

He has the intelligence to comprehend everything; He is full
of all virtues and reigns supreme the entire universe, foremost among
those who are excellently glorious, comes along with the gods to re-
ceive the puja of all devotees.

Expl: (i) sadbhir guna%istata%h santato' khilam vi%svam yamayati
ceti satya%h - R.T. satya = sa+t+ya, gun%a parip%u%na and omnipotent. sat
sabdo guna va%ci, 't iti vy%aptav%aci, 'ya' iti niyanta.M.M. (ii) 'agamanam
na havirdas%aya kim ca bhakta priyatayeti bh%ava%h. R.T. - He comes not
due to the desire for havis and other offerings but because of His com-
passion for devotees.

THUS ENDS THE FIRST VARGA
(6) yadaṅga dāśuṣe tvamagne bhadram kariṣyasi, 
   tavettatsatyamaṅgirah.

   yat aṅga dāśuṣe tvam agne bhadram kariṣyasi, 
   tava it tat satyam aṅgirah. 6.

(he) aṅga - O, dear to the good, aṅgirah - Once Agni was born as the son of Aṅgira or Aṅgirasaṛṣi and so he (and Śrī Hari immanent in him) is called Aṅgirasaṛṣi, (in adhyātma it means the promptor of the bodies of all) (he) agne - O! Agni, tvam - Thou, dāśuṣe - for the sacrificer bhadram - good, kariṣyasi (iti) yat - desirest to do, tat - desire, tava it - only Thine, satyam - becomes a reality.

(RB) yajamāṇāya yad bhadram kartumicchasi satpriya, 
   tvaceṣṭayahiva karmāṇi vartayitvā tadāhanam. tavaiva satyamaṅgānam 
   rasayad vahingo hariḥ. aṅgirā aṅgirah putro yato’gnirabhavat kvacit.

O! Dear to the noble. The desire to do good to the yajamana becomes a reality only in Thy case as Thou indwelling all, impel the yajamana to act and accomplish your wish. Once Agni was the son of Aṅgira ṛṣi and so he (and Śrī Hari immanent in him) is also called Aṅgirah.

Expl : (i) yat kariṣyasi tat satyamiti yathā sthitā yojanāyām 
    stutir na syāt yajamāṇah pūjyayati svayam phalam dadātityevam 
    viniyamamātraṁ na bhavatītī bhāvena ... pūjadi karmāṇam pravartako' 
    pij tvar navetī aṁenaṅgirah śadā prayaogasya prayaōjanamuktam bhavati. 
 .R.T. If the rk is annotated as it is : Your desire to do good to the yajamana becomes a reality, then it is not a praise at all because it means that the yajamana worships and in return gets his desires fulfilled, as a routine give and take affair; but according to R.B, He prompts the yajamana to act and accomplishes His wish; thus He is 'satya saṅkalpa paḥ' (Chā.U.VIII.vii.1) - and 'amoghaḥ' - V.S. one whose thoughts are true. Also 'satya saṅkalpa eko vareṇyo vāśi' (Dvā. S.VIII.5) - one whose intentions are always fulfilled in action. satya saṅkalpa
rupa mahā guṇaḥ labyata - R.T.S., thus here the full force of the word aṅgirah - aṅgānāṁ rasaḥ or aṅgi rasaḥ - activator of the bodies and souls of all is brought out. The Aṅgiras - Agni episode is described in M.B., Vanaparva, Adh.,220. 'Aṅga' is a vocative particle maning 'well'. 'Avyaṅgah', 'Varaṅgah', 'Vedāṅgah 'Yajñaṅgah', 'Subhāṅgah' 'Svāṅgah', 'Svangaḥ', 'Hemāṅgah' are some of His names in V.S, describing His limbs. According to Śrī Madhva, there is absolutely no difference between Him and His limbs; here the rk addresses Him simply as 'Aṅga' which is in conformity with Śrī Madhva's concept. aṅgiras aṅgāreśvaṅgirah jātah V.N. III.17 - Aṅgiras is born in live coals, an apt meaning in outer sacrifice. (ii) tad gāto pi 'tadadhīnatvāt tadarthavat' (B.S.I.iii.3) ityāṅgirah iti R.T. Śrī Hari is angira according to the sūtra. (On the other hand) other things (also) can be secondarily denoted by the names of the Supreme Being, for their attributes cannoted by the names are under His control. Also 'yatra vā pitus tad vā putrasya' (Ai.U.II.i.8), whatever belongs to the children that belongs to the father and vice versa. So Agni the son of Aṅgiras aṁśi also bears the name Aṅgirasah. etamu evaṅgirasam manyante 'tīgānāṁ yadasastena (Chā.U.I.ii.6). The Sage Aṅgira meditated upon Udgīta, present in Mukhyaprāṇa (who is called Aṅgira) and got the name Aṅgira. Mukhyaprāṇa is called Aṅgira since he is the activator of the bodies of all.

(7) upa tvāgne dividedive dosāvastardhiyā vayam, namo bharanta emasi. 

upa tvā agne dive'dive dosāvastah dhiyā vayam, namah bharantaḥ ā imasi. 7

(he) agne - O! Agni, dhiyā - by qualities like intelligence, (alpā api - though worthless), vayam - we, dive dive - day by day, (tatrāpi) dosāvastah - (nevertheless) night and day, always, in all states, namah bharanteḥ - bear veneration, (by deed and word in the outer sacrifice and mentally in the inner one); tvā - to Thee, (ucca guna mapi - though
of incomprehensible qualities), upemasi - surrender.

(RB) vastar dina mahorātra mabhīṣṭa prāṇinām sadā, alpā api vayam buddhyā tvām uccagunā mūsvaram. upayāma manāh karma vāgbhistvannama sambharāḥ.

Though trifles as we are, we bearing veneration day and night and in all states, surrender to Thee, by thought, deed and word the Lord of supreme qualities and one who always fulfills the wishes of all.

Expl : (i) guṇādhikya ālbhayā seśoktiḥ. R.T. Due to the presence of the word 'dhiyā' the phrase 'alpā api' is supplied in the bhāṣya. To affirm venerability in Agni the phrase 'īśvaram tvām uccā guṇam' is supplied. By this the superior qualities of Śrī Viṣṇu are brought out. (ii) mahā guṇasya śaraṇa prāptau sādhana hinaścet katham śaraṇam yāyā ityataḥ prāguktamaṁ et yetad atrāpyākrṣyavyākhyātam 'prāṇināmabhiṣṭeti. kevalam bhaktyasīsaya vaśāccharanāmupayameti R.T. Though trifles, we surrender to Thee of superior qualities, purely due to devotion, because you are aṅga - prāṇinām abhiṣṭa - dear to the good. Aṅga is supplied from the previous rākṣ. (iii) The doctrine of 'śaraṇāgati' is very briefly described in this rākṣ. Śaraṇāgati is neither a temporary affair nor a blind faith. It is a continuous process based on the knowledge of the greatness of Lord and that of our deficiencies. Such a knowledge inspires bhakti in the soul and it leads to śaraṇāgati. Here day means waking state and night is sleep. At all states the soul should be conscious of the control exercised by the Lord. This consciousness of the dependence of the soul on the Lord for its existence, knowledge and actions is the essence of śaraṇāgati.

(8) rājantamadhvārāṇāṁ gopāmr̥tasya dīdivim, 
vardhamānam sve dame.

rājantam adhvaṅāṁ gopām rtasya dīdivim 
vardhamānam sve dame. 8.
(he agne - O! Agni), adhvarāṇām - of yajñas (outer and adhyātmic), rājantam - governor, Lord, ṛtasya - of yathartha jñāna, gopām - protector, sve dame - in Thy own house, (in svarga or the heart, hrdayakāśa), didivim - shine, vardhamānam - always full of all virtues. (tvām upemasi - we surrender to Thee, is to be supplied from the previous ṛk)

(RB) dedīpyamānam sve sadmanyadhvaresām sadā vrīdhaim. yathārtha jñāna gopām tvāmupemasi.

We surrender to Thee who shinest in Thy own house; who governs the sacrifices; who is always full of all virtues and who protects yathārtha jñāna.

9. sa naḥ piteva sūnavegne sūpāyano bhava,
   sacasvā nas svastaye.
   saḥ naḥ pita'iva sūnave agne su'upāyanah bhava,
   sacasva naḥ svastaye. 9.

(he agne) - O! Agni, saḥ - in whom we have taken refuge, (tvām - Thou) naḥ - our, piteva sūnave (dative in the sense of genitive) - like a father unto his son, sūpāyanah - auspicious resort, bhava - be, (kim ca - further, tvam - Thou), naḥ - us, svastaye - for permanent happiness and excellence, sacasva - may protectest.

(RB) piteva naḥ sūpāśrayo bhava tvam ca yadvadaurasa sūnave rakṣa santata saukhyāya samyak satvāya vā sadā.

Thou be our auspicious asylum like a father unto his son and like a father unto his own son; always protect us so that we may acquire permanent happiness and complete excellence.

Expl : (i) pitevetyanenaiva (sunava iti) labdhe'pi punaḥ sūnava ityuktasya tātparyamāha - R.T. The phrase 'like father' itself will imply 'unto his son'; there is no need to repeat it, but it is repeated in the ṛk. So 'piteva' is construed in two ways: 'like a father unto his son' and
'like a father unto his own son'. svastaye santata saukhyāya sādā samyak satvāya vā - R.T. svastaye is also construed in two ways: for permanent happiness and complete excellence. (ii) 'janitā copanitā ca yāśca vidyām prayacchati anna dātā bhaya trātā pañcaite pitarah śṛṭah' quoted by R.T.S. One who brings forth, one who performs upanayana, one who imparts spiritual knowledge, one who feeds and one who rescues from fear are all called fathers. (iii) anekārthatvād dhātunām sacatiriha raksāyāṁ vartate sevāyā ayogat - R.T. Since roots have several meanings, the root 'saca' is taken in the sense 'to protect', as its usual meaning 'to serve' is not appropriate to the context.

THUS ENDS THE SECOND VARGA
HERE ENDS THE FIRST SŪKTAM
'Rṣi chando daiyatāni brāhmaṇārtha svarādyapi, aviditvā prayunjāno mantra kaṇṭaka ucyate', 'svaro varṇākṣara mātrādi niyogo' kṣara eva ca mantram jijñāsamānena veditavyam pade pade' are śrūtis and 'atha ṛgvedāṁnāye sākalake sūkta pratīka ṛksamkhyaṛṣi daivata chandāmsyanukramiṣyāmo yathopadesām na hyetaj jñāna mṛte śrauta smārtha karma prasiddhir mantrāṇām brāhmaṇārṣeya chando daivata vidyārjanādhyāpanābhyām śreyo' dhi gacchati' - Anukramanikā, insist that the mantras effect their purpose fully and favourably only if they are chanted with a knowledge of their rṣis, devata and Chandas. Also 'ṛṣic chando daivatāni jñātvārtham caiva bhaktītāh, svādhyāyenaiva mokṣaḥ syād viraktasya harismṛteḥ' (RB. infra) and 'yo ha vā aviditārṣac chando daivata brāhmaṇena mantrena yajati yājayatyadhāpayati va stānum vārchati garte va padyate pravā miyate' (Chā. Bra) - He who worships or makes others to worship, instructs others without knowing the rṣi, Chandas and devata, the meaning and application of the mantras, will turn into an insentient one or will fall into the hell called Garta or his life will be cut short. Here knowledge of Chandas means that of the number of letters making the Chandas as well as the presiding deities as indicated in B.S.II.i.6. Thus to make the sūktas, already commented upon and those to be commented upon effective, Śrī Madhva first indicates their rṣis.

(RB) munistu sarva vidyānām bhagavān puruṣottamah, viṣeṣataśca vedānām 'yo brahmaṇami' ti śrutih,ṛgvedāḥdikamasyaiva śvasitam prāha cā parā, 'vāco babhūvuruṣatīr hayaṃrīvad'i ti sphutam, vaco bhāgavate'pyasti brahmaṇe'pi tathā param', hayaṃrīvādimā vidyāḥ svasitavena niḥśrtah, brahmaṇaḥ svīkṛtāstāśca rudraśeṣa vipā api,daṁśadīyāḥ sanakādyaśca sākrādyāḥ manavastathaḥ, jaghustē ca viśvasmimscakrur vyāptāstato' khalāḥ, uktam pādmapurāṇe ca'kapi
Bhagavan Puruṣottama is the seer (ṛṣi) for all vidyas and especially for the vedas because the śruti: 'yo brahmāṇam' proclaims so. Another śruti states that Rg Veda etc., were breathed by Him. 'The luminous vedas were manifested by Śrī Hayagrīva' is a clear saying occurring in Śrīmad Bhāgavatam. Another saying in Brahmāṇa Purāṇa is: These vidyas were revealed effortlessly by Śrī Hayagrīva as His breath; they were received by Brahma and from him Rudra, Śeṣa and Garuḍa received them. From them Dakṣa, Sanaka, Indra and others learnt the vedas. They spread the vidyas in the entire world. It is said in the Pādma Purana too that the unborn Bhagavān Kapila instructed the vidyas to Brahma. 'Nārāyaṇa immanent in the hearts of all, beginning from Brahma, always inspires them for vidyas arising from Omkāra' is a saying in Sātvata Samhitā.

Expl: (i) 'yo brahmāṇam vidadhāti pūrvam yo vai vedāṃśca prahiṇoti tasmai, tam ha devam atma buddhi prakāśam mumukṣur vai saraṇamaham prapadye' (Sv.U. VI. 18) The Lord created Brahma first and taught him the Vedas. May we beseech Śrī Nārāyaṇa, to be known only through our intrinsic intellect. (ii) 'asya mahato bhūtasya niśvasita medadyadrgvedo yajur vedaḥ sāmavedo tharvāṅgirasa itiḥāsaḥ purāṇam vidyā upaniṣadaḥ ślokaḥ sūtrānuyākhyānāni vyākhyānānyasyai vaitāni niśvasitāni' (Br.U.IV.iv.10) Rg veda, Yajur Veda, Sāma veda, Atharva Veda, the Itihasas Mūlarāmāyaṇa and Mahābhārata, the Purāṇas, the Upaniṣads, the samihitas like Pañcarātra, the commentaries on the Vedas all these were revealed by the Lord like breathing. (iii) 'vāco babhūvuruśatīḥ śvasato'sya nastah' (Bhā. II.vii.11). Brahma said: 'Śrī Nārāyaṇa appeared in my mental sacrifice in His Hayagrīva form. The divine Vedas were breathed by Him, then'. (iv) 'niśvasitamiti hi
niśvasitamiva anāyāsena adi kāle tenoccārita mityarthah - R.T.

'Breathed' means expressed effortlessly like breathing by Him at the beginning. (v) 'yo brahmāṇamiti śrutau veda padam sarva vidyāparamiti jñāpayitum dviṭīya śṛutyudāharanam. ubhayatāpi viṣṇorapratiteḥ purāṇādyudāharanamiti - R.T. The second śṛuti is quoted to show that the term veda in the first one denotes all the vidyas. But in both of them Viṣṇu is not mentioned explicitly. So quotations from Purāṇas are given.

(RB) sakṛṇ nigada mātrena grhītam brahmaṇā' khilam, antargatasya vyāsasya prasādān nitya sāktītah.. tena cānanta sāktivād yugapat samudāritam, prathama pratipāṭrīvān munir brahmā' khilasya ca.

All the vidyas recited simultaneously, only once, by the Omnipotent Lord were grasped by Brahma who was endowed with such a grasping power by Śrī Vyāsa immanent in him. Brahma being the first to know all the vidyas is also the seer for them.

Next to Śrī Viṣṇu and Brahma the following are also seers.

(RB) suparno' khila vedānām pāñcarātrasya nāgarāt, dvitiyā pratipāṭrīvān mumite samprakārtitau.

Being the second to know, Garuḍa is said to be the seer for all the Vedas and Śeṣa is the seer for Pañcarātra (and all other pauruṣeya granthas).

Expl : nanu paramesvarah svayameva sarva vidyānām pratipatteti munir bhavatu. adhīta vidyāstu brahmādayah katham śrayah? ityāsafkā parihārārtham śītvam tāvādāha - R.T. Śrī Hari sees all the vidyas always. So He is the seer for them. But how Brahma and others, who learnt the vidyas, are also known as the seers? The answer is :

(RB) yaḥ paśyati svayam vākyam sa ṛṣi tasya kīrtitah, arvākta dvādaśā vyṛteradhīya' pṛṣireva saḥ.
He who himself sees a vākya is called its ṛṣi. He who, even though learns a vākya from the guru in less than twelve recitations, is also called the ṛṣi for it.

Expl: 'na hi anya etāvanmātreṇa adhyayanena sarva vidyāḥ pratipattum śaknoti....' R.T. - None other than Brahma, etc., mentioned here can learn the vidyas in this manner. Even Brahma and others could do so only due to His grace.

If by His grace the vedas are directly revealed to Brahma, Garuḍa and Śeṣa, why then they learn it from their gurus too? The answer is:

(RB) yat svayam pratibhā tasya samāyārtham guror vacaḥ. suparṇāder virīcasya kevalam dharma kāraṇam.

Though themselves seers, Garuḍa and others learn the Vedas from their gurus so as to clear their doubt whether what has been revealed to them is veda or not. For Brahma such learning is only the cause of his virtue.

The rsis next in order are:

(RB) rcām ṛṣis tataḥ śakro yajuśām sūrya eva ca, somaḥ sānam ītrīyaste pratipattāra īritāḥ, ahatvāṅgirasa magni rekarṣi ścāpyatharvaṇām, ityuktāḥ samudāyasya santyanye ca prthakprthak.

After these, Indra is the ṛṣi for Rg Veda, Sūrya for Yajur Veda and Soma for Śāma Veda. They are ṛśis of the third order. Agni is the ṛṣi for both the Atharva and Aṅgirasa sections of Atharva Veda Ekaṛṣi is also the ṛṣi for the Atharva section. They are the seers of the aggregates. There are seers for each ramification.

Expl: Śrī Viṣṇu is the Chief and the highest of all the ṛśis. He reveals the vedas to Brahma at the outset of creation. Excluding Him
there are four other grades of ṛṣis, primary, secondary, tertiary and the fourth. Brahma is the primary seer of all Vedas. Then come in order Garuḍa and Śeṣa who are the seers of the Vedas and Pañcaratra respectively. Among the tertiary, Indra is the seer of the Rg Veda, Sūrya of the Yajurveda, Soma of Sāmans and Agni of Atharvās. The fourth are the individual seers of the various ṛks and sūktas. Broadly speaking the ṛṣis of the ten Maṇḍalas are: (i) Śatarṣis (ṛṣis who have seen 100 or more ṛks at a time) (ii) Grtsamada (and his clan) (iii) Viśvāmitra (iv) Vāmadeva (v) Atri (vi) Bharadvāja (vii) Vasiṣṭha (viii) Pragāthas (ṛṣis who have sung in the pragātha chandas) (ix) Pavamanis (ṛks having Pavamāna as the devata, sung by different ṛṣis) (x) Kṣudra Sūktas and Mahā Sūktas. (Of the 191 sūktas here the first 129 are called mahāsūktas and the next 62 are kṣudra sūktas sung by different ṛṣis). For more details vide Anukramaniṅkā. According to tradition the Rg Veda contains 10,552 ṛks, 1028 sūktas (including the Vālakilyas), in all. Though the total number of letters (akṣaras) in the Rg Veda is said to be 4,32,000, only 3,94,221 could be reckoned now. This difference needs reconciliation.

Now Śrī Madhva states the effect of recalling the ṛṣis.

(RB) etajñānadda drṣṭasya phalasyāptih sputam bhavet, 

draṣṭṛnāṁ tu caturthānām jñānādapyaihikam bhavet, te caikasyāpyi 

bahavah syuḥ sūktasyarca eva vā, tasyām tasyām avasthāyāṁ tat tat 

prāpti viṣeṣatāh, teṣām vākya svarūpeṇa prārthanādiṣu paśyati, viṣṇur 

brahmā suparno vā tat tad yogyārtha bhedataḥ.

By the knowledge of the last but one kind of ṛṣis some unseen merit accrues, tangible results accrue by a knowledge of the last. There are several seers for one and the same sūkta or ṛk. Viṣṇu, Brahma and Garuḍa comprehend the sentences relating to the prayers of others only as those of others pertaining to their respective states. The seers comprehend the meaning of the revelations according to their inher-
ent merit.

Expl: 'yupeham baddhósmai baddham mām varuṇo mocayatu' 'indra prasādādaham hiraṇya ratham prāptosmi 'tyādikam ūnaḥ śepo' tīta kalpe pravocat vakṣyatiti vā viṣṇuḥ paśyati, na tu sva vākyatayetarthaḥ, evam brahmā suparṇo' nye va munayah svayogārthasya pratipādakāni vākyāni yeśāṃrṣyantarānām yogāni tad vākyatayā paśyanīti na kaścid virodhaḥ, evamadhamā apyṛṣaya uttama ṛṣi yogārthaḥhidhāyā vākyani tad vākyatayā paśyanītyapi draṣṭavyam, yathā 'aham rudrāya dhanurātaniḥ tyādi, ..... yasya yasya ṛṣer yo yo bhagavān mahimādyābhidhāyā vākyartho darsana yogyas tat tadarthābhidhāyitayaiva tat tad vākyamasāvasa paśyatītyarthaḥ. R.T.

'I am tied to the sacrificial post, May Varuṇa release me'. 'May I acquire a golden chariot by the grace of Indra' are the words of Ūnāhśêpa occurring in the vedas. When these words are revealed to Viṣṇu, Brahma, Garuḍa or other seers, they comprehend them only as the words of Ūnāhśêpa uttered by him in the relevant states and not as their own. The ṛks 'āham rudrāya dhanurātaniḥ ....' are understood by Brahma and others only as those of Śrī Laksṃī. Likewise ṛsīs of lower grade comprehend words of those of higher status as pertaining to the latter only. Though the same ṛks may be revealed to different ṛsīs, their meanings are not comprehended by them all alike but only according to their inherent merit.

(RB) sarva vedabhīmānītvāc chhrī brahmāṇī ca bhārati, draṣṭryaśca sarva vyākhyāto brahmaṇā marut, sva bhartraranantaram draṣṭṛyaśtebhyaś tannoditaḥ hi ruk. tāḥ stavaṇti harim nityam vyābhhis te ca sarvaśāh, chandastvena munitvena tāsām smṛtirudrīti, smartavyāste ca sarve' pi munitvena prthak prthak.

Being the abhimanis of all the vedas, Śrī, Brahmanī and Bhārati
are also seers of all vidyas. By Brahma Mukhya Vāyu also is implied. (as the seer of all the Vedas). Sastras do not mention them (Śrī, Brahmāṇī and Bhārati) as seers since they rank in close proximity with their respective husbands. All these seers always worship Śrī Hari with their vidyas. It is obligatory to recall them all separately as presiding deities of chandas and also as seers. Husbands have to be recalled as rṣis, more reverentially than their wives.

Expl: 'yataḥ prāyo bhāryā bharṣi samānā dharmini bhavati tat tasmādṛṣṭive vidyamanē 'pyarthā siddhatvāt tebhypo bhārṭabhypo hi ruk pṛthak rṣitvena tā nodita iti - R.T. Since wife has almost the same status as husband, the wives of gods are not mentioned separately as seers.

Now the different devatas are accounted. There is no difference of opinion regarding the number of letters forming various metres (chandas). So only the presiding deities of the various metres are stated in detail.

(RB) gāyatrī bṛhatī caiva tāḥ sarva garuḍastathā, brahmāṇyanuṣṭub indraṇī triṣṭup svāheti cocyate, gāyatrī jagati caiva vāruṇī rohini tathā, anuṣṭub bṛhatī caiva tārāpankīḥ sācītathā, uṣṇik sourī jagatyaśca sarva devastraṭyo matāḥ, virāṅ mitra varuṇayor bhārye iti ca kirtite, ati chandāmsi sarvāṇi sarva devyāḥ prakīrtitāḥ, virāḍiti ca nāmāsām.

The three (Śrī, Sarvasvaṭī, Bhārati) and Garuḍa preside over gāyatrī and bṛhatī; Sarasvati presides over anuṣṭubh, Indrāṇi over triṣṭubh Svāha also presides over gāyatrī; (the wives of all gods) and Vāruṇī over jagati; Rohini (wife of Chandra) also over anuṣṭubh; Tāra over Bṛhati; Saci (wife of Indra) over paṅkti; Sauri (wife of Sūrya) over uṣṇik; wives of Mitra and Varuṇa preside over virāṭ; wives of all gods are known as virāṭ and they preside over all atichandas.
Expl: (i) Works on metres define 26 metres. But the Rg Veda Anukramaṇikā mentions only the following metres: (i) Gāyatrī having 24 letters divided into three pādas of 8 letters each \((8 + 8 + 8)\) (ii) Uṣṇīk \((8 + 8 + 10)\) (iii) Anuṣṭubh \((8 + 8 + 8 + 8)\) (iv) Brhatī \((9 + 9 + 9 + 9)\) (v) Paṅkti \((10 + 10 + 10 + 10)\) (vi) Tristubh \((11 + 11 + 11 + 11)\) and (vii) Jagati \((12 + 12 + 12 + 12)\). The atichandas mentioned are (numbers in brackets denote the number of letters) (i) Atijagati \((52)\) (ii) Śakvani \((56)\) (iii) Atiśakvani \((60)\) (iv) Asti \((64)\) (v) Atyasti \((68)\) (vi) Dṛhti \((72)\) (vii) Atidṛhti \((76)\). Then follow (i) Kṛti \((80)\) (ii) Prakṛti \((84)\) (iii) Akṛti \((88)\) (iv) Vikṛti \((92)\) (v) Samkṛti \((96)\) (vi) Atikṛti \((100)\) Utkṛti \((104)\). (ii) Gāyatrī is born of Agni, Uṣṇīk of Savitr, Anuṣṭubh of Soma, Brhatī of Brhaspati and Virāt of Mitrāvaruṇa. Indra invented Tristubh, the Viśvedevas (all gods) created the Jagati (R.V.X.xiv.16, X cxxx. 4-5). quoted by R.T.S. (iii) Br. U gives mystic meanings to chandas as follows: 'The words bhūmi, antarikṣa and dyu (to be pronounced as di-u) make up eight syllables; each pāda (foot) of Gāyatrī consists of eight syllables, therefore he who knows the Gāyatrī gains the three worlds. Thus it is clear that 'gāyatrī' means the presiding deity and not the metre. (iv) A hymn in the eighth kanda of the A.V. gives the number of syllables in the seven chief metres of the vedic poetry as increasing by four successively, i.e., from 24 in gāyatrī to 48 in jagati. These seven metres are often mentioned in other samhitas (Vā. V.xv). (v) Among the five or six Anukramaṇikā (indices) attached to the Rg Veda the Chandonukramaṇi (of about 300 stanzas in anuṣṭubh and tristubh metres) enumerates the metres of the Rg Vedic hymns and states the number of r̥ks in each metre.

The subdivisions of the chandas and their devatas are indicated now.

\((R B) \ tāśā \ uṇādhikēṣvapī. \ nicṛd \ bhūrig \ virāt \ samjñā \ prastāretyadi nāma ca.\)
They (the devatas of the metres) are also the devatas for metres having letters in excess or deficit of the prescribed number, called nicīrit, bhūrik and prastāra.

Expl : (i) Nicīrit is shortage of one letter and bhūrik is excess of one letter. Virāt is shortage of two letters and svarāt is excess of two letters. Thus metres having 26 letters are either svarāt gāyatrī or usṇik virāt and so on. In the popular gāyatrī mantra if we take the word vareṇiyam then it is in gāyatrī metre; if vareṇyam is taken then it is in nicīrit gāyatrī metre. (ii) Prastāra is a variation of paṅkti.

*(RB) bahvīnameka mānena tvekam nāma ca yuyyate.*

When several devatas govern the same chandas it is appropriate that they have a common name (name of the chandas they govern).

Expl : nātra devatānāṃ chandaśāṃ caikyamucyate. kimtu tat tadabhimānītayā tat tantrāmatvam - R.T. No identity between devatas and chandas is meant here. The gods are known by the names of the chandas they govern. Thus the objection, 'identity between one and many is untenable' is refuted.

*(RB) sarvābhimānītā caiva tisṛṇām yathā kramam.*

The three (Śrī, Brahmāṇi and Bhāraṭi) govern (not only gāyatrī and bhṛhatī but also) all other chandas too.

Expl : sarva chando' bhimanitve' pi viśesataḥchando dvaye sannidhānāyabhimānītvabhiprāyena taduktiriti na punaruktiriti bhāvaḥ - R.T.S. Śrī Brahmāṇi and Bhāraṭi are mentioned again to be the governing deities of all chandas. First they are mentioned as the presiding deities of gāyatrī and bhṛhatī because of their special sannidhāna in them. So there is no repetition.
Now the devatas are indicated:

(RB) devatā sarva vidyānām svayam nārāyaṇah prabhuh, rte
tatra prasiddhāśca devatā śrīstatha' tra ca, rte prasiddhā brahmaiva
tatastena krameṇa ca, pūrva prasiddha varjam tu śakranta devatā
matāḥ.

The Omnipotent Śrī Nārāyaṇa Himself is the devata for all
vidyas (hymns in their paramamukhya vr̥tti). Next to Him, Śrī is the
devata (subject) of all hymns excepting those which denote Śrī Viśṇu
exclusively; Brahma is the devata for all hymns excluding those
specially applicable to Śrī Viśṇu and Laksṇī; and so on it goes down to
Indra.

Expl : 'bhagavati prasiddhāḥ puruṣasūktādi vidyāḥ ...... śrī
devyām prasiddhā vidyāḥ ambhrṇī sūktādyā ...... R.T. Hymns like
Puruṣasūkta apply only to Śrī Viśṇu; hymns like Ambhrṇī sūkta apply
to (Śrī Viśṇu and) Laksṇī, Brahma is the devatas for all hymns excep-
ting these and so on.

Now the tāratamya (gradatation) of the gods in descending or-
der is indicated.

(RB) brahma vāyu girau indra śeṣa rudrāśca tatstriyāḥ, śakra
kāmau kāmaputra manu daksāṅgiras sutāḥ, tadvac chacī ratiḥ sūrya
soma dharmādi tatstriyāḥ, pradhāna maruto vāripatiragniśca māruṇaḥ,
nirṛtiḥ striyaśca sūryāderasvinavītare tathā, ananta koṭi śataka
daśārdhādyamasatāḥ kramāt, jñāna bhakti balaisvāryapūrvākhila
gunārapi, muktāvapi kramo hyesa devatā uditā imāḥ.

Brahma, Vāyu, Sarasvatī Bhārati, Garuḍa, Śeṣa, Rudra and
their wives (Sauparnī, Vāruṇī and Pārvatī), Indra, Manmata, Aniruddha
(son of Kāma) Manu, Dakṣaprajāpati, Brhaspati (son of Angrīra);
equal (to Aniruddha and others) are Śacī, Rati, Sūrya, Candra, Dharma,
wives of Manus, Pravāha and other maruts; Varuṇa, Agni, Vāyuṣ (other than Pravāha), Nirṛti, wives of Sūrya, Soma and Dharma (and Śatarūpi wife of Svāyambhuva Manu), Aśvini devatas and other devatas. Their merit decreases in order, divided by ananta, koṭi, hundred, ten and five; jñāna, bhakti, strength, wealth and other merits also decrease in that order. This gradation persists in the state of release too. the devatas of the vidyas are to be known in this order.

Expl : This is a very brief summary of gradation of gods. As such it does not contradict the elaborate description of gradation in other works.

In the previous para gods upto Indrā only are mentioned as the devatas. Now gods below Indra are also named as devatas. This is because :

(RB) indrāvarā viṣeṣena lingenaiva prthak prthak, devatas tatra tatrasyur eṣa eva paro vidihiḥ.

Those who are below Indra (in gradation) are devatas only if they are specially indicated to be so in the srutis. This is the settled rule based on authorities).

Expl : indraparyantāstu śrutiyādyabhāve' pi pūrva prasiddha varjam devatāḥ R.T. Gods above Indra are devatas even without 'śrutilingas' - suggestion in the śrutis.

(RB) vedādi varaḥ paryantair mūrtayah keśavasyatu, samāsa vyāsa yogena vacyās tātparyataḥ prthak, yathā yogam yathā nyāyamanyāsāmapi murtayah.

From the Vedas in their aggregate to single letters, all, severally and individually propound the different forms of Śrī Keśava. This is to be known without transcending yogavṛtti and the characteristics of the different forms. Likewise Śrī and others are also propounded
by all vidyas.

Śrī Madhva quotes the authorities for these.

*(RB)* \textit{ṛk samhitāyām svādhyaye nirukte vyāśa nirmite, pravrṭte Caitadakhilam uktam hi prabhunā svayam.}

Śrī Vedavyāsa has said all these in (the works) Ṛksamhitā, Svādhyāya, the nirukta compiled by Him and Pravrṭta.

Expl : 'Yāska nirmita prasiddha nirukta vyāvṛttaye vyāśa nirmita iti' - R.T. To exclude the nirukta of Yāska, it is said : 'nirukta compiled by Vyāsa'.

Śrī Madhva gives further evidence to establish that Śrī Viṣṇu is the subject - mattter of all the vedas.

*(RB)* 'sarve vedā' śca, 'nāmāni', 'tā vā eta ṛcā' stathā, 'indram mitram varuṇam' ityādyatra ca pramā pari.

The śrutis, 'sarve vedā', 'nāmāni', 'tā vā eta ṛcā' also 'indram mitram varuṇam' etc., are other authorities demonstrating this (sarva vidyā pratiṇādyatva of Śrī Viṣṇu).

Expl : (i) 'atra visnoḥ sarva vidyā vedyatve, paraḥ samhitādito nyā ca pramāsti' - R.T. There are authorities other than Ṛk samhita etc., that proclaim that Śrī Viṣṇu is the subject - matter of all the vedas. (ii) 'sarve vedā yat padamāmananti' (K.U.I.ii.15) - whom all vedas make known by denotation and connotation. (iii) 'nāmāni sarvāni yamāviśanti tam vai viṣṇum paramamudāharanti' (Bhālavaya Śruti) - The vedas proclaim Śrī Viṣṇu, whom all the names singularly denote, to be the Supreme Being. (iv) 'tā vā etā sarvā rcah' (Ai.U.II.ii.2), He is the unique subject - matter of all the ṛks. (v) 'indram mitram varuṇamagni māhuḥ ...... ekam sad vipraḥ bahudhāvadanti' (R.V.I. cliv. 46) - The Supreme Being is one whom the enlightened variously call as Indra, Mitra, Varuṇa and Agni.
Now the authorities in the śrutis for the gradation of gods are quoted:

(RB) 'devatā tāratamyam ca sarvokṛṣṭam ca keśavam, jñātvaiva muyate hyaṃmān nānyathā tu kathāṅcana 'iti paṅgi śrutiscāha dṛṣyante' tra ca sarvasaḥ.

'One gets liberated from the cycle of birth and death only by knowing the gradation of the gods and the supremacy of Śrī Keśava and never otherwise' so says the Paṅgi Śrīti. In this saka and everywhere else also, the Supremacy of Śrī Viṣṇu is well established.

(RB) na te mahītvamityādi naśvarāṇeva kevalan, guṇān viṣṇoḥ śrutirhāya naiva doṣān kathaṅcana, jātā paribabhūveti maryādām brahmaṇo'pi hi, naiva reme' bibhed brahmā nāśīd ityādikānapi, doṣān rudre ca tāneva naminantiti pūrvakan, yam kāmaye tam tamugram rudrāya ahamityāpi, asya devasya mā śiśnadeva apiguryāpi, ghnaṇchiśna devānityadyā dosā bahava īrītah, tato vitiṣthe yonih sa etāvayahamityāpi, anyāśrayatvam devyāścā kathitam bahuso'pi hi.

The śrutis 'na te mahītvam' etc., proclaim qualities like supremacy in Śrī Viṣṇu alone. Śrutis never imply any taints in Him. The śruti 'jātā paribabhūva', expresses limitations on the supremacy of even Brahma. The śruti 'naiva reme', 'bibhet brahma', 'nāśīd', etc., express taints in Brahma. The śrutis 'naminantiti', etc., denote taints in Rudra also. 'yam kāmaye tam tamugram', 'rudrāyā dhanu' etc., are śrutis which express several taints in Rudra. 'tato vitiṣthe yonih', 'sa etavat yaham', etc., also repeatedly express the dependence of Śrī Lakṣmī (on Śrī Viṣṇu).

Expl: (i) 'paro matrayā tanuvā vṛdhāna na te mahītvamanvaśnuvanti' (R.V.VII. ic.1 and Tai. Br.2.8.3.2) - O! Viṣṇu! Thou growing out of Thy own body transcends the comprehension of all beings. No one else can attain Thy supremacy. 'ato' nānya sādhāraṇa
atyuttamā nanta guṇavat vāt nirdoṣatvātca tasya sarvottamatvam'- R.T. Śri Viṣṇu is Supreme because He possesses infinite number of uncommon supreme virtues and He is devoid of all taints. (ii) 'prājāpate na tvadetānayo viśvā jātāni paritā babhūva yat kāmaste jhumas tanno astu vayam syāma patyo rayinām' (R.V.X.cxxi.10, Y.V.Tai. Sam 1.8.14.2 and 3.2.5.6, Tai. Br. 2.8.1.2 and 3.5.7.1) - O! Brahma Thou art the lord of all that are brought into existence. None other is the lord of all. By Thy grace, may we achieve all our goals for which we are doing this sacrifice. become rich and intelligent. jāteti viśeṣaṇena ajāta viśvā pari bhavanasya pratisiddhatvāt' - R.T. 'ajāta viśveta mukta brahma avyakṛtākāśad ityarthah' - R.T.S. The adjective 'brought into existence' (created) implies that Brahma is not the lord of the uncreated ones like avyakṛtākāśa, muktabrahma and so on. Thus Brahma is not equal to Śri Viṣṇu (iii) 'savai naiva reme tasmadekāki na ramate', 'so' bibhet tasmādekāki bibheti' (Br.U.III.iv.3,2). Brahma did not delight. So, one will not delight when he is alone. Brahma was afraid. So, one fears when he is alone. This śruti expresses even grief and fear in Brahma. yeṣo nārāyaṇo āsid na brahma neṣānaḥ' (Mahopaniṣad). In pralaya Śrī Nārāyaṇa alone was there, neither Brahma nor Rudra existed. So Brahma and Rudra are not equal to Śrī Nārāyaṇa. (iv) na yasyendro varuṇa na mitro vrata maryamā na minanti rudraḥ nārāta yastamidam svasti huve devam savitāram namobhiḥ (R.V.II.xxxviii.9) - For our welfare we pray to Śrī Viṣṇu whose powers cannot be fully comprehended by Indra, Varuṇa, Mitra, Arya, Rudra and other daityas. 'ajñāna pūrvakānstan doṣān eva rudre cāha' R.T. This śruti expresses taints like ignorance etc., in Rudra. (v) yam kāmaye tam tamugram kṛṇomi'... 'Aham rudrāya dhanurātanomi' (R.V. X.cxxv.5.6) I will make him Rudra whom I desire to be so... I bend my bow to kill Rudra, so says Śrī Lakṣmī. 'asya devasya milhuso vayā viṣṇoreśasya prabhṛthe havirbhiḥ videhi rudro rudriyam mahitvam' (R.V. VII. xxx. 5) - Rudra attained his position by propitiating Śrī Viṣṇu. Hence Rudra is
subordinate to Śrī Viṣṇu and Lakṣmī. (vi) 'sa śardhadaryo viṣṇasya jantorma śiśna deva api gurttam nah' (R.V.VII. xxii.5). Even Rudra has not fully comprehended our Lord Śrī Viṣṇu. 'ghnana śiśnadevaṁ abhivarpaśbhūt' (R.V.VIII.v.14) Śrī Viṣṇu who kills Rudra, transcends all and He is Supreme. These śrutis express taints like attaining subordinate position in Rudra. (vii) 'aham suve pitaramasya mūrdhan mama yonirapsvantaḥ samudre, tato vitiṣthe bhuvanānu visvo tāmum dyāṁ varṣmaṇopapraśāmi. paro diva para ena prthivyai tāvati mahinā sambabhūva' (R.V.X.cxxv. 7,8). I bring forth Śrī Vāyu, the foremost, my lord is in the ocean and I control all the worlds and permeate them. Such powers are conferred on me by Śrī Viṣṇu who transcends svarga (heaven) and the earth. These srutis express the dependence of even Śrī Lakṣmī on Śrī Viṣṇu.

Thus, after establishing the supremacy of Śrī Viṣṇu and the inferiority of Śrī Lakṣmī and others, Śrī Madhya now establishes that Śrī Lakṣmī is superior to Brahma; Rudra and others are inferior to Brahma.

(RB) tadā śrayarvatvamaneyasāmapi tatraiva niścyat, brahmaivagra iti nyuktav ā rudrādīnām tato janiḥ, ukā jātāni visvāni sa paryabhavadyapī, yasya cchāyāmrtam mṛtyurit ca dādarato bravīt.

In the same śruti (aham rudrebrhir) the dependence of Brahma, Rudra and others (on Śrī Lakṣmī) is well established. The śruti 'Brahma is the foremost' implies Rudra's birth from him. The śruti 'visvā jātāni' states that Rudra is under the control of Brahma. It is said that Rudra, Indra and others are the pratibimba (subordinates) of Brahma.

Expl : (i) The following śruti states that Brahma is the foremost : 'hiranyagarbhaḥ samavartatāgre bhūtasya jatāh patireka āsīt, sa daḍhāra prthivim dyāmutemam kasmai devāya havīṣā vidhema' (R.V.XIII.vii.3) - Brahma was born before the creation of the uni-
verse; he had divine vision and became the lord of the created universe; since he supports the earth and heaven, we offer oblations to him. (ii) The following śruti states that Rudra and others were created by Brahma: 'ya ātmadhā baladā yasya viśvam upāsate, prāśśām yasya devāḥ' (R.V.VIII.vii3). Brahma imparted knowledge about Him to His disciples: he instructed the powerful Vāyu; from him are born the Viśvedevas. And 'mā no himsij janitā yaḥ prthivyā yo vā divam satyadharmā jajāna, yaśca paścandrā br̥hatir jajāna' (R.V.VIII.vii.4). Brahma did not annihilate us; he created the abhimāni devatas of svarga and karmas; he created Rudra, Garuḍa, Śeṣa and others. (iii) The śruti 'viśvā jātāni paritā babhūva' (Op.cit) states that all created entities are under the control of Brahma. (iv) 'yasya chāyāmṛtām yasya mṛtyuḥ kasmai devāya haviśā vidhema' (R.X.cxxxi.l) Indra and other guardians of the world and Rudra the destroyer of the world are subordinate to Brahma.

Now Śrī Madhva substantiates that Śrī Vāyu is inferior to Śrī Viṣṇu and Lakṣmī and he is superior to Rudra and others.

(RB) anantādavareśānā tasyah prānas tataśca vāk, tasya rudra umā tasmadindrastasya stato'pare, saupanṣṣrutirītyāha saptākṣitaya ityapi, vāyurasmā upāmanthad viśva devāya vāyave, viśvairdevaiḥ sa ityādaiḥ pramā atra parā api.

Śrī Lakṣmī is inferior to Śrī Nārāyaṇa by infinite degrees; Mukhyaprāṇa is inferior to her and inferior to him are Sarvaśū and Bharatī. Then come Rudra and Pārvatī. Afterwards Indra and below him are others. So says the Soupanī śruti. The śruti 'saptākṣitaya 'agrees with this. The other evidences are, 'vāyu rasmā upamanthat', 'viśva devayā vāyave', 'viśvair devaih' etc.,

Expl: (i) 'tametāḥ saptākṣitaya upatiṣṭhante tad ya imā aksan lohinyo rājayaśabhirenam rudro'nvāyattaḥ (Āranyaka). Mukhyaprāṇa
the abhimani of the right eye, is worshipped by Sadāśīva, Parjanya, Āditya, Agni, Indra, Prthivi and Dhyu. (ii) 'vayurasma upāmanthat pinaśīta kunannamā, kesi viṣasya pātreṇa yad rudrenāpibat saha' (R.V.cxxxvi.7) Śrī Vāyu who destroys evil-mongers and who has charming, pure hair-locks, while consuming poison, favoured Rudra with a portion of it, after powdering and squeezing it so well that it almost lost its potency. (iii) 'pūṣanvate marutvate viṣvedēvāya vāyave' (R.V.I.cxxxii. 12). Vāyu has Pūṣa and the Maruts as his servants and is the master of Rudra and other devatas. (iv) 'viṣvairdevaī sahī, Śrī Vāyu is the refuge of all gods, 'viṣvairdevaīḥ pitṛbhir guptamannam', Rudra and the Pīṭh devatas are in the retinue of Śrī Vāyu. (v) 'śiśāna lakṣmīḥ' R.T. śiśāna padasya pārvatī paratva bhṛantī varaṇayāha' R.T.S. śiśāna means Lakṣmī, this is said to dispel the doubt as to whether the term means Pārvatī.

Vāyu governs the north-west corner and as such he is in the retinue of Indra. Then, how he is superior to Indra? The answer is:

(RB) 'nārāyaṇo'ditir vāyur vānī rudra umā vibhuḥ itare ca kramāddhitah sātāmsād vāyuto'varah, 'iti barksrīścāha sakrāt saptākṣiti śrutiḥ, ayam ta emi tanvīti pūrva anyā api sphutam, vayorādhikyamapāhu 'rindram somam hūtāśanam, sūryam rudra mimāṃ paṅca devaneko mahatmanah, srjatyati mahān prāṇa iti cāha turasrutiḥ.

The Barkaśruti says: 'Śrī Nārāyaṇa, Śrī Lakṣmī, Vāyu, Sarasvati, Rudra, Umā. Vibhu and others have virtues in decreasing order. From Vāyu virtues decrease by hundred (degrees). Saptākṣiti śruti says: 'Vāyu is superior to Indra. 'Ayam ta emanve' etc., are the others which clearly state this and also the supremacy of Vāyu. The Tura śruti states: Śrī Mukhyaprāṇa, who is the abhimāni of mahat tattva, creates and destroys the five great gods Indra, Candra, Agni, Sūrya and Rudra.
Expl: (i) 'aditir lakṣmīḥ' R.T. 'prasiddhāditi padatava nirāsayāha aditir lakṣmī īti R.T.S. Aditi means Lakṣmī and not the popular mother of the Ādityas and gods. Also Vibhurindrāḥ R.T. Vibhuḥ means Indra.
(ii) 'ayamta emitanvā purastād viśve devā abhimāyantī pāscāt yadā mahyam didharo bhāgamindrādinmayā kṛṇavo viṃyāṇī' (R.V.VIII.c.1) O! Indra unarmed I enter the battle-field ahead of you. All of you follow me. Prompted by me you worship me in yajnas and so let us exhibit our collective prowess, so says Vāyu to Indra in some battle. Since Upendra, an incarnation of Śrī Viṣṇu, is in the retinue of Indra, how is Śrī Viṣṇu superior to Indra? The answer is:

(RB) vihisorotra srṣṣata nendram devamamamsata, na yasyendra itihyāha viṃṣor indrasya hīnatām.

Vihisorotra srṣṣata nendram devamamamsata', 'nayasyendra', are the śrutis proclaiming inferiority of Indra to Śrī Viṣṇu.

Expl: (i) 'vihisorotra srṣṣata nendram devamamamsata, yatā madad vrṣākapiraryah puṣṭeṣu matsakhā viśvasmādindra uttaraḥ' (R.V.VIII.iv.1) - My friend (Śrī Viṣṇu) known as Vṛṣākapi is the lord of Vāyu; He is full of virtues and transcends the universe. The ṛtviks offered soma in yajñas to please Him but they could not fully comprehend His virtues like lustre. (ii) 'nayasyendro varuṇa na mitro vratamaryamā na minanti rudraḥ' (R.V.III.viii.3) - None of Indra, Varuṇa, Śūrya, Rudra and the enemies (of gods) can fully comprehend the creative activities of Śrī Viṣṇu. (iii) 'vṛṣākapi śabdasya spaṣṭam viṃṣu vacakatva vivādāt' R.T.S and 'etayoḥ śrutyoḥ viṃṣor vācakasya sputasyābhāvac chṛtyantara mudahārati' R.T There is dispute whether the epithet Vṛṣākapi denotes Śrī Viṣṇu or not. As these two srutis do not contain terms which explicitly and unequivocally denote Him other śrutis are quoted.

(RB) vedhā ajinvadityādi vacanam viṃṣunāmatah, ānanda
śrutirapyasya jñatāmeva darśayet, āha sūryadapindrasya vāyor viṣṇorapiṣatām, yāḥ sūryam ya uṣasam mriyante paṇca devatāḥ, cakṣusā dyauṣcādityaśca cakṣo sūryo ajāyata, yamādityo na vedeti purvā śrutirathāparāḥ.

The sentences 'vedhā ajinvat' etc., refer to Śrī Viṣṇu by name. The ananda śruti points out that Indra is a jīva. The śruti 'yāḥ sūryam yaḥ uṣasam' says that Indra is superior to Sūrya; Vāyu is superior to Indra and Viṣṇu is superior to Vāyu. The śrutis 'mriyante paṇca devatāḥ', 'cakṣusā dyauṣcādityaśca', 'cakṣosūryo ajāyata', 'yamādityo na veda' and other śrutis too (establish the gradation among Sūrya, Indra, Vāyu and Śrī Viṣṇu).

Expl : (i) 'āyo vivāya sacathāya daivyā indrāya visṇuḥ sukṛte sukṛt taraḥ, vedhā ajinvatrasadhasathā ārya mṛtasya bhāge yajmanānamābhajat' (R.V.II.ii.26) Śrī Viṣṇu is the lord of Indra who does virtuous acts. Śrī Viṣṇu Himself is preeminent in doing virtuous acts; He supports and sustains the three worlds; has three abodes (Anantāsana, Svetadvipa and Vaikuntha). In Vāmanavatāra He pervaded all directions to protect the āsvamedha yāga of His elder brother Indra, created objects of pleasure for Indra and participated in Indra's yajna.(ii) 'te ye ātmanindrasānandah sa eko bṛhaspaterānandah' (Tai. U) - One hundred units of Indra's bliss make one unit of Rudra's bliss. This text points out that Indra is a jīva since it occurs while grading the bliss of jīvas. (iii) 'yāḥ sūryam ya uṣasam jajāna yo apām netā sajanāsa indrah' - Indra brings forth Sūrya, Uṣasa and Varuṇa.(iv) 'esa ha vai brahma yō'yaṃ pavate tametaḥ paṇca devataḥ parimriyante vidyudvṛṣṭisandrama ādityo'gniḥ' - Vāyu who imparts divine knowledge to gods is Brahma designate. He excels Bhārati, Indra, Candra, Āditya and Agni. (v) 'cakṣusā śrṣṭau dyauṣcādityaśca'-Dyulokābhimāni and Sūrya were created from Śrī Viṣṇu's eye. 'cakṣos sūryo ajāyata' (Puruṣa Sūktam) - Sūrya was born from Śrī Viṣṇu's eye. 'ya
ādityamantaro yamayati' - Śrī Hari imminent in Sūrya prompts him.

(RB) viṣṇor vāto ajanīṣṭa vātādindra stato raviḥ, somaśceti laye'pyevam pūrve pūrve guṇādhikah, 'viṣṇoh praṇo ajanīṣṭa prāṇādindro ravin vidhuḥ, layo'pyetādhrāsteṣām pūrvahāpūrvo guṇādhikah, tura śrutiśca sauparṇa pīṅga śrutipādhrśi, atas sarvādhiko viṣṇunirṇītaḥ śruti saṁcayāt.

From Viṣṇu was born Vāyu, from Vāyu Indra and from him Sūrya and Candra. Laya occurs in the same manner (but in the reverse order). The former ones have greater virtues. From Viṣṇu was born Praṇa, from him Indra and from him Sūrya and Candra, laya happens in the same manner, the former ones have greater virtues. These are Tura śrutiścā and Sauparna śrutiścā. Similar is Paiṅgi śrutiścā. Thus the supremacy of Viṣṇu is well established on the authority of the śrutiścā.

The śrutiścā: 'somasah pavate janitā maṭīnām janitā divo janitā prthivyāḥ janitā 'ghner janitā sūryasya janitendrasya janitotā viṣṇo' (R.V.VIII.iv.6) - says that Viṣṇu was born from soma creeper which is obviously a taint. Then how can we claim that: 'guṇān viṣṇoḥ śrutiprāhā naiva dośān' - the śrutiścā proclaim only virtues in Viṣṇu and never any taints in Him? The answer is:

(RB) ato doṣa vaco tadvākyamavaram vadet, nirdoṣاثaiva viṣṇostu kramān madhyagatesvapi, 'trayo'rthāḥ sarva vedeṣu daśārthāḥ sarva bhārate, viṣṇoḥ sahasranāmāpi nirantara śatarthakam', iti skānda vaco yasmād artha bheda vyapekṣaya, nirdoṣاثavam harer vakti doṣamanyeśvapi kramāt.

Since it is well established that Śrī Viṣṇu and Lakṣmi are free from all taints, wherever sentences proclaiming taints occur they refer to inferiors. All the Vedas have triple meaning, the Mahābhārata ten-fold meaning and Viṣṇusahasranāma hundred-fold meaning, so says the Skānda Purāṇa vākya. Hence sentence which apparently proclaim
taints refer to other gods and they proclaim only the absence of taints in Viṣṇu; this is due to the different interpretations of one and the same sentence.

Expl : (i) If sentences expressing taints denote other gods, then it cannot be said that all the Vedas denote Śrī Viṣṇu. No. All the Vedas denote Him because of their triple meaning. (ii) Difference in meaning is of two types: (a) artha bheda vyapekṣā - In 'soma pavate.... janitota viṣṇu' (Op.cit), the apparent meaning is Viṣṇu is born out of soma creeper. But Viṣṇu means yajña and yajamana too. So the sentence may be construed as: soma governs yajña or purifies yajamana. Or janitā means manifestation. Soma makes Viṣṇu manifest Himself is another meaning. Or 'u' means Supreme, 'ma' is Lakṣmī. Thus 'soma' (umayā sahitāḥ) is one who is with Lakṣmī (the Supreme) Śrī Nārāyaṇa. The meaning of the sentence is: Viṣṇu manifests from Viṣṇu, that is, one form of Viṣṇu manifests from another form of Himself. It is like lighting one lamp from another. (b) yojana visēṣa - The sentence 'atmavā idameka evāgra āsīt' (Br. U.) means in deluge Ātma alone was there as the universe. This is untenable since it leads to admitting the taints of the universe in Him. So the apparent identity between Him and the universe is to be rejected. This is done as follows: At pralaya, Ātma alone was patent in contrast with everything else being latent. Sentences expressing taints in other gods have a purpose to serve. If taints are not spoken of, we cannot understand gradation of gods, a knowledge essential for release. Hence..

(RB) tāratamyaśya vijnāpyai vaco doṣasya cārthavat, guṇāḥ śrūtāḥ itiṣyaḥ guṇaika niyatim harau, 'nirdoṣa guṇapūrṇaścā viṣṇureko na cāpaḥ, apiṇād doṣa rahiṭa māyaiκa tadvaśāvaca, adoṣah prāyasa; brahmā doṣavagantuḥ kramāṭ pare', iti mānyasūrīścāha bhedo'rthāmāṁ tato mataḥ.

Śrūtis that express taints are useful in understanding the gra-
dation of gods. The śrutī 'guṇāḥ śrutāḥ' proclaims only virtues in Hari. Viśṇu alone and none else is full of all auspicious attributes in their super abundancy and devoid of all taints; Śrī Lakṣmī is devoid of all taints but is deficient in virtues (when compared with Viśṇu); She is under His control; Brahma is almost free from taints; others have taints in inceasing degree' so says the Mānya śrutī. Hence difference in the meaning (of the Vedas) is to be admitted.

Earlier it is said: 'yathā yogam yathā nyāyam', i.e., Śrī Viśṇu is conveyed by all the vedas by yoga vr̥tti; but terms like 'sarva', in the sense' all', do not denote Him in their yogarttha and so yoga vr̥tti is not applicable. The answer for this is:

(RB) ruḍhimeva samāṣritya vibhajyārthan yathā kramam, 
vidośa guṇa pūrtyartham viṣṇau yogarthamānayet, pasćādeva yathā 
yagamitaresvapi sannayet, r̥gveda samhitāyām ca prabhuṇaivaśam 
samīrītaṃ.

First interpret by proper application of ruḍhi alone; then resort to yogarththa to affirm the absence of all taints and the presence of all virtues in Viṣṇu; after this resort to yogarththa in other gods; Prabhu Śrī Hari Himself has indicated this method in R̥gvedasamhitā.

Expl : (i) Consider the word sarvajñāḥ = sarva+jñāḥ. The common (ruḍhi) meaning of sarvāḥ is 'all'(nikhilam) then resort to yoga vr̥tti as: nikhilārtha viṣayaka jñānam yasya saḥ sarvajñāḥ - One who is omniscient. Now take the word sarvāḥ = saravah; by yogavṛtti it means (a) ravena vedena sahitaḥ tat pratipādyā ityarthaḥ R.T.S. Sarvāḥ is one who is conveyed by the vedas or (b) Kośa (dictionary) meaning of raḥ is either Śiva or Agni (raḥ syāt pumān śiva vahnav) ram (instrumental of ravaḥ) vartayati iti ravaḥ, i.e., ravaḥ is one who prompts Śiva or Agni. The prefix 'sa' means 'well'. So sarvāḥ is one who prompts well Śiva or Agni. In (a) ravena is the instrumental of
ravaḥ and the rudhi meaning of ravaḥ is veda. If we resort to yogavṛtti for the meaning of ravaḥ then there can be no end for it and it will lead to infinite regress. In his work Karmanirṇaya Śrī Madhva quotes the following from Brahma Tarka: 'ruḍhi yogau vina kaścin naivartho vedago bhavet, tatrāpi yaugiko mukhyah sarvatrāṣti sa vaidike, anavasthā nivrītyartham yaugike ruḍha kalpanā, jñāte viśeṣa viśeṣānām vyavahāro'pi ruḍhitaḥ' - The Vedas convey no sense without a combination of ruḍhi and yogavṛtti. Of the two, yogavṛtti is more important. To avoid infinite regress, ruḍhi is admitted to the components of a composite word. Yogavṛtti conveys special meaning. Ruḍhi has its place in common parlance too. (ii) Why all this trouble? Why not resort to ruḍhi alone? 'bhagavato doṣābhāva guṇa pūrti jñāpanartham hi vedānām pravṛttiḥ, na ca ruḍhi mātrena samyak tadbhavati' R.T. The purpose of the Vedas is to affirm the absence of all taints and the presence of all virtues in Bhagavan. This cannot be achieved by resorting to rudhi alone. Hence yogartha is to be admitted.

If all the Vedas convey Śrī Viṣṇu then how some sūktas are called Agni sūkta and some others Vāyu sūkta and so on? Why not call all of them as Viṣṇu sūkta? The answer is:

(RB) prthak rūpāṇi viṣṇostu devatāntaragāni ca, agnyādī sūkta vācyāni nātmā sūkta bhidā bhavet.

The nomenclature of the sūktas is due to the different forms of Śrī Viṣṇu, forms immanent in gods like Agni and forms that are not so immanent

Expl : 'dvi vidhāni bhagavad rūpāṇi agnyādī sūkta vācyāṇi, agnyādī devatāntaragāni prthakтaṃdaṇṭaṃgaṇī ca, sarvāṇi ca agnyādī nāmavanti, tatrā dyānāṁ svanamna adhiśṭhāna nāmna ca agnyādī sūkta bhedā bhavet, itareśām tu svanāṁmaiveti R.T. The forms of Viṣṇu denoted by different sūktas are of two kinds. Those immanent in gods like
Agni and others not so immanent. All these forms are called by names like Agni. In the former case the sūkta denotes by paramamukhya vr̥tti the form of Viṣṇu immanent in the god and known by the name of the god; in the latter the sukta denotes Viṣṇu only.

After describing the various aspects of the vedas like rsi, chandas, devata and their importance, Śrī Madhva now demonstrates the method of interpreting the rks not included in his bhasya.

(RB) nakirmākiḥ smasītyādi proktādhikya vivaksayā, ādhikye adhikamityeva hariṇā sūtramārītam, kṛtvāhatvīti pūrvāśca triyōtīsaye yataḥ, viśiṣṭārthe ca viśiṣṭamūnarthe conamiṣyate, vyatayo'bhedakaraṇa śvātantryeṣu samirītāḥ.

The terms 'nakir', 'mākiḥ', 'smasi' etc., are due to the preponderance of the meaning conveyed (by them); 'addition implies preponderence' is the sūtra of Śrī Hari; due to the sutra 'tritiyo atisāye', the changes 'kṛtvī, 'hatvī' also denote the domination of the meaning conveyed; separation of words implies difference; deficiency of letters indicates insufficiency and change points out identity and independence.

Expl : (i)'nakirindra ....' (R.V.III.vi.19). here 'nendra' is proper. 'makirneṣat... (R.V.IV.viii.20). Here 'maneṣat' is proper. The addition of 'kiḥ' denotes the super abundance of the qualities expressed in the context. So too is the form 'Smasi' in 'smasisthātarharinaṁ... ' (R.V. VI.iv.1). The relevant rks are: (a) 'nakir indra tvaduttaro na jayāgum asti vr̥trahan (R.V.III.vi.19).O! Lord there is none Superior to Thee or more venerable than Thee (b) 'mākir neṣat mākim riṣan mākim saṃsāri kevate athariṣṭabhi rāgahī' (R.V.IV.viii.20). O! Lord Thou never leave the heart of the bhaktas and never allow them t.o perish. Thou art invincible. (na me bhaktah prāṇasyati B.G.IX.31 and acchedyo'yam ibid.II.24). (c)'tvāvataḥ pūrūvaso vayamindra pranetaḥ, smasi sthatar hariṇām' (R.V.VI.iv.1). O! Indra, the supremely wealthy, prompter of
all and whom steeds wait upon, we are Thy devotees. In these 'na' and 'ma' are sufficient to denote negation according to the sutra; 'amā nonah pratiṣedhē' 'Kīḥ' is added to them to emphasise negation at all times and places. Like - wise 'smasi' emphasises that properties like devotion exist for ever in bhaktas. This is in accordance with the sutra quoted. (ii) 'punar dāya brahma jāyām kṛtvā devyām nīkīlīśam, ūrjam prthivyā bhakt vāyorūgāya mupāsate' (R.V.VIII.vi.7). Kings like Janaka ever accompanied by devotees of the Lord, returned Sītā to Rāma in marriage, worshipped perfectly gods like Indra by doing sacrifices, did all kinds of charities like annadana and meditaed upon Śrī Hari, adorable even by Brahma. 'hiraṇya muta bhogam sasāna havi rīdasyūn prāryam varnamāvat' (R.V.III.ii.15). Śrī Hari of golden lustre put to rout the demons and protected the good. Here kṛtvā (kṛ- to do) and hatvā (han-to kill) are proper. The final 'a' is turned into its third letter 'i' to denote supremacy according to the sūtra quoted. (iii) In 'aḥ iti brahma' (Ai.U.II. iii.8). Here the absence of sandhi denotes the essential difference between Brahman and others. (iv) 'tama āsīt tamāśa gulhamagre praketam salilam sarvamā idam' (R.V.VIII.vi.17) In pralaya there was darkness (its presiding deity Śrī Durga, a form of Lakṣmī). Also everything was surrounded by water. Here instead of saying 'āsīt' in 'salilam sarvamāśi', only 'salilam sarvamā' is said. The deficiency of letters denotes that Lakṣmī is not equal to Viṣṇu, who was also there in pralaya. 'āśītiti vaktavye ā iti vacanam salilātmaka ramāyā ūnatvamābhniprayamiti draṣṭavyam' R.T.S (v)'nakiḥ, makiḥ....' (N.III.12)- The words nakiḥ, makiḥ.... are used as nouns, verbs, prepositions and particles. (vi) 'trtiyo 'tiśaye', 'ādhikye adhikam', 'ūnarthē ūnam' and 'viśiṣṭārthe viśiṣṭam' are Mahāvyākaraṇa sūtras quoted here.

Identity is to be expounded in the following cases:

(RB)abhedo hari rūpānām guṇānām ca kriyāsu ca, tasyaivāvavānām ca bhedaḥ śrī brahma pūrvakaiḥ, muktairapi jaḍair
Identity between the various forms of Śrī Hari; between Him and His qualities, actions and limbs. Difference between Him and Śrī Lakṣmī, Brahma and released souls; this implies the difference between Him and matter. All these are settled not only in the said sūtras but also in Rgveda samhitā.

Identity is to be expounded elsewhere also as follows;

(RB) 'abhedah sva guñādyaiśca muktānāmapi sarvasaḥ, bhedābhedastvabhedāsca guñāḥ samsārīnāmapi, jaḍānāṁ amśātō bhedāḥ samudāyena cobhayam, manusya gandharva pitṛgaṇa kārmika tātvikāḥ, devāḥ śakraḥ śivo brahmā muktau saukhyādibhir guñāḥ, śatāyutottarā nitya manyonya prīti samyutāḥ, iti siddhāntagam vākyam svayam bhagavateritam.

Identity between souls and their intrinsic qualities; in samsāra there is difference cum identity and identity between souls and their qualities; in the case of matter, there is difference between its amśas, difference cum identity between amśas and amsi and identity between amśas taken collectively and amśi. In the work Siddhānta Bhagavan says as follows: 'Manuṣyottamas. manuṣyagandharvas, devagandharvas, pitṛs, karma devatas, tattvābhimanidevatas, Devendra, Rudra and Brahma differ in mukti in their qualities like bliss by degrees ranging from hundred to ayuta and beyond and they always have mutual regard.

Expl: When threads are woven into a piece of cloth, the threads are amśas and the cloth is amśi. Ayuta is ten thousand.

Now, the fruits that accrue to by a study of the Vedas are indicated by quoting from Svadhyāya, a work of Śrī Viṣṇu.
(RB) 'svādhyāyastattva viṣṇu bhakatir virāgata, niṣiddha karma santyāgo vihitasya sadā kriyā, sadā viṣṇusmṛtiścaiva kevalam mokṣa kāraṇam, etair vinā na mokṣaḥ syād bhavedetairapi dhruvam'

Studying the Vedas, having correct knowledge, having bhakti in Viṣṇu, detachment, abstaining from prohibited acts, adherence to injunctions, always remembering Him are the only means to attain mukti; without these mukti is impossible and with them mukti is certain.

(RB) rṣi chando daivatāni jñātvartham caiva bhaktitaḥ, svādhyāyenaiva mokṣaḥ syād viraktasya harismṛteḥ.

For one who has detachment and who contemplates on Hari, mokṣa is possible only if he studies and understands the Vedas with devotion knowing the rṣi, chandas and devatas.

Expl : 'etena chando jñānamanupayuktamiti kasyacin matam nirākṛtam bhavati' R.T.-By this , the view that knowledge of chandas is useless, is rejected.

(RB) 'japyenaivatu samsiddhyed brāhmaṇo nātra samśayah, kuryādanyan na vā kuryān maitro brāhmaṇa ucyate'

Undoubtedly a brahmin attains moksa only by chanting mantras; whether he chants other mantras or not, one is called a brahmin only if he chants the gāyatri mantra.

Expl : (i) This is found in Manusmṛti II.37.also (ii) 'japyenokta lakṣaṇena' R.T, 'ṛṣi chando devata jñāna bhakti pūrvaka manuṣṭhitoneyarthah' R.T.S - Chanting with the knowledge of rṣi, chandas, devata and with devotion.

(RB) tasmānityam harim dhyāyan kuryāt svādhyāya maṇjasā,
aihikāmuṣṭikā bhogā raktasyānyastu mucyate' iti svādhyaṇa vacanam svayam bhagavatoditam.

So remember Hari ever, and study the Vedas well; pleasures temporal or others accrue to those who seek them; and others attain moksa, so says Bhagavan in the work Svādhyaṇa.

Expl: 'svādhyaṇas tattva vijñānam....raktasyāṇayastu mucyate' is a quotation from Svādhyaṇa.

(RB) 'svadhyāyattu pravacane sahasra guṇitam phalam, artha draṣṭhū koti guṇam tato'ntantam niyāmake, tarkāgāmābhyam niyatim yaḥ karotyadhikam tataḥ pūrṇamvedakhila draṣṭur brahmaṇaḥ phalamucyate.

Fruits accrued by pravacana multiply by thousand degrees when compared with those of svadhyaya; they multiply byt koti degrees to one who knows the meanings and therefrom by ananta degrees to one who conveys the meanings to others. More than this to one who instructs others with the aid of logic and the āgamas. Fruits accrue in their entirety to Brahma who always sees all the Vedas with their meaning.

The view that vedic svaras serve no purpose is refuted now.

(RB) dārṇhya mevanudāttārtha udāttasyoccatārthatā, ničatā svaritasvyārthāḥ pracayasya yathā sthitiḥ, samāhare'khilā arthāḥ svarārthānāmiyam sthitiḥ.

Aundātta implies dārṇhya or stability, udātta deotes uccatva or superiority, svarita indicates ničatva or inferiority and pracaya yathasthiti or normacy; samahāra has all these, this is the meaning of the svaras.

A word conveys a meaning. If the constituent letters of a word
have different svaras with varying meanings, then these several meanings qualify the single meaning of the word which is untenable. The answer is:

(RB) stutya dharmasya bhedena padādyādi svare bhida, sādhāraṇo vidhistveṣa viśeṣo yatra yatra ca, kramādeva tadanyeṣā mṛṣyādīnām svayogyataḥ.

A word has different svaras at the beginning, middle and at the end because it conveys innumerable virtues of the Lord; this is the general rule and special rules are to be applied at the appropriate places; the superior rṣis read innumerable meanings in the rks and others do so according to their merit.

Good fruits accrue only if the Vedas are interpreted in accordance with the prescribed rules:

(RB) viparyāyartha kathane viparītam tathā tamaḥ, yāvat prayojako jñāne tāvat tāvat cchubhādhikāh, tathaiva viparīto'pi smṛtāu jñāne ca tatsamam, tamo niraya mānuṣya varga mokṣātirekatah, yogyatā tāratamyena phalam sarveṣu cocyate'iti pravṛtta vacanam viveke'pyetadīritaṃ

Misinterpretation leads to evil fruits like eternal darkness; merits and demerits increase according to the propriety or otherwise of the interpretation; attaining eternal darkness, hell, earth and svarga are the various fruits. They are attained in accordance with the gradation in merit. So says a sentence in Pravṛtta as well as in Viveka.

Expl: 'svāḍhyayāttu... sarveṣu cocyate' is a quotation from the two works Pravṛtta and Viveka. Thus it is very difficult to ascertain the propriety of a meaning. So, why trouble oneself? Why not do away with all interpretations?

(RB) 'yāḍṛśo yogyatāṃ yāyāt sajñeyo'rthastathā sphuṭam
ananta niyamair yuktā anantārtha viśeṣinaḥ, vedā iti samāsena niyamo'yaṃ samīritaḥ 'ṛksamhitāgatam vākyamiti cāṇyan niyāmakam.

Obviously the proper meaning is one that has propriety. Interpreting the Vedas is subject to innumerable constraints; equally innumerable are the meanings of Vedas; so guidelines are given in brief, so says a sentence in Ṛksamhita.

The following is the remedy for the evils accruing out of mis-interpreting vedas in ignorance:

(RB) tasmād vandyāśca pūjyāśca brahmādyā jñānayojakāh, gurutvena kramādeva viśeṣenaiva keśavah, ārābhya svagurum yāvad viṣṇurevottarottaraḥ, kramān nisphatalā'nyatra gurutatve samīritaḥ.

So beginning from Brahma, in the prescribed order, worship and adore all who bestow knowledge, as gurus, do especially so for Keśava. From one's own guru to Viṣṇu all are to be worshipped according to gradation; otherwise it will be not only fruitless but also produce evil fruits. It is said so in the work Gurutattva.

(RB) evam sthite' gṇigam viṣṇum agnīnāmanameva ca, madhucchandā ēk śatena vāyvadigatameva ca, sāgnyādīm staunti sadbhaktyā tattan nāmāna meva ca.

Thus by one hundred ēk Madhucchandā rṣi praises with devotion Śrī Viṣṇu immanent in Agni, Vāyu and other gods by the respective names and also the popular gods known by these names.
Madhucchandra Vaishvanitra -1-3 Vayu 4-6-Indra Vayu, 7-9
Mitravaruna-Gayatri
Nine riks divided into two vargas

(10) vayavyahi darstame soma aramkrtah.
tesam pahi srudhi havam.
vayo iti a yahi darstata ime somah aram krtah,
tesam pahi srudhi havam.

Darsata - omniscient, (he) vayo-O: Vayu (adhyatmam bahyam ca yajnam prati - towards yajna, both inner and outer), ayahi - come, ime somah aramkrta - (in the inner sacrifice) volitions decorated with devotion and (in the outer one) soma creeper decorated with gold, (santi-are), tesam pahi (genitive in the sense of accusative) drink them, (in the inner sacrifice make our mental dispositions dear to Thee and in the outer one drink THY OWN soma juice), havam - Thy call, srudhi - hear.

(RB) balatvardayananacaiva vayuryabhidhitaye, vatyayuriti va jnanad varanadarsrayatvatah, vaya bandhana ityasmat samsarader vyayadapi, vyetyasmittiti va vayur vaya sresthatva ityapi.

He is called Vayu since He is omnipotent and omniscient; since He is all pervading and gives life to the entire universe; since He is the bestower of knowledge; since He is the beloved of and is loved by His devotees; since He is the asylum of all; since He binds all in samsara and releases from it; since He destroys everything and all get dissoulation into Him; since He is the Supreme Being.

(RB) mukhyato vasudeve te gunah sanyevam sarvasah,
aniyadhastadanyesu yathayo gayatayamatah.
All these qualities occur in their abundance in Śrī Vāsudeva; in others only the unforbidden ones occur in appropriate measure.

Expl: (i) vaścāsāvāyuscetī vāyuḥ (ii) vāti gacchatyāyuśca lokasya prāṇa dhāraṇa hetutvāt (iii) jñānāt jñāna kartṛtvāt vāti jñānātāti vā vāyuḥ (iv) varaṇāt svākaraṇāt vrṇotini vṛiyate veti vāyuḥ āśrayatvata (v) vānti gacchanti pravartatesminniti vāyuḥ (vi) bandhakatvāca vāyuḥ bhavati (vii) vyayād vīnāśāt samsaraderiti yogyarāṣa sambandaḥ (viii) vyayate vinaśyatyane neti vāyuḥ (ix) vaya śreṣṭātvā R.T. jyeṣṭha śreṣṭhaḥ - V.S.

(RB) darṣatastata dṛṣṭitvāt sarvajño 'sau yato vibhuh, bhaktyādyalaṅkṛtāḥ somā manāmsyanye hiranyatāḥ, hiranyālaṅkṛt ā yasmāddhāvante vāyave suṭāḥ, tān pāhi śrūdhī cādvānam svātantrye vyayatayo 'pyayam, mano'pi bhogamiśāsya pīṭi mātena kevalam, guṇāḥḥikyam yena bhaved vedasyārthaḥ sa eva hi, prayojya katvānānyasya phalābhāvāt tadarthatāḥ, upakramādayo yatra tatparyārtha sa eva hi.

Śrī Hari is known as darsatah - omniscient, due to His all pervading vision; in the inner sacrifice soma means volitions decorated with devotion and in the outer one it means the popular soma creeper decorated with gold as it is offered to Vāyu in sacrifices; drink the soma juice and listen to Thy call; change (of the accusative tan into the genitive tesam) is to emphasise the independence (of Śrī Viṣṇu); also the lengthening (of śrūdhī into śrūdhī in the samhita) is to denote the supremacy of the said meaning; even the mind becomes fit to be enjoyed by Him purely due to devotion; only that meaning which proclaims the supremacy (of the virtues of Śrī Viṣṇu) is the meaning of the Vedas since it brings out good fruits; other interpretations are not interpretations at all since they do not fetch good fruits; interpretation becomes the purport of the vedas wherever they are supported by upakrama etc.,
Expl: (i) jñāta guṇādhikyo hi paramesvarah phalam prayacchati. guṇādhikyam ca vibhakti vyatyaya eva bhavititi bhāvaḥ - R.T. Good fruits accrue only to those who know the supremacy of His qualities and supremacy of His qualities become explicit only by the change of the case. (ii) ba ś.abdo bala vāci. vabayarabhedat vaś.abdo 'pi balavācīti bhāvaḥ - R.T.P. (iii) vyāpto vāyuradhokṣaṇaḥ - Also 'somapo 'mṛtapāha'. 'sarva darśī... sarvajño jñānamuttamam .. sarvagāḥ .... V.S. (iv) somānām manasām ca candrarūpaika daivatayatvāt soma padena mano grahaṇam jñeyam. evamagrepi. M.M. Both soma and mind are governed by the same god Candra; so here and hereafter soma means mind also. Candra manaso játaḥ - Puruṣa Sūktam. (v) mano vṛttinām pānam nāma prītīyuktattvam, bāhye somānām pānam 'nāma aprākṛta divya dehendriya yuktatayā... haravāgati prārthanāya yuktatvāt. M.M. In the inner sacrifice drinking soma means making our mental activities dear to Him; in the outer one drinking the soma means deriving the essence of it with His transcendental divine body and faculties as outlined in the Guhādikaraṇa of B.S.I. ii. II and B.G IX.24, (op.cit). Vāyu is atomic in size and so movement is proper for him (B.S.II.iii.20). But Śrī Hari is all pervading even in His immanent from 'eśame ātmāntar ādaye jyāyan prthivyā' - (Chā.U.3.14). So it may not be correct to say that He moves like jīva; nor it can be admitted that He moves bodily like the all pervasive jivas of the Nyāya system, since the very idea is despicable as Śrī Hari is not different from His all pervasive body, according to B.S.III.ii.14. Though all pervading, He is atomic too. (B.S. I.iii.10, I.iii.12). 'eśo'nuṛātmā cetasa veditavyaḥ' - (M.U. 3.1.9). 'mahato mahīyān' (K.U.1.2.20) By His incomprehensible power He could suspend His mahatva and make aputva alone operative at any time and come to the yajña. In His kṛṣṇāvatara He has exhibited such incompatible qualities while showing the entire universe in His small mouth to Yaśoda.anuḥ bṛhat kṛṣṇaḥ sthūlo - V.S. (vi) vāyur vāteḥ veter vā syād gati karmānaḥ eteriti Sthaulāśṭhīvih, anarthako vakāraḥ. V.N.X.1. Vāyu is derived from
the verb 'vā' to blow or from the verb 'vī' to move. It is derived from the verb i to go' says Sthulaśṭhīvi, 'the letter va being meaningless'. Also vato vatiti satah - vāta (wind) is (so called) because he blows (vāti) vata ā vātu bheṣajam sambhu mayobhu no ṛde.praṇa āyūgumṣi tāriṣat - R.V.X.186.1., Sā.V. I.184, II.1190 - pravardhayatu ca na āyuḥ V.N.X.35. May vāta blow towards us the healing medicines and what is full of happiness and comfort for our heart. And may he prolong our life.

(11) vāya ukthehbhirjarante tvāmacchā jariṭārāh,
    sutasomā aharvidah.
    vayo iti ukthebhīḥ jarante tvām acchā jariṭārāh
    sutas'omāḥ ahaḥ vi daiḥ.2
(he) vāyo - O! Vāyu, sutasomāḥ - having pressed the somas, acchāaharvidah - possessing the right knowledge of yajñā, jariṭārāḥ - praisers (ripe with jñāna), ukthebhīḥ - by eulogies, tvam - Thee, jarante - praise.

(RB) stuvanti śāstraiḥ stotaro yathāvad yajñā vedinaḥ.

Knowing the yajnas according to their merit, praisers eulogise by hymns.

Expl : (i) ahaḥ samvartako vyālaḥ V.S. - Aha is light and also Almighty. So in adhyātma aharvidah are those who have enlightened knowledge of Him. (ii) Sastra is praising Him with select ākṣ. This is done thrice a day during sacrifices. They are called prātaḥ, mādhyaṁdaṁ and sayam savanas. Ajya and prauga śastraṁ in the morning, marutvaṁya and niṣkevalya in mid day; vaiśvādeva and agnimārūtta in the evening. Vide P.110. (iii) jaritā - stotārāḥ N.III.16.

Why the sages praise Him, The following ākṣ answers:

(12) vāyo tava prapṛṇcati dhenā jigāti dāśuṣe,
    uruci somapitaye.
vāyo iti tava prāprīcati dhenā jīgāti dāṣuṣe,

urūci somapīlaye.3.

(he) vāyo- O! Vāyu, Tava - (genitive in the sense of accusative) Thee, prāprīcati - touches (has as subject-matter) (and hence), urūci - supreme, dhenā - speech, somapīlaye - who drinks the soma - juice, dasuse - for the yajamāna, jīgāti - achieves, īpsitam - desires, is to be added).

(RB) vāktvat samparkiṇī yajña kṛte prāpayatīpsitam,
somapāyāti. mahāti maharthatvāt tvadarthatāḥ.

As it praises Thee, the Supreme, verily praising is supreme; since Thou art Supreme, praising Thee has supreme meaning and so it is supreme; it achieves the wishes of the yajamana, who drinks the soma - juice.

Explan.: katham vaco'timahatvam mahārthatvāt ati mahārthatvāt, tadāpi kutaḥ tvadarthatāḥ tvadarthatvāt.tvam hi ati mahān anena yatstava prāprīcati tatā evorūcityuktam bhavati yadvā.mahārthatvādityurum aṇcata iti urūci śabdasya nirvacanāntaram.tasyopapādanam tvadarthatā iti - R.T.

(13) indravāyū ime sutā upaprayobhirāgatam,

indavo vāmuśantihi.

indravyūti ime sutāḥ upa prayāḥ 'bhiḥ ā gatam,

indavāh vām uśanti hi 4

(he) indravyū - O! Indra and Vāyu (Upendra and Saṅkarṣaṇa immanent in them), ime sutāḥ - these somas, (sampāditāḥ santi - are procured), (te ca - and those), indavāh - somas (in the outer one the abhimānis of soma and in adhyātma the abhimānis of our mental actions), hi- because, vām - Thou, both, uśanti - desire (desire Thy coming), (tena - so), prayobhiḥ - with your most beloved ones, upaāgatam - come.

(RB) indraḥ sa paramaisvaryādidadamuddiśya ca druteḥ,
(Śrī Hari is called) Indra because of His unsurpassed sovereignty, because He moves towards objects (to be present in them and to derive pleasure from them); because He sees everything; because He shines well; because He fulfills the wishes of His devotees.

Expl: (i) indateḥ paramaśvāryārthāduṇādiko ra prayayāḥ (b) idamviṣaya jātamuddīśya druterdravapāt sarva viṣayopabhogācchendrāḥ (c) idam sarvam dadarṣeti cendraḥ tathā ca śrutih:'idamadarsāmi'tyādi (Ai Śruti.II.iv.3) (d) dīptimattvācchendrāḥ. indhi dīptaḥ... 'indho ha vai nāme' tyādi śruteḥ (Kāṇḍa Śruti VI.ii.2) (e) idam abhiṣṭam rāti dadāti iti indraḥ... (ii) mahendro vasudo vasuḥ.V.S. (iii) Yāska gives the following fifteen etymologies of the word Indra: Indra is so called because he divides food (irā +dr), or he gives food (irā +dā), or he bestows food (irā +dhā), or he sends food (irā+dāraya) or he holds food (irā +dhāraya), or he runs for the sake of soma juice (indu+dru), or he takes delight in drinking soma juice (indu+ram) or he nourishes beings. It is known (from the veda) that he was nourished by the Pranas. Āgrāyaṇa says that he is called Indra because he does everything (idam+kṛ). He is so called from seeing everything (idam+dṛṣ), says Aupamanyava. The word means one who is powerful (the verb 'ind' means powerful) or one who tears enemies into pieces or drives them away or one who promotes sacrifices. V.N.X.8.

(RB) somābhimānino devā vāmicchantihi somagāḥ. priyairupāgatam tenopendraḥ saṅkaraśaṇo hariḥ, dvirūpatvād bahutvam ca višeśādeva kevalam, ekasaiva hare- nātra bhedaḥ saṅkhyāḥ kathañcana.

Since somas (somabhimani devas in the outer and mental
activities in adhyatma) solicit Thy arrival. O! Indra and Vāyu come
with your most beloved ones. Because of His two forms Upendra and
Saṅkarṣaṇa here Indra means Upendra (immanent in Indra) and Vāyu
means Saṅkarṣaṇa (immanent) in Vāyu; (here) the dual forms (and
elsewhere) plural forms (of one and the same Śrī Hari) are appropriate
only due to viśeṣas; difference of any kind in Śrī Hari is never to be
suspected (because of the following śrutis - Kathopaniṣad).

(RB) 'ekameva dvitiyamta', 'nneha nānāsti kiṅcana', 'mṛtyoh
sa mṛtyumānapoti ya iha nāneva paśyati', 'yathodakam durge vrṣtam
parvatesu vidhāvati, evam dharmān prthakpaśyanstānevānu vidhāvati'.

tat - that Brahman , ekam - is not different from His body,
qualities and activities, eva - has no difference or difference -cum-
identity, addvitiya - has no equal or superior, iha- in Brahman, kiṅcana
- limbs, qualities and manifestations, nana- different (from Him), nasti
- do not exist, iha - in Brahman, nāneva - any difference or difference-
cum identity, paśyati - sees, sah - he, mṛtyoh - after death, mṛtyum
- permanent darkness, apnoti - attains, yatha - like, parvatesu - on the
mountain, durge - tops, vrṣtam - showered, udakam - waters, vidhāvati
- flows down, evam - like wise, dharmān - qualities (of Śrī Viṣṇu),
prthakpaśyan - (he who) sees different from Him, tāneva anu - follow-
ing those who see like that, vidhāvati - falls down.

Expl: (i) viśeṣād dvivacana viṣayābhhyām - Vāyu Stuthi. 28.
(ii) How dual is applied in Paraṃesvāra? It is because of His two forms.
Duality is an essential characteristic of difference. How the unique Śrī
Hari has dual forms? On the basis of śrutis it is inferred that some-
times duality coexists with uniqueness. This is possible due to viśeṣas.
So though He has two forms, He is not a dual entity. R.T.

Śrī Hari can assume two forms without having two bodies
associated with them. So He assumes two forms as if He has two
bodies. R.T.P.

(RB) utkvā dharmān prthaktyasya niśedhādeva meva hi, viśeṣo jñāyate śrutiḥ bhedādanyāśca sākṣitaḥ.

Since the sruti first proclaims several qualities in Him and then negates all differences in Him,(by arthāpatti of the sruti) we have to infer the existence of viśeṣas different from differences; the existence of viśeṣas different from difference is well founded by saksi also.

(14) vāyavindraśca cetathāḥ sutānām vājinīvasu,
tāvāyātamatpadravat.

vāyoiti indraḥ ca cetathāḥ sutānām vājinīvasūtivājini 'vasū,
tau ā yātma upa dravat. 5.

(he) vāyo - O! Vāyu, vājinīvasū - Thou immanent in Sūrya art one who causes to grow food by rain, or Thou art immanent in jñānis, Indra - Indra (ca tvam ca - Thou too), sutānām - soma juice or mental activities, (them), cetathāḥ - know well, (Thou both know that the soma juice or mental activities are fit to be accepted by Thee) (atah- so), dravat - quickly , tau (yuvām) - Thou, both, upāyātām - come. (or come to accept the soma of the yajamana who knows Thee well)

(RB) vijānatāḥ sutānannapatau sūrye sadā sthitau,
dravaddrutam sutātparyadyotaka'o bhyaśāisyate.

Thou both (Indra and Vāyu) immanent in Sūrya, the controller of food, know well the somas; dravat means 'come quickly' ; repetition (in vāyavāyāhi, upaprjayohirāgam, tavāyātām etc., ) is to ascertain purport.

Expl : Vāja is a synonym of food N.II.7. The final 'a' is turned into its third letter 'i' to denote preeminence in the case of Śrī Viṣṇu according to the sūtra 'tritiyo'tisaye' of Mahāvyākaraṇa. Dravat means quickness N.II.15. Vāja means War also.N.II.17. Here it denotes intellectual debates.

THUS ENDS THE THIRD VARGA
(15) vāyavindraśca sunvata āyātamupa niśkṛtam,
    makṣvithā dhiyā narā.

    vāyoiti indraḥ ca sunvataḥ ā yātam upa niḥkṛtam,
    makṣu itthā dhiyā narā 6.

(he) vāyo- O! Vāyu, narā(narau)- immutable or indestructible, (yuvām - Thou, both), indraśca-Indra, Thou too, sunvataḥ - sacrificer, niskṛtam - to bestow fruits (on him) according to the merit of his worship, ittha - determined, dhiyā - with the mind, makṣu - very quickly, upaśyātman - do come.

(RB) yajan sunvankṛtasyānusāri karmaiva niśkṛtam,
tadartham kṣipramāyātman dhiyettambhūtayā'calau, narau tāvavināśitvādapuracāraḥ kvacit bhavet, amaratvavadyato mokṣo devānām sūnicētah.

Sunvan means yajamana, niśkṛtam means to react according to the merit of the worship of the yajamana; come quickly with the determination to bestow fruits on the yajamana 'narau' means immutable and imperishable; since mokṣa is sure for devas, sometimes, even before mokṣa they are said to be immutable and imperishable in a figurative sense.

Expl : (i) nara śabda vyākhyānam ... viṣṇāveva ca mukhyata... amaratvavat . na hi devānām mukhyato maranābhāvaḥ ... mokṣe ca vināśitvam niyamatimiti sarvadā'pyupacāryata ityarthah. R.T. Immutability and immortality apply to Śrī Viṣṇu alone in an unrestricted sense. (B.S. I.iii.9, 17). Gods have a beginning and end (B.S.I.iii.26). So it is applied to them in a figurative sense like the word, amarah - immortals, since they are aparoksa jñānis guaranteed to get mokṣa. (ii) makṣu is a synonym of quickness. N.II.15. (iii) 'yad vai niśkṛtam tat samskritamāhe'ti śrutavāpyayamevārthah. kṛtapratikaro'sya śabdasya rudhatvādityevarthah.R.T. niskṛtam has the said meaning according to śruti and koṣa (iv) aksarah.
anādinidhanāḥ, śāśvataḥ, amṛtaḥ, naraḥ, V.S.

.(16) mitram huve pūtadakṣam varuṇam ca riśādasam,
dhiyam ghṛtācīṃ sādhanta.
mitram huve pūta’dakṣam varuṇam ca riśādasam,
dhiyam ghṛtācīṃ sādhanta.7.
pūtadakṣam - Him who purifies the yajamana, riśā dasam - Him who ever enjoys supreme happiness,(or Him, who destroys the impediments of sādakas), mitram - Him is called Mitra (and Śrī Hari immanent in him), Varuṇam ca - Him who is called Varuṇa (and Śrī Hari immanent in him) too, huve - call, (because), ghṛtācīṃ - of Śrī Viṣṇu, dhiyam - thought, sādhanta (sadhantau) - (both of you) cause.

(RB) mitvā trātiī mitroyam mitamanhā karoti vā, mitam rātīti vā nityam mitam ramayatīti vā.

Śrī Viṣṇu is called Mitra because He protects knowing fully well those who deserve to be protected; or because He makes things known by day light or because He restricts His awards according to merit; or because He always causes to sport according to merit.

Expl : (i) (a) mitvā rakṣaṇīyam jñātva trātiī mitraḥ (b) anhā nimittena vastu jātam mitam jñātam karotiti mitraḥ (c) mitam parimitam yathāyogyameva rāti dadāti ramayatīti mitraḥ. R.T. (ii) (a) mitvā nirmāya trāyata iti mitraḥ - creates and protects the world (b) mitvā jñātvas trāyata iti mitraḥ - knows everything and protects according to smerit (c) miyate liyāt'nenā trāyate ca-protects and destroys (d) mitvā antasthitvā trāyate - manam manantargati smṛta - indwells all and protects all (e) anhā mitam parimitam kālam karotiti mitā kṛtaḥ sa eva mitraḥ - turns by His power the immeasurable time into measurable day and night. (f) mitam parimitam rātīti mitraḥ - sheds light on things to enable us to know them (g) mitānāmit parimitānām abhiṣastam rātīti mitraḥ - or mitam parimitam rātīti mitraḥ - fulfills desires
according to merit (h) mitamparimitam rāyayatīti mitraḥ - bestows intrinsic merit to jñānis. (ii) mitraḥ pramīteḥ trayātesamminvāno dravatīti vā medayater vā. Mitra is so called because he protects (trāyate) from destruction (pra-mī-ti) or because he runs measuring things together or the word is derived from the causal of (the verb) mid (to be fat). V.N.X.21.

(RB) āvṛṇotīti varuṇas tamasā'jñānato'pivā, varamunnayatītyasmādvarāṇandatzvato'pivā.

He is called Varuṇa because He covers with darkness (outer) or ignorance (adhyātma); or because He leads uttama jīvas upwards; or because He is of the nature of supreme bliss.

Expl : (i) varaṇo vṛṇotīti sataḥ. V.N.X.3. Varuṇa is so called because he covers. (ii) varaṇo vāruṇo vṛksah'- 'ahah samvartakah' - V.S.

(RB) pūtā dakṣa aneneti pūta dakṣa itińitaḥ, tamāṅvāyāmi sukhanam śamadānanamate yataḥ. anūna sukha bhoktītvāt rīśāda iti kirtitaḥ, harir ghṛtaḥ su suddhatvāt ghṛtācī ca tadaṁjanāt, svadhitii sādhaka viṣṇura bhuktānām ca yathārthataḥ.

Śrī Hari is pūta dakṣa since the yajamana is purified (cleansed of ignorance and sorrow that constitute samsara) by Him; we solicit Him because He sports by giving pleasure to the joyful; He is called risada because He enjoys complete bliss; Śrī Hari is called ghṛtaḥ since He is the purest; intellect is called ghṛtācī since it grasps Him; Viṣṇu enables His devotees to grasp Him or meditate upon Him correctly.

Expl : 'pūtāmā paramātmā'. V.S.

(17) rtena mitrāvaruṇāvṛtāvṛdhāvṛtasprāśā,
kratom bhāntamāsāthe.

rtena mitrāvaruṇau rta'vṛdhau rta'sprāśā
kratom bhāntamāsāthe iti 8.
ṛta vṛdhau - full of true knowledge bestowed by Him, ōlena-always, ṛtasprṣau - associated with Śrī Hari, (such) mitrā varuṇau - O! (gods called) Mitrā and Varuṇa (both of you), (in the case of Śrī Visnu) ṛtāvṛdhau - always full of virtues, ōlena - really and not figuratively, ṛtasprṣā - proclaimed by vedas, mitrāvaruṇau - Śrī Viṣṇu's distinguished forms Mitrā and Varuṇa, bṛhantam kṛatum - Supreme (right) knowledge or complete bliss, āśāthe - prompt.

(RB) nitya vṛddhaḥ sa bhagavān ṛtenāmupacārataḥ, ṛtasprg veda vācyatvādanyau ced bhagavān ṛtaḥ,ṛ gatāvityataḥ sarva vastuṣvanugatavatāḥ, tena vṛddhaḥ tatsprṣau ca sarvadā mitravrāripau, samhitāyām tu daityghyādir uktaḥdikhye pade'nyathā, ananyārthatva vijnāpya īśāthe ca mahākṛatum mahat sukham vā.

Śrī Hari is called ṛtāvṛdhah since He is always really, and not figuratively, fully grown; He is ṛtasprk since He is proclaimed by all the Vedas. If the ṛk is construed to mean Mitrā and Varuṇa (gods who are different from Śrī Hari) then because Śrī Viṣṇu governs (indwells) all He is called ṛtaḥ (the root ṛ means to go or to know); since Mitrā and Vaṇa prosper (acquire knowledge) due to Śrī Hari they are called ṛtāvṛdhau; since they are associated with Him they are called ṛtasprṣau; the lengthening (in ṛtā) (and other such changes of letters elsewhere) in samhitā is to ascertain the supremacy of the said meaning and the shortening (into ṛta) in the pada patha is to confirm the said meaning.

Expl : (i) bhagavato'nyau mitrāvaruṇau vivakṣitau cet tadā dvitiya triyābhīyam ṛta śabdābhīyām harir ucaya ... sarvadeti prathamā ṛta śabdārthah. R.T. When the ṛk is construed to denote the gods Mitrā and Varuṇa who are different from the Lord, then the word 'ṛta' occurring for the second and third time denotes Śrī Hari and the first one means always. (ii) na ṭasya kāryam karaṇam vidyate na tat samascābhhyadhikaśca dṛṣṭye, parasya saktir vividhaiva śṛṣṭye svābhāviki jñāna bala kriyā ca. Sve.U. VI.8. He has nothing to achieve
for Himself nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds and His knowledge, strength and action are described as inherent in Him. (iii) 'isate' is turned into 'asate' in the rāk according to the principle 'tritiyo'tiśaye' (Op.cit). a is the third letter from i in the reverse order.

(18) kaviṁ no mitrāvaruṇā tuvijātā urukṣayā,
\[dakṣam dadhāte apasam.\]

kaviiti naḥ mitrāvaruṇā tuvi'jātā uru'kṣayā,
\[dakṣam dadhāteiti apasam \).

kavi - omniscient, tuvijātā - always full of all good qualities (as pertaining to Śrī Viṣṇu) and born of pūrṇa Brahman (in the case of the gods), urukṣayā - omnipresent or who are always on the move (in the case of the gods), mitrāvaruṇā - O! Mitrā and Varuṇa (the distinguished forms of Śrī Hari immanent in them), naḥ - for our sake, dakṣam - by the yajamana, apasam - acts, dadhāte - execute (prompt) or naḥ - our, apasam - executive (yajamana), dakṣam - (make him) capable of executing acts (efficient).

(RB) tuvi:au brahmajātāu tathāvidhau, haristathaiva bhūtatvātsthitānam kṣya ihocyate, karmāpasānca kartāram dakṣam kartārameva va, asmadarthe dadhāte tau nityam buddhau gata gatau.

Tuvijau means those who are born of Pūrṇa Brahman it also means Śrī Hari who is full of all auspicious qualities; kṣaya means place, apasam is act; Thou two prompt the yajamana to act for our sake or make him skilful; Thou both are omniscient and are always on the move.

Expl : (i) tuvi is a synonym of many or bahu N.III.1. bahu śābdāśca pūrṇa vāci atah parabrahmaṇo jātāu tuvi jātāu. R.T.Many means full (Brahman) and so tuvi jatau are those born of Parabrahman.
(ii) kṣi nivāsagatyorityasmāt. R.T. The root 'kṣi' means 'to stay', 'to go'.
(iii) 'pūrṇāḥ pūrayita puṇyāḥ', 'sarvagaḥ sarvavidbhānuḥ'. V.S.

THUS ENDS THE FOURTH VARGA
HERE ENDS THE SECOND SŪKTAM.
SŪKTAM 3

Madhucchanda Vaiśvāmitraḥ - 1-3 Aśvinau, 4-6 Indraḥ, 7-9 Viśvedevāḥ, 10-12 Sarasvatī - Gayatī.

Twelve rks divided into two vargas.

(19) aśvinā yajvarīrīṣo dravatpāṇī śubhaspatī.
    purubhujā canasyatam.

aśvinā yajvarīḥ iṣaḥ dravatpāṇīiti dravatpāṇī
tubhāḥ pati iti. subhaḥ pati puruḥbhujā canasyatam. 1.

(he) dravat pāṇī - munificent handed or those who fulfill desires of
devotees quickly or those who easily melt with compassion for devo-
tees, (subha + pati) śubhaspati - rulers of auspiciousness purubhujā -
those who bestow the wishes of devotees with thousand hands or pro-
tectors of many worlds or voracious eaters or abundant enjoyers, (he)
asvina - O! forms of Śrī Viṣṇu known as Aśvi or the popular Aśvini
devatas, (add : yuvam - both of Thou), yajvarīḥ - implements of sacri-
fice, iṣaḥ - Havis, (add: naḥ - to us), canasyatam - give, or yajvarīḥ -
offered in sacrifice, iṣaḥ - your share, canasyatam - accept

(RB) annāṁi yagna yogyāṁi kṣipra hasau śubhāḥhipau,
bahugopau bahu bhujau no yoyajatamaśvinau, yajñe vṛtāṁ svabhāgāṁ
vā samyojatamaśu vai, āśu vānāt gaterasvī kṣiprāvagatitoḥhava,
asūte'khitamityevāpyaśvajatvāt tathā śvinau.

O! Aśvins both of Thou fulfill desires quickly, rulers of auspi-
ciousness, protectors of all worlds, voracious eaters or eaters of only
the essence, bestow on us the implements of yajna or quickly accept
your share of oblation. Śrī Hari is called Asvi as He moves swiftly or
grasps quickly, or pervades all worlds. The popular gods Aśvins are so
called because they are born of Sūrya, known as Aśva.

Expl: (i) aśvo'sti janakatvena yayestau aśvinau - Aśvins are those born of the horse-form of Sūrya (b) Śrī Rama nad Śrī Krṣṇa are known as Aśvins since they were very fond of horses. (c) āsu vātiti aśvi - vā gatau - The root 'āsu' means 'to move'. So Aśvins are those who move with great speed. (d) āsu vāti , vagacchatitī aśvih - 'āsu' means 'to know', so Aśvins are those capable of grasping all knowledge at once (e) akhilam aśnute , vyāpnotiti aśvi 'āsu' vyāptau - The root 'āsu' means 'to pervade'. So Aśvins are those who are all pervading. (f) aśnāti sarvam attiti aśvi - 'asa' bhojane- The root 'āsu' means to eat, so Aśvins are those who eat all in deluge. (g) aśnute ityaśuḥ , vam balam jñānam ca tadvān - Aśvins are those who pervade everywhere and who are of the nature of knowledge and strength. (h) āsuḥ prāṇah tam vāti gacchhatiti prarāṇayeti aśvi - Aśvins are those who prompt Mukhyaprāṇa. (ii) The Aśvins are so called because they both pervade (root 'āṣ') everything, one with moisture and the other with light. 'They are called Aśvins on account of their having horses (aśva),' says Aurṇavābha. Who then are the Aśvins? According to some they are heaven and earth; day and night, according to others. Some take them to be the sun and the moon; the historians regard them as two victorious kings. V.N.XII.1

(20) aśvinā purudamsasā narā sāvīrayā dhiyā,
   dhiṣṇyā vanatam girah.

   aśvinā puru'damsasā narā sāvīrayā dhiyā
dhiṣṇyā vanatam girah. 2.
purudamsasā - doers of many acts, or those who possess perfect knowledge, nara - immutable and imperishable (vide ṛk 15), diṣṇyā - always the asylum of all, aśvina O! Aśvins (Śrī Viṣṇu's forms and the popular gods), (add: yuvām - Thou both, savīraya dhiyā - with happy and strong intellect, girah - (our) eulogies, vanatam - accept, (take
delight in them).

(RB) bahu karma kṛtau saukhya viryātmikyā dhiyā girah,
asmadiyāḥ sambhajatam dhīṣṇyau sarvaśrayau sadā.

O! Two forms of Śrī Hari (and also the Āśvin gods), doers of
many acts, always the asylum of all, Thou both accept our eulogies
with happy and strong intellect.

(21) dasrā yuvākavah sutā nāsatyā vrktabarhiṣaḥ,
ā yātām rudravartani.

dasrā yuvākavah sutāh nāsatyā vrktā'barhiṣaḥ,
ā yātām rudravartani iti rudra'vartani.3.

rudravartani - one who follows Vāyu, the curer of diseases, with love
(Śrī Viṣṇu) or those who follow Vāyu as servants (Āśvin gods), nāsatyā
(nāsatau) - one who is full of real (austicious) qualities (ŚrīViṣṇu) or
the naśikibhimānis present in the nose (Āśvin gods), dasra - destroyer
of all enemies (all diseases), (add: he āśvinau - O! Āśvins), vrktabarhiṣaḥ
- of the sacrificer, sutāh - somas, yuvakavah - are Thine, collectd for
Thy sake, (add: tasmāt - so), ā yātām - come.

(RB) bhedakau sarva śatrūnām dasrau sambandhinau hi vām,
sutā yuvākavah somā yajvanah stṛta barhiṣaḥ, nāsatyau nāśikā samsthau
naiva cāsaṃdgaṇau kvacit, rujām dravanato rudro vāyuś taduṃvartanāt,
snehato 'nuvaśātvād vā tan mārga gatito' thavā.

Dasrau are destroyers of all enemies, yajamana has collected
soma for Thy sake, nasatau are those who are present in the nose or it
means Śrī Viṣṇu who is devoid of all unreal (inasusicious) qualities.
Rudra is one who mitigates diseases, that is Vāyu. Śrī Hari follows
Vāyu due to love (for him) He is called Rudravartani; the Āśvin gods
follow Śrī Hari (or Vayu known as Rudra) as His servants and so they
are also known as Rudravartani.
(RB) 'kasminvahamiti śrutiḥ vāsudevośvināvapi, rudravartani śabdoktaḥ.

Because of the śruti 'kasminvaha', Śrī Hari is known as rudravartani; the Āśvins too are known by that name.

Expl : (i) 'kasminvaha mutkranta utkranto bhavisyāmi kasmin vā pratiṣṭite pratiṣṭhāsyāmi sa prāṇam asṛjata .... Ś.Pr.U.VI.3-4. (At the commencement of creation) the Puruṣa (apparently) pondered as to, at whose departure shall I depart and at whose setting in shall I settle in? Then He created Prāṇa.'ko nu mad vaśikaraṇa kṣamā bhakti jñānādi sampannaḥ'who will please me with patience, devotion, jnana etc., This Vāyu is known as Rudra.'indrastvam prāṇa tejasu rudro 'si parirakṣita' (S.Pr.U.II.6). O! Mukhyaprāṇa Thou art Indra, Thou shinest with brilliance, Thou art Rudra. So Śrī Hari, who pleased, with the excellent qualities of Vāyu called Rudra, follows him, is Rudravartani. (ii) rodayati iti rudraḥ, Rudra is one who destroys misfortunes or rujāḥ dravati iti rudraḥ (ruk+draḥ), Rudra is one who drives away misfortunes. 'rujam drāvate yasmāt rudrastasmāt janaṛdanaḥ', quoted from Brahmāṇḍa Purāṇa by Śrī Madhva in B.S.B I.iii.3. Also 'rudro bahuśīrā babhrūḥ 'V.S. Thus Rudra is Śrī Hari. So the Āśvins are Rudravartani since staying in the nose they activate it according to His will. (iii) The common meaning of Rudra is Śiva. There is close association between him and the Āśvins as stated in the following rk: 'asya devasya mūlaḥ vaya viṣṇoreṣasya prabṛthe havirbhīḥ, vide hi rudro rudriyam mahītvam yasiṣṭam varti raśvinā virāvat(R.V.VII.xl.5) By offering sacrifice (in the shape of meditation etc.,) to the satisfaction of this Viṣṇu whose chief quality is play etc., and who showers boons on his devotees, Rudra (whose duty is to bind others by egoism) himself obtained that great position.O! Āśvins, you also similarly obtain the privilege of sharing the sacrificial offering (by worshipping Viṣṇu). Thus the Āśvins who are asked to follow the
example of Rudra, are Rudravartani. (iv) 'Rudra is so called because he bellows (rauti) or because he runs (dravati) vociferating (inst.of ru) or it is derived from the casual of the verb rud(to roar). There is a Kaṭhaka passage: Because he has roared, that is the characteristic of Rudra. There is a Hāridravikā passage. Because he has roared, that is the characteristic of Rudra. V.N.X.5. So Rudra means Śrī Narasimha, who roared immediately after His manifestation. (v) 'harigum harantam anuyanti devāḥ viśvasyesānam vrṣabham matīnām' (M. Nā. U. 49). The gods follow Śrī Hari, the Lord of the Universe, the ruler of the intellect of all and who withdraws the universe into Himself. (vi) na sāmicīna guṇān sadguṇavantā vityarthāḥ. M.M.

(22) indrā yāhi citrabhāno sutā ime tvāyāvah, anvībhistanā pūtāsah

indraāyāhi citrabhāno iticitra'bhāno sutāh ime tvāyāvah
anvībhīhī tanāpūtāsah. 4.

citrabhāno - of wonderful intellect or lustre, (he) indra - O! Indra (vide rāk 13), anvībhīhī - by subtle threaded, (add: paṭībhiḥ - clothes), tanā - extended , pūtāsah - purified, ime sūtaḥ - these soma juices, tvāyāvah - desiring Thee, (add: santi - are) (tasmāt - so), ā yāhi - come, (in adhyātma) anvībhīhī (pramābhiḥ) - by knowledge (intellect capable of grasing subtle ideas, tana - extended , pūtāsah - purified , ime sutah - abhimani is of mind, (rest as before).

(RB) citram bhadram ratam citau, cidrateścāyanīyatvāddadanād vā cito bhidā, tāḍrśā rasmayo jñānamasyeti bhagavānparah, citrabhanuritī praktas tejo vā tāḍrśām prabhoh, tvadicchava ime somāḥ paṭībhiḥ suśmatantubhiḥ, visṛtya sodhītāḥ suksma praṁabhīr vā maṇāmsi ca, somānām manasāṁ caiva devatāḥ somaraśmigāh, somabhṛtyāḥ samastasya soma evādhipo hariḥ.

Citram means good or wonderful ; or one who is present in the
consciousness of all as its governor; or one who is of the nature of being blissful, a property not possessed by matter; or one who is of the nature of consciousness and bliss; or one who is fit to be seen or worshipped; or one who enjoys consciousness or selfhood; bhanu means rays (knowledge and lustre); Bhagavan is called citrabhanu because He is identical with His citra jnana and citra tejas. The Soma juices purified by extented subtle threaded clothes desire Thee. (in adhyātma) Mind and its volitions purified by extended knowlede, capable of grasping subtle ideas desire Thee. The somabṛhṛyas present in Moon's (somas) rays govern both soma and mind. Śrī Hari is the Supreme Lord.

Expl: (a) citi svarūpa jñāna ratam citram - citram is one who sports in intrinsic knowledge (b) citā ramate iti citram - citram is one who sports by intrinsic knowledge (c) cicca ram ramaṇarūpaṃ ceti citram - citram in one is of the nature of jñāna and ānanda (d) city jīvān ramayati svarūpāṇandena iti citram, citram is one who bestows happiness on the souls (e) citram is one who is worshipped by all (f) citra means wonderful (g) atisāyena cit,cit taram , cit tara meva citram - Citram is one who is the nature of complete knowledge.

(23) induyāhi dhiyēsito viprajūtas sutāvataḥ,
    upa brahmāṇi vāghataḥ.

indra ā yāhi dhiyā iṣitah viprajūtaḥ sutāvataḥ
    upa brahmāṇi vāghataḥ.5.

(he) indra - O! Indra, dhiyā - by our own intellect, iṣitah - prayed, or dhiya - by Thy own intellect, iṣitah - impelled, viprajūtaḥ - prompted by the ṛtviks with devotion, (add: tvam-thou), vāghataḥ - of the hotṛ, the lauder, brahmāṇi - praises, sutāvataḥ (soman) - of the yajamana who has somas,(i.e., for the sake of the praises of the hotṛ and the somas of the yajamana), upa ā yāhi - come, (in adhyātma), sutāvataḥ soman - of the yajamana having mental desires, vāghataḥ - of the hotṛ praising Thee with hymns, (towards him) upa ā yahi - come (calling
Indra by mantras is verbal yajña; mental desires constitute mānasika yajña)

(RB) asmadbuddhyā prārthito vā svabhuddhyā prerito’pi vā, 
brāhmaṇīḥ prerito bhaktyā vadato hoturātiṣaśā, brahmāṇi somayuktāni 
yajamanasya vecchataḥ, upāyāhyapi yah ko’pi sādhako 
yajñakṛṣṇmataḥ, manaso vāciko vā syād yajñō hotā hvan sa ca.

Prompted by our intellect or impelled by their intellect, the 
rtviks call Thee with devotion; may Thou kindly hasten towards the 
eulogies of the hotṛ or the yajamana. In adhyātma an earnest seeker is 
the yajamana; mental desires constitute mānasika yajña; eulogy is 
verbal yajña; yajamana becomes hotṛ when he calls (Śrī Hari with 
devotion).

(24) indrā yāhi tūtujāna upa brahmāṇi harivah, 
sute dadhiśva naścanaḥ.
indrā a yāhi tūtujānah upa brahmāṇi hari’vah, 
sute dadhiśva naḥ canaḥ. 6.

harivah - one who alleviates the sufferings of the bhaktas due to the 
cycle of birth and death, (he) indra - O! Indra (Viṣṇu) or harivah - one 
who possesses horses called hari or who is prompted (protected) by 
Śrī Hari, (he) indra - O! Indra (god), (add: naḥ - towards our), brahmāṇi 
- eulogies, tūtujānah - swiftly, upa a yāhi - come, (agatya ca having 
come) naḥ - our, sute - in soma juices, canaḥ - mind, dadhisva - hold. 
(In adhyātma) harivah - one who is immanent in the senses).

(RB) vegavāṅstūtujānah syāt samsāra mupa samharan, 
vartate yena harivā haribhir vartate ‘thavā, haraṇād viṣayāṇām ca 
prāṇā haraya īritaḥ, teṣu vartata ityasmāt tān vā’tha 
gamayedasau,harivā harivān vāpi viṣṇunā vartate’thavā, cano mana 
iha proktam sukham ca kvacidīryate.

He who has speed is called tūtujānah; Śrī Hari is called Harivah
since He destroys the sorrows due the cycle of birth and death of the souls; or Indra is called Harivaḥ since he has horses named Hari. In adhyātma, the senses are called harayaḥ, since they consume sense objects; since Śrī Hari governs the senses He is called Harivaḥ or since Śrī Hari impells the senses towards their objects He is called Harivaḥ or He who possesses horses named hari is called Harivaḥ or he who is impelled by Śrī Hari is called Harivaḥ. Here cana means mind; elsewhere it means happiness also.

Expl: (i) haran samsāram pariharana vartate iti harivaḥ - Harivaḥ is one who who is of the nature of alleviating samsara (ii) haranti viṣayānāharanti iti harayaḥ indriyāṇi harasu vartate iti harivaḥ. Harivaḥ is one who reins on the sense - horses. (iii) harin indriyāṇi vartayati prerayati iti harivaḥ - Harivaḥ is one who prompts the senses. (iv) haribhiḥ indriyābhimānibhiḥ saha vartate iti harivaḥ - Harivaḥ is one who governs the controllers of the senses by being immanent in them (v) hariṇā mukhya vāyuṇa saha vartate iti harivaḥ - Harivaḥ is one who coexists with Mukhyapratāṇa. (vi) haribhiḥ aśvai sahite rathe vartate iti or harayaḥ asya santi va harivāṁ harivaneva harivaḥ - Harivaḥ is one who occupies the chariot (body) yoked with horses (senses) or Harivaḥ is one who owns horses (vii) harau vartate iti harivaḥ - Harivaḥ is Garuḍārūḍhaḥ (viii) harivat aśvavat or simhavat vartate iti harivaḥ - Harivaḥ is one who assumes the form of a horse or lion, Hayagrīvarūpi or Nṛṣimharūpi.

THUS ENDS THE FIFTH VARGA.

(25) omāsaḥcarsaṇidhrto viṣvedevāsa ā gata,
   dāśvāmso dāśusah sutam.
   omāsaḥ carsaṇidhrto viṣve devāsaḥ ā gata
   dāśvamsaḥ dāśusah sutam 7.
omāsaḥ - omniscient or those who are created by Śrī Viṣṇu, the subject
   -matter of omkara, carsaṇidhrtaḥ - who protect the subjects well or
protect according to their merit, or supporters of devas who protect humanity well, dāśvamsaḥ - he who fulfills the desires, (he) viśve devāsah - O! Those occupying all places and are always sportive (forms of Śrī Viṣṇu or all gods), dāṣuṣāh - of the adhvaryu or of the sacrificer, sutam - towards soma juice, āgata - come.

(RB) ā samantāḥ svākṛta mā oṁ mā iti ca sābditāḥ, Om nāma bhagavān viṣṇustena vā nirmitāḥ surāḥ, oṁ ō maṁeṣu māvaisu protā omā itīritāḥ, prajacarasānayaḥ proktā viśve te ca praveśanāt, sarve vātha viśām vānāccabḍaḥ kasmā yathā bhavet, dātāro yajamānā vā.

Omāḥ are those who have understood well that all pramāṇas proclaim their supremacy (i.e., Omniscient, Śrī Viṣṇu in the primary sense and others in the secondary sense); or Om (=O) means Śrī Viṣṇu, Omāḥ are all gods created by Him; or those who are the subject - matter of right knowledge are called Omāḥ or those who are permeated by yathārtha jñāna as its subject matter are called Omāḥ Carṣāni means subjects. Since the forms of Śrī Hari (and those of the gods) enter all to impel them (in the right path), they are called viśve; or all gods are called viśve, or viśve are those fit to be attended by the subjects or viśve are those who protect the subjects well. Here viśve sabda is to be taken as a pronoun just like the word 'ka' in 'kasmā devaya haviṣā videma'; dāśvamsaḥ means he who fulfills desires or the yajamana.

Expl : Here viśvedvāsah means all gods (the forms of Śrī Hari that are immanent in the various gods and control them) Also viśvam viṣṇur vaṣṭākaraḥ .V.S.

(26) viśvedevāso ṛṣṭuraḥ sutamā aggregates tūnayaḥ,
    usrā iva svasarāṇi.
    viśve devāsah ṛṣṭuraḥ sutam ā ganta tūnayaḥ
    usrāḥ iva svasarāṇi . 8.
āpturaḥ - who act expeditiously, (he) viśvedevāsah - O! Viśve devas, svasarāṇi - towards days, usrā iva - like rays (with the speed of light), tūṁayah - speedily, (asmadiyam) sutam - towards our somas, āganta - come.

(RB) āpturaḥ karma veginah, usrāṣtu raśmayaścaiva svasarāṇi dināni ca.

Āpturaḥ are those who act expeditiously, usrā means rays and svasarāṇi means days.

(27) viśvedevāsah asridha ehimāyāsah adruḥah,
medham juṣanta vanhayah,
viśve devāsah asridhaḥ ehi'māyāsah,
adruḥah medham juṣanta vanhayah. 9.
asridhaḥ - indestructible, ehimayasah - (ā +i +hi = ehi) ā - very well, i - as desired, hi - indeed, māyāsah - possessing knowledge, i.e., having good, independent and sound knowledge of everything, adruḥah - free from sorrow, vanhayah - prompters of the beings of the world, (he) viśvedevāsah O! Viśvedevas, medham - (in) our sacrifice, juṣanta - take delight.

(RB) asamsāradasridhaste devāścennoksa niścayat, yatheṣṭa niścita jñāna ehi māyāḥ samantataḥ, aduḥkhatvāda druḥcste medham yajñam juṣantu nah, vanhayo vahanādasya.

Since the forms of Śrī Hari are free from samsāra they are known as asridhaḥ - cannot be hurt. The gods too are known as asridhah in a secondary sense since they are sure to get release. Ehimāyāsah are those who have sound independent and good knowledge of everything. Adruḥah are those who are devoid of sorrow. May such gods (Śrī Hari immanent in them) attend our yajña; vahnahayah are those who impel the world to act.
Expl: (i) 'na deva daṇḍamudyamya rakṣanti paśupālavat, yantu rakṣitumicchanti buddhā samyojayanti tam, yam na rakṣitumicchanti buddhā viyojayanti tam'. (Mahabhārata). The gods do not protect like a cow-herd holding a stick in the hand. They bestow good sense on those they want to protect; if not they make them senseless. (ii) Devāḥ means the sense faculty also. So Viṣvedevāḥ are the abhimānis of the senses also. They are listed below.

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<th>Abhimāni(s)</th>
<th>Immanent form of Viṣṇu</th>
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<td>Dakṣaprajāpati</td>
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Also vide P.14.

(iii) The term Viṣvedevāḥ means the following hundred gods who are eligible for somapana in yagas. 'pradhanavayur marutośvinau ca vasvarka rudrāḥ pitaro gurusca, dyāvāprthivyav rāhvo'pi viśve devāḥ satam somasavadhi kārīṇāḥ'- Mukhyaprāṇa 1, Maruts 49, Āśvins 2, Vasus 8, Ādityas 12, Rudras 11, Pitṛs 3, Bṛhaspati 1, Dyavāprthivi 2, Rāhavas 1, Viṣvedevas 10, Total 100. In addition to these,Śrī Viṣṇu and Brahma are also eligible for somapana. 'satāvartaḥ' is one of the thousand names of Śrī Viṣṇu (V.S). It means one who impels the hundred gods eligible for somapana.
(28) pāvakā naḥ sarasvatī vājebhirvājinīvatī,
yājñam vaṣṭudhiyāvasuḥ,
pāvakā naḥ sarasvatī vājebhiḥ vājinīvatī,
yājñam vaṣṭu dhiyā'vasuḥ. 10.

pāvakā - purifier, vājinīvatī - One for whom Śūrya, the ruler of food (vājam) is a son (Śūrya was born as a son of Śrī Viṣṇu and Sarasvatī on different occasions) or one who has Pārvatī as a daughter (again both Śrī Viṣṇu and Sarasvatī), or one who has food yielding fertile lands on her banks (river Sarasvatī), dhiyā'vasuḥ - one who has eternal knowledge, sarasvatī - Omniscient or Omnresent or Omnipotent, Śrī Viṣṇu or Bhārata, nah - our, yājñam - sacrifice (in adhyātma, jñānayajñās), vājebhiḥ - with food (in adhyātma, with knowledge arising out of intellectual debates), vastu - may conduct.

(RB) śodhakātvāt tu pāvakā, saraṇāt sarvagatvena sarvajño
vā saro hariḥ, sarasaḥ saratitvādā tadvatyeva sarasvatī, harau guṇāḥ
sarassabdā devī tu harivācini, haripriyavatavo vāyuḥ
sarasvānstantrapriyā'ṭhavā, guṇasvena tatavād vā bhagavānstu sarasvatī,
śrī rūpascaiva pumrūpo bhagavānna napumsakah, śrī pum doṣa
vīhinatvādapi tacchabdagocaraḥ, anneno vajināmisō vajini śūrya
ucyate, vājinacchandhasām vāpi svāmī proktāh savajini,
chandāmyaśāvā yatas tasya te cenā anyavajina, anna vāt vād vajini
vāg jīñāna yuddhatvatopi vā, saputro vāguma tasyāḥ putri tād
vājinīvati, sarasvatī harirvāpi yajñam vahatu no'śānaṁ, annadā hi
sadā devī dhiyā' saha vasedyataḥ, dhiya vasur nityabodhā.

Pāvakā is one who purifies all. Sarah is one who moves everywhere (omnipresent) or one who is omniscient or one who is omnipotent, or one who is blissful. Since Śrī Hari known as Sarah impels Bhārata, she is also called Sarasvatī. Since Brahmāṇi (the consort or Brahma) is the abhimāni of the vedas which propound Him, she is also known as Sarasvatī. Since Śrī Vāyu is dear to Śrī Viṣṇu
known as Sarāh, he is called Sarasvān and his consort is Sarasvatī. Since Śrī Hari is permeated by all virtues called sarah, His feminine form is known as Sarasvatī. Śrī Hari has female and male forms but not neutral ones. Though He is free from all blemishes of male and females, He is denoted by names of both genders. Sūrya is called Vājinī since he rules over food (vājam). Sūrya is called vājinī because he is the lord of the seven chandas which govern the seven steeds of his chariot. Vāk (speech its abhimāni Pārvatī) is called vājinī since it is nourished by food; also it is so called because it generates verbal debates resulting in true knowledge. Sūrya is a son of Śrī Viṣṇu and also of Sarasvatī; so too Pārvatī, a daughter of both. Since Śrī Viṣṇu and Sarasvatī possess both Sūrya and Pārvatī, they are called vājinīvatī. May such Hari and Sarasvatī bestow on us food in external sacrifice and knowledge in the spiritual one. Sarasvatī always bestows food. She is called dhīyāvasuḥ since her knowledge is eternal.

Expl: (i) (a) śr gatau sarati sarvatā gacchati iti sarah - sarah is one who is omnipresent. (b) śr gatau ye gatyarthāh te jñānārthāh, sarati sarvam janātiti sarah - sarah is one who is omniscient (c) rasaḥ balam tena sahitah sarasaḥ. saeva sarah, sarah is one who is blissful (d) sarah guṇa eva svam sarasvam sarasvena tanotiti sarasvatī - sarasvatī is one who is the reservoir of all virtues. (ii) vājam annam deyatvena asyastiti vājinī adhyātma vidyā sa asya astiti tad devata vājinīvatī - Goddess Sarasvatī is vājinīvatī since She bestows on us analytical mind needed for acquiring knowledge arising out of intellectual debates. (iii) vājasya inaḥ vajenaḥ, vajenaḥ eva vajinaḥ - Vajinaḥ is Sūrya, the lord of food. Or vajinaḥ nayatiti vā vajinaḥ - Sūrya is vajinaḥ since he is led by horses. The seven chandas devatas govern the seven horses of Sūrya's chariot. There is another śruti 'eko aśvo vahati sapta nāma'- the one horse of Sūrya bears seven names. Modern science says that colours VIBGYOR constitute the Sun's rays. (iv) The mythological river Sarasvatī too is denoted by these rks. (v) The Lord has feminine forms
in the primary sense. B.S. I. iv.24 and 28.

(29) codayitri sūrṇtānām cetanti sumatinām,
yajñam dadhe sarasvati.

codayitri sūrṇtānām cetanti su'matinām
yajñam dadhe sarasvati. 11.
sūrṇtānām - of good speech, cooayitri - promptor, sumatinām (genitive in the sense of accusative) of good intellect , cetanti - awakener, sarasvati - Śrī Hari and Sarasvati, yajñam - sacrifice, dadhe - upholds.

(RB) suvācām prerakā sadā , subuddhi jñāpikā saiva svātantryālluptayo bhavet, anenaiva prakāreṇa saiva yajñādi dhārini.

Sarasvati always prompts good speech. She bestows independently good intellect and prompts it. The disappearence of 'ya' (cetayanti is turned into cetanti) is to imply independence. Likewise she upholds yajñas.

Expl : 'svātantrya snehayorantarnī taṇic' -(Mahāvyākaraṇa sūtra).

(30) maho arṇāḥ sarasvati pra cetayati ketunā,
dhiyo viśvā vi rājati.

mahaḥ arṇāḥ sarasvati pra cetayati ketunā
dhiyāḥ viśvāḥ vi rājati. 12.
sarasvati - the female form of Śrī Viṣṇu known as Sarasvati, mahaḥ - is called Mahaḥ due to lustre and supremacy , arṇāḥ- Parabrahman is called Arṇāḥ duet o His Supremely blissful nature , (svātmānaneva - of Him only), ketuā - by bestowing knowledge (on bhaktas) , pracetayati - enlightens. (in the case of goddess Sarasvati) maho arṇāḥ - makes known Śrī Hari to devotees by enlightening them with superb knowledge, (tataḥ - thence , bhaktānām - of bhaktas) , viśvā - all dhiyāḥ - intellects, virājati - illumines fully. ( The meaning of Gāyatrī mantra is to be understood in this background
(RB) maho arṇaḥ parambrahma tejastvāccha mahatvataḥ, aramānanda rūpatvānno hi nirvṛti vācakah, tajjñāpayati sā devi jñānam datvā mahat taram, maho arṇaḥ svayam devaḥ sva mātmānām prakaśayet, virājayati viśvāśca dhiyāḥ sujhāna dānataḥ.

Mahoarṇaḥ is Parabrahman, because of His lustre and supremacy; aram is indeed one who is of the nature of being blissful and nah means complete.

THUS ENDS THE SIXTH VARGA
HERE ENDS THE THIRD SŪKTAM
END OF THE FIRST ANUVĀKA
Śrī Madhva acknowledges the following five redactions of the Vedas. 1) Pañcarātram ṛgādyāśca sarvamekam pūraḥbhavat mūla vedāiti hyākhyā kāle kṛtayuge tādā (A.U.B) - Pañcarātram and the Vedas were collectively known as Mūlaveda in Kṛtayuga (ii) In Tretāyuga the Mūlaveda got arranged into groups called Upaveda or Proto Vedas. (iii) sa eva dvāpare gautamaśāpādinotsannāśca .... ṛṇigadādi rūpena prāgeva vibhaktād vedāt dvāpare bhagavata vyāsena vibhaktā rṛgvedadiravāntara vedāḥ - (Sattattvaratnamāla of Tāmraparṇī Ānandatīrthācārya, Kumbhakonam Edn, 1918, P.4). The Avāntara Vedas were compiled by Bhagavan Vedavyasa from the already subdivided vedas which were in ruins in Dvāparayuga, due to the curse of sage Gautama. (iv) catur vimśat yāditvena vibhaktāḥ sākhāvedāḥ (ibid) - The Vedas subdivided into 24 etc., branches are called sākha vedas. Śrī Vedavyāsa Himself subdivided the avāntara vedas as follows: the Ṛg Veda into 24 sākhās, Yajur Veda into 101, Sāma Veda into 1000 and Atharva Veda into 12 sākhās. (v) tatrāpiṛṣiḥśriḥ punah punar vibhaktovāntara sākhā vedā (ibid) - The sākhā vedas were repeatedly subdivided into avāntara sakhavedas by the ṛṣis. Iti pañcavidhao veda iti vivekaḥ (ibid) - Thus there are five redactions of the Vedas.

(RB) suktam tvanāratam prokta manuvāgeka kālikā.

Sūkta is that which is recited continually; anuvāka is one which is seen by the ṛṣis at any one time.

Expl: (i) mūla veda ṛcāṁ yah kramaḥ tatra ṛconāntaritah kṛtvā yāvat paḥhitam tāvad upaveda suktamucyate (R.T) - A collection of ṛks recited continually in the Upaveda in the same order as in the Mūlaveda, without any change, is called sūkta. (ii) ṛṣibhir darsāna samaye yāvan nirantara kāle dṛṣyate sa'nuvāgucyate. yadvaika
kāliketyasya virāma makṛtvaikasmin kāle paṁhiniyērthaṁ R.T. - Anuvāka is that which is mentally seen by the seers at any one time during revelation or that which is recited uninterruptedly at any one time.

(RB) anyathātvam ca tatra syādāvāpoḍvāpatas tvṛcām.

They (sūkta and anuvāka) may be termed differently too due to āvāpa udvāpa (of ṛks).

Expl: (i) The said definition of sūkta and anuvāka are applicable to the collection of ṛks in the Upaveda only. The corresponding sūktas and anuvākas in the Avāntara veda may be different due to āvāpa and udvāpa of ṛks. Āvāpa is addition and udvāpa is deletion of ṛks. (ii) mūlavedastha kramaṇa daśārca Upavede paṁhitās tā upaveda sūktanāmakāḥ - If a collection of ten ṛks, say, recited in the Upaveda in the same order as in the Mūlaveda then they make a sūkta in the upaveda. tāsam madhye ṛg dvya niśkāsanenāvāntara vede paṁthe tatrāśārcaḥ sūktam ayamudvāpāḥ - If among the ten ṛks that make a sūkta of the Upaveda, two are dropped and only eight are read in the corresponding sūkta of the Avāntara Veda, then it is known as udvāpa of ṛks. (R.T.C). Likewise if two more ṛks are added making a total of twelve ṛks in a sūkta of Avāntara Veda then it is known as āvāpa. (iii) upavedagata sūktāntargata ṛg prabandhatvenāvāntara vede sūktaśajñēti jñātavyam (R.T). The nomenclature of sūkta for a set of ṛks of the Avāntara Veda is not because the order of the ṛks in the Avāntara veda is the same as in Upaveda, but only because those ṛks are read in the corresponding sūkta of the Upaveda.

Now the reason for resorting to avapa and udvapa is given:

(RB) vedānantatva vijnātyai tau cakre bādarāyaṇaḥ.

These (āvapā and udvāpa) were done by Bādarāyaṇa because
of the infinitude of the vedas.

Expl: 'aśaktānugraḥarthaṃ tayoḥ kṛtadvāditi' (R.T.S.). Āvāpa and udvāpa were done by Bādarāyaṇa due to His compassion for the weaker ones.

Now a puranic quotation is given to substantiate this claim:

(RB) 'rcaḥ sa rca uddhṛtya rgvedam kṛtvān prabhuḥ, yajūṃṣi nigadaccaiva tathā sāmāṇi sāmataḥ', evam purāṇa vacanāuddhṛtā hi tatas tataḥ, rcaḥ śākhātvamāpannāḥ śiṣya tacchisyakairimāḥ.

The Lord selected rks from (Upa) Rg Veda and compiled the (Avāntara) Rg Veda; so from the (Upa) nigada (Yajurveda) the Yajurveda, from the (Upa) Sāma Veda the (Avāntara) Sāma Veda were compiled, so states a purānic saying; thus the vedas were compiled by selecting the rks from here and there (from the Upaveda); these rks were arranged into sākhas by the śiṣyas (of Bādarāyaṇa) and by their disciples too.

Now Śrī Madhva gives internal evidence to show that some of the rks in the Upaveda are lost and some others got displaced in the avantaraveda.

(RB) manasteneti pūrvāsu hyunasā drṣyate rthataḥ.

In 'mānstenbhayo' (R.V.II.xxiii.16) there is gap in meaning.

Expl: The said rk has two parts (i) and (ii) as follows: (i) mānaḥ stenebhayo yebhindṛhaspade nirāmiṇo ripavo'nneṣu jagṛdhuh. (ii) ādevānamohate vivrayo ṣṛṇi bhṛhaspate na paraḥ sāmno viduḥ. This is a prayer of Vidyādevi to Vāyudeva. The meaning is : (i) 'O! Lord of the vedas do not deliver us into the hands of those thieves, that hate the blissful Lord and (consequently) are our enemies, that are only addicted to food etc., (the gratification of their senses) that are only fit to be in the dark hell of miseries in consequence of their wicked
conduct' (ii) 'who bear in their heart, Brahman, the ruler of gods and the Supreme among them and never conceive any one higher than Śrī Viṣṇu, called Sāma'. The gap in the meaning of the two halves is obvious. Śrī Madhva has supplied the following in his B.S. Bhāṣya III.iv.49: (iii) 'yeṣāṁ naitannāparam kimcanaikam brahmaṇaspatē brūhi tebhyaḥ kadācit - 'that deny the existençe of this Lord and other thing (the world); that only acknowledge something of no description' and (iv) 'athośamenoparata manuṣyā ye dharmiḥ brūhi tebhyaḥ sadā naḥ'- 'protect me, I am Thy treasure, do not deliver me unto the unworthy, the perverse, or evil spirited; but always deliver me unto him who is straight forward'. In the Mūlaveda and Upaveda (i) and (iii),(iv)and (ii) taken in order make two consecutive ṛks.

(RB) śunāḥśepoditābhyaśca paṭhyante’nyatra kāścana, atrāpyakramato drśṭirīti naika krama bhavet.

Some of the ṛks seen by Śunassēpa are read elsewhere; also in the case of Madhucchandas the order of the ṛks credited with him is different from that in the Avāntaraveda. So the order of the ṛks (in the Mūlaveda, Upaveda and Avāntaraveda) is not the same.

Expl : Śunassēpa is credited as a seer of 100 ṛks in the I Maṇḍala. But only 97 of these are found there and the rest are found in IV.i.4(two ṛks) and V.ii.7 (one ṛk).

Śrī Madhva gives further reason for the changes made by Bādarāyaṇa.

(RB) anantatvāttu vedāṇām prāyah karmāṇusāraataḥ, sankṣepam kṛtavāṁ devāḥ śiśyāśca tadamujñāya, aṣṭakāḥdyāya vargādi bhedam ca kṛtavāṁ prabhuh, svādhyaṁ viśramārthāya tasmāt krama viparyayāḥ, tatra tatraivantarita drśyante cakhilā api.

Due to the infinitude of the Vedas, the Lord abridged them
mostly according to the exigencies of karmas and under His direction His disciples too abridged the Vedas; and the Lord divided the Vedas into aṣṭaka, adhyāya, varga etc., to facilitate recess in vedic studies and so there arose difference in their order (of ṛks). And the appendices too are found to be added then and there.

(RB) yatārāthe na viśeṣo'sti padantaritātatra ca, yatālpo'pi viśeṣo'sti padam nāntaritam bhavet.

If there is no difference in the meaning (that is, there is a repetition of meaning in two sentences) we have to infer the disappearance of those words (by supplying which the repetition of meaning could be rectified); when there is even the slightest difference (between the meaning of two sentences) it is to be inferred that there is no disappearance of words.

Expl: For instances of these two types vide Ānuvyākhyaṇa I.i.12.
SŪKTAM 4

Madhucchandā Vaiśvāmitraḥ - Indraḥ - Gāyatrī
Aindra Sūktam. Ten ̄ks divided into two vyāgas

(31) surūpakṛtānumūtaye sudughāmiva goḍuhe,
juhūmasi dyavidyavī

surūpa'kṛtānum utaye sudughām'iva goḍuhe,
juhūmasi dyavī'dyavī. 1.

dyavi dyavi - day by day, goḍuhe - for a milker of cows, sudughāmiva like Kāmadhenu, yielding plenty of milk, utaye - to fulfil the desires of the yajaman or to protect him, surūpakṛtānam - creator of good forms, (indram - Śrī Viṣṇu and Indra), juhūmasi - we call.

(RB) viṣnum surūpakartāramabhīpretārtha siddhayē, trāṇāya vā kāmadhenumīva dohāya tatsthite, dine dine svāhva'yāmo.

Daily we call Śrī Viṣṇu (and Indra), the creator of good forms and who is like Kāmadhenu for a milker of cows, to fulfil the desires of the yajamaṇa who has taken refuge in the Lord, or for protecting him.

Expl: 'ūti' is derived from the root 'ava'. Kavikalpadruma gives the following meanings to this root: "ava rakṣe, gatau, kāntau, pṛītau, tṛiptau, dyutau, śrutau, prāptau, śleṣe'rhāne, vese, bhāge, vriddhau, grahe, vadhe, svamyarthe'vāgame, kāme, kṛttau.".(i) ava rakṣe - to protect us (ii) ava pṛītau - to please Him (iii) ava triptau - to satisfy Him (iv) ava prāptau - to attain our intrinsic nature (v) ava vese - to enter Him (vi) ava vriddhau - for the growth of our jñāna, bhakti, vairagya etc., (vii) ava vadhe - for the elimination of our ignorance, sorrow, fear etc.,
(viii) ava avagame - to know Him (ix) ava kāme - for the fulfilment of our desires. The first and the last meanings are indicated in RB. The other meanings are also appropriate here. 'avaterubhayārthatvāt' R.T-ava has both the meanings (to protect and to fulfil)

(32) upa naḥ savanā gahi somasya somapāhpiha,
      godā idrevato madaḥ.
      upa naḥ savanā āgahi somasya soma'pāh piba,
      go'dāh it revataḥ madaḥ. 2.

(he) somapāh -O! Drinker of Soma (Śrī Viṣṇu and Indra), (yaḥ - who), revataḥ -(adhyātma) yajamana who has riches in the form of jñāna, (external) who possesses riches like gold to adorn Thee, it - indeed, godāḥ - bestower of knowledge, madaḥ - bestower of happiness, (ca tvam - and Thou), naḥ - our, somasya - of soma juice, savana - yajña , upa āgahi - come near, (āgatyā ca - having come), (soman - soma juices) piba - drink.

(RB) jñānado'syaiva cādhipam, jñānākkhya ratiyuktasya hiranyādimatopī vâ, sukha kāri bhavan.

O! Indra ( and Śrī Viṣṇu) , indeed to bestow distinguished knowledge and happiness on the yajamana who is rich in jñāna and possesses riches like gold for adorning Thee (come and drink the soma juice)

Expl : 'yadi yajamāno jñānākkhya raiyuktah kim tasya jñāna danenetyetat uktaṁ adhikamiti kriyā viśeṣanam caitat. R.T. - If the yajamana is already rich in jñāna , what is the use of bestowing jñāna on him? The adjective adhikam (in RB) points out the distinguished act of enriching knowledge. One gets śāstra jñāna (paroksa jnanam) first and then direct vision of Him (aparoksa jnanam).

(33) athā te antamānām vidyāmasumatīnām,
      mā no ati khya ā gahi.
      athā te antamānām vidyām su'matīnām
      mā naḥ ati khyaḥ ā gahi. 3.
(yasmāt tvam jñānādi mato'bhipretārtha dāyi) (since Thou art of the nature of fulfilling the desires of one who has jñāna etc., as described in the previous rk), atha - so , (vayum - we), antamānām - the very best, supreme (them , genitive in the sense of accusative), te- Thy, having Thee as subject-matter , sumatīnām - right knowledge, intelligence, vidyāma - may attain, (tvam - Thou), naḥ - us, ati - transcending, (anyān - others), mā khyāḥ - (ever) see not, ā aghi - come.

(RB) tasmāllaabhema sumatīstava, ante mitāstvād viṣayā matayo hyuttamottamāḥ, asmānatīnya mā paśya karuṇādṛa dṛṣā sadā.

So may we attain good intellect; good are those intellects absorbed in Thy very best qualities. Always, transcending us, see not compassionately.

Expl : (i) 'kṛūra dṛṣṭyā'nya darsānameva bhimatamiti karaṇārdra dṛṣteyuktam' R.T. The term 'karaṇārdradṛṣā' in RB implies formidable look on others. (ii) 'mākhyā ityanya darsāna prarthanāyām sarvajña haner bhāsyena karaṇārdra dṛṣtei śruti śeṣo abhīhitaḥ' R.T.C. If the prayer is to exclude seeing others, then it will go against the all - cognizable nature of the Lord. So the RB adds 'karaṇārdra dṛṣā' - see compassionately. Indeclinables have several meanings. So the indeclinable 'atha' is taken to mean 'so'.

(34) parehī vigramastṛtamindram prcchā vipaścitam,
  yaste sakhībhya ā varam

  parā ihi vigram astṛtam indram prccha vipaḥ'citam,
  yah te sakhī'bhyaḥ ā varam. 4.

(ṛṣiḥ svāntāḥ karaṇam prati vakti - Ṛṣi addresses his inner consciousness) (he manaḥ yadyapi tvamindrāt - O! mind though from Indra you are), parā - far away (you cannot comprehend), or (indra hari svataḥ - Śrī Hari Himself is), parā - far away, is not your subject - matter, (tathāpi tvam - even then, you) vigram - incomprehensible,
astṛtam - indestructible or untainted by prakrti or immeasurable or pūrṇa, vipaścitam - having all pervading mind, (or parā ihi - turned away from wordly pursuits), indram - (Him) who is called Indra, ihi - go or surrender or know, (for that), pṛccha -ask (gurus), yah - Indra, te -your, sakhibhyāḥ - from senses, (the indriyābhimani devatas who already stay with you , prompt and protect you like your friends), avaram - ever far superior, (tam indram - Him called Indra) (ihi pṛccha as before).

(RB) manmano vā’tha śakro vā dure’pi parameśvaram, gaccāgrāhyā maṇaṣṭāṃ ca vyāpta cittam ya eva ca, sakhibhya uttamo nityam.

O! Mind you are far away from Parameśvara or Śrī Hari is far away from you; yet surrender unto Him , whom you cannot comprehend fully, who is ever indestructible and who has all - pervading mind ; and who is always far superior to the gods who cheer you by prompting your senses so as to please you.

Expl : The root 'stran' means to cover. So astṛtam is one who is not covered (by birth and death) , that is, indestructible. Vigram is agrāhyāḥ - incomprehensible agrāhyah śāsvataḥ kṛṣṇah - V.S.

(35) utra bruvantu no nido niranyataścidārata,
                                       dadhānā indra idduvaḥ
        utra bruvantu naḥ nidaḥ niḥ anyataḥ cit arata
                                       dadhānāḥ indre it duvaḥ.  5.
(ye) nidaḥ - (Those, Brahma and other gods who are commonly known as Indra) who are near (Śrī Viṣṇu and serve Him in the process of creation etc.,), (te) uta - (they) too (indeed), naḥ - to us, (devam) bruvantu - may instruct ( the nature of Parameśvara ), (ye) cit - (those) too, anyataḥ - from elsewhere or from ignorance causing samsāra, niḥ - are freed, (tam - Him), ārata-attained, (te naḥ paramesvaram bruvantu - they too may instruct, (ye ca - and those), indre it - in the Lord alone,
duvah - their senses, dadhana (vartate) - have reposed (worship to reach Him), they too may instruct us about Parameśvara).

(RB) nidastasya samīpagāh. te'pi bruvantu no devam prāpurya cānyato'pi tam, nirgatyajñānatas tasmāddadhāna īśa eva ca, druvaḥ prāgān bruvan tveva te'pi nah parameśvaram.

Nida are those who are near Him. Those who attain Him after being freed from ignorance, they too may instruct us about Him. Those who have reposed their druvaḥ, senses, in Him they too may instruct us about Parameśvara.

Expl. The rṣi seeks spiritual knowledge from all, far and near

**THUS ENDS THE SEVENTH VARGA.**

(36) uta nah subhagān arirvoceyurdasma kṛṣṭayah,
    syāmedindrasya śarmani.

uta nah su'khaṃgān ariḥ voceyuh dasma kṛṣṭayah
    syāma it indrasya śarmani. 6.

(he) dasma - O! destroyer of enemies, ariḥ uta - enemies too, kṛṣṭayah - people (who are), nah - us, subhagān - with good wealth, (sadhā - always), voceyuh - pronounce, (kim ca vayam - further we), indrasya - of Indra, (anugrahe sati - by the grace), śarmani - in happiness, syāma it - indeed will abide.

(RB) arayo'pi praja asmāvoceyuḥ subhagān sadā, śatru
    bhedinstavendrasya syāmaivānugrahe sukhe.

O! destroyer of enemies, even our enemies always pronounce us to be rich; having earned the grace of Thee, called Indra, indeed we will be happy.
Expl: 'uta šabdān mitrodāsinaḥ samucciyante' R.T.C. 'uta' indicates friends and neutrals alike.

(37) emāsumāśave bhara yajñaśriyam nrīmādanam,
      patayanmandayatsakham.
      ā im āśum āśave bhara yajñaśriyam nr'mādanam
      patayat mandayat' sakham. 7.

(he) āśave - O! agile one, āśum - which being liquid, has speed (soma juice) yajñaśriyam - the glory of yajna, nrīmādanam - intoxicating men (who have drunk it) patayat (patayantam) - (there by) causing them to fall, mandayatsakham - causing their friend to retard, (those who have drunk soma juice move fast and overtake their friends who have not drunk it), (tava - Thy), im - indeed, (under Thy control alone), (soman svodare - soma juice, in Thy stomach), ā bhara - bear, (in adhyatma, soma is mind, it always quivers and it has āśutva, speed; it gets intoxicated by ego; tame it and deem it fit to be borne in Thy heart)

(RB) āśu vīrya tavaivāśum somam kṣipram mano'pi vā, ā bhara svodare tustyā hṛdi vā yajña bhūṣaṇam, īmeva pum mada karam madādutpatanādike, hetum mandatva hetum ca tat sakhīnām puro gate.

O! Agile one, be pleased to bear in Thy stomach the soma juice, the glory of yajna, which moves quickly; and which is Thy own; or be pleased to bear (our) mind in Thy heart; im means only; (soma juice) intoxicates men, causes them to fall, causes to overtake friends and thereby retards them.

Expl: em is to be split as ā+īm. R.T.

(38) asya pīṭva śatakraṭo ghanō vrtrāṇāmabhavaḥ,
      prāvo vājeṣu vajinam.
      asya pīṭva śatakraṭoitiśata'krato ghanō vrtrāṇām abhavaḥ
      pra āvaha vājeṣu vajinam. 8.

(he) śatakraṭo - O! Viṣṇu of unlimited knowledge or O! Indra of one
hundred aśvamedha yajñīs, asya pīṭva - by drinking this soma juice which is under Thy control (genitive in the sense of accusative), vṛtrāṇāṁ - of that which envelopes the jīvas (ignorance), ghanaḥ - impenetrable, abhavaḥ - have become (In the case of Śrī Viśṇu it means: Viśṇu has become intolerant of ignorance in released souls only because of the grace accrued to them by performing yajña in which He has accepted the soma juice), vajinam - bestowers of food (them), (kim ca tvam - further Thou), vājeṣu - in food, in all riches, pra avaḥ - protectest. Or vajinam - warriors (engaged in intellectual debates resulting in jnana), vājeṣu - in intellectual debates resulting in knowledge, pra avaḥ - protectest.

(RB) enam pīṭva bahujñāna'bhustamobhiraṇāvṛtaḥ, prasādādeva mukteṣu tamo sahyatayā ghanabh, avṛterevā vṛtrāṇi hyaṁ añnyannadam naram, prāvo yuddheṣu yoddhāram bhaktam jñāninameva ca.

O! Of unlimited knowledge (Śrī Viśṇu) or of one hundred sacrifices (Indra), because Thou hast drunk soma Thou art not covered by ignorance; Thou hast become intolerant of the contact of ignorance in muktkas only because of the grace accrued to them from the performance of sacrifices in which Thou hast drunk the soma juice. Vṛtrāṇi are indeed ignorances enveloping all jīvas. Thou protectest those who offer food as alms or those who engage themselves in (verbal) wars leading to knowledge only if they have jnana and bhakti.

Expl : (i) śatamityaparimita nāma R.T. satam means unlimited according to N.III. 1: kratuḥ is a synonym of knowledge N.III.9. kratur jñānām R.T.(ii) avṛteriti sarva jīvāvaraṇat, asya nirvacanasaya 'yadavr̥not tad vṛtrasya vṛtatvamītyādi śrutı prasiddhatayā prābalyam sūcayitum hyeva śabdam R.T. vṛtrāṇi are those which envelope the souls according to the śrutı 'yadavr̥not tad vṛtrasya avṛtatvam'. In RB the word hi implies that this meaning is
appropriate according to the śruti quoted. (iii) If we say that He has become impenetrable by ignorance because of the power accrued to Him by drinking soma juice, then it will contradict the śruti: 'niraniṣṭo niravadhyah', meaning, He is free from all disadvantages and invincible. So the alternative meaning is to be taken in the case of Śrī Viṣṇu.
R.T.C.

(39) tam tvā vājēṣu vajinam vājayāmah,
śatakato dhanānāmindra sātaye.
tam tvā vājēṣu vajinam vājayāmah
śatakattotiśata'krato dhanānām indra sātaye. 9.
śatakro indra - O! Indra (Śrī Viṣṇu immanent in him), tam - of the said qualities, vajinam - the warrior, tvā - Thee, dhananam - of riches like knowledge, sātaye - for the attainment, vājēṣu - in wars, (ajñānadyasmadaribhir bāhya satrubhīṣca - against internal enemies like ignorance and eternal enemies too), vājayāmah - we make fight.

(RB) yodhayāmo vayam tam tvām jñānādi dhana labdhave,
ajñānādyasmadaribhiḥ.

O! Indra of said qualities, we make Thee fightest with our enemies like ignorance to attain riches like knowledge (or the popular wealth in external sacrifice)

Expl: 'asmadaribhirajñānādibhiḥ yuddham kṛtvā tān vināśya jñānam dehitā tātparyārthaḥ' R.T.S. Fight against our enemies like ignorance and bestow knowledge on us. This prayer to Indra is clear in the external sacrifice.

(40) yo rāyo 3 vanirmahāntsupāraḥ sunvatah sakhā,
tasmā indrāya gāyata.
yah rāyaḥ avaniḥ mahān su'pāraḥ sunvataḥ sakhā
tasmai indrāya gāyata. 10.
yah - who (Indra), rāyaḥ - of all riches (both innder and outer),
avaniḥ - supporter, like the earth, mahān - supreme, supārah - bestower of bliss, helps to cross the ocean of samsara, sunvataḥ - of the yajmana, sakha friend, tasmai indrāya - for that Indra, gayata - chant the sāma gāna (he udgātāraḥ - O! Udgatṛ or O! ṛtviks), gāyata - eulogise.

(RB) yo'śeṣa draviṇāvaniḥ, sukhadah śamsṛte'pārastasmā indrāya gāyata, kampo'śeṣagrahe kvāpi lajjāyām vā purātane, prathakte'dhrṣyatāyām vā hariṃarksamhitoditaḥ.

(O!Udgatṛ or Ṛtvik, my friend ) Eulogise to please Indra, who like the earth supports all riches; bestows happiness on us and helps to cross samsara; in Ṛksamhita Śrī Hari attributed the following meanings to kampa: entirety, modesty, antiquity, separation and tolerance.

Expl : 'svaritasuyodāttanudātta samahāra rūpasya tri catur mātra kālenoccara-ṇam kampah'R.T.C. svarita is a combination of udātta and anudātta and pronouncing svarita from three to four mātra time is called kampa. Here kampa svara occurs in 'rayo 3' and it means all = entirety.

THUS ENDS THE EIGHTH VARGA.
HERE ENDS THE FOURTH SŪKTAM.
Madhucchandra Vaisvamitra - Indra - Gaya tri

Aindra Suktam. Ten rks divided into two vargas

(41) a tvet a ni siodendramahbi pra gayata,
sakhaya stoma vagahasah
a tu a ita ni sioda indram abhi pra gayata
sakhaya stoma vagahasah. 1.

(he) sakhaya - O! Friends, stomavahasah - Udgar is singing the sāma veda, (grammatically stomavahāh is correct; shortening of a is due to chandas) a ita- come, (tu ca - and) a niśi(s) data - be seated, indram-Indra (Him), abhipra gayata - chant superbly, tu is a particle in the sense of manner of coming, taking the seat and singing.

Expl: (i) 'spaśatvādṛco na vyākhyānam kṛtam' R.T. - Since the meaning of the rk is clear, it is not annotated by Śrī Madhva. (ii) 'asamasta vyākhyāna pratijñā sūcanāya spaśārthatvācca sīasyānām buddhi parīkṣāyaicaitad ṛco bhagavadpādair vyākhyātatvāt' R.T.S.- This rk is not annotated by Bhagavadpāda to show that his intention is to write only a partial commentary, because the meaning of the rk is clear and also to test the intelligence of the disciples. (iii) 'āgama niśādanayorirtham bhāvasya sūcakas tu śabdāḥ' R.T. - 'sigrāmāgacchet...savadhānatayan viśida 'R.T.S. - The word 'tu' indicates the manner of coming and taking the seat- come quickly and be seated comfortably. (iv) 'upavesanasya āgamanāntarya rūpetthambhāvasyeyarthaḥ' R.T.C-Taking the seat is only after coming tu indicates this manner.
(42) purūtamam purūṇāmīśānam vāryāṇām, 
    indram some sacā sute.
    puru'ṭamam purūṇām īśānam vāryāṇām
    indram soma sacā sute .2.

purūṇām - among those who are abundant, puruṭamam - superbly abundant or desired by the abundant, purūṇām vāryāṇām - of supremely cherishables, īśānam - supreme lord, indram - Indra (Him), some sute - when the soma creeper is being pressed (mind is enthralled by bhagavadanugraha), saca - with cheerful mind , (add: gāyata - laud , taken from the previous rk).

(RB) supūrṇānām pūrṇatamaṃ vareṇyānāmadhiśvaram , sute
    some sukhenaiiva saca gāyata tam prabhum.

Superbly abundant among those who are abundant, overlord of the supremely cherishables, laud such a Lord, with cheerful mind when the soma is being pressed.

Expl : 'pūrṇām devanām madhye yah puruḥ vāyuḥ tadapeksayāpī atisayavān ityartha bodhanāya tama... 'R.T.P. - The particle tama in purutama is to show that He is superior to Vāyu , the supreme among the superbly abundant devas.

(43) sa ghā no yoge ā bhuvatsa rāye sa purandhyām,
    gamadvājebhirā sa naḥ.
    saḥ ghā yoge ā bhuvat sah rāye sah puram'dhyām
    gamat vājebhiḥ ā saḥ naḥ .3.

ghā is a particle in the sense of emphasis. saḥ ghā - that Paramesvara alone, naḥ - our, a - verily, yoge - attaining sāyujya mukti , bhuvat - be the cause of , sah (eva) - He alone, rāye - attaining riches (knowledge in adhyātma and the popular wealth in the external sense), (bhuvat - be (the cause of), (kim ca - further), sah - Indra (Sri Hari), vajebhiḥ - with food (to be bestowed), naḥ -(on) us, a gamat - may come.(linarthe lun-arorist in the sense of potential mood).

(RB) muktau yogāyaśamantādbhavennogho' vadhāraṇe, sa eva
bhagavān jñāna vittāya sa ca buddhigaḥ. buddhiḥ prāśrayatvena
purandhiḥ patnyathāpi vā, patnyarthatve tu tādarthyam so'nnaih saha
na ā vrajét.

O! Lord only because of Thee sāyujuya mukti is attainable, in
its entirety; gha is for emphasis; (in adhyatma) only because of
Bhagavan one attains riches like knowledge; He alone rules intellect;
intellect is called Purandhiḥ since His form (body) rests on it; or
purandhiḥ means wife in the sense that only due to His grace one gets
a wife; may He come to us with food.

Expl : (i) 'puram śarīram dhīyatasyāmīti purandhiḥ' R.T. -
Intellect is called purandhiḥ since it holds His forms. Also purandhiḥ
is a synonym of wife. (ii) 'bhuvat bhavet sab vikaraṇa vyatyayāt
kālavatyayāt'-R.T. (according to the reading of R.T.P) katham tarhi
bhūtarthakasya laṁ bhavediti bhaviṣyādarthaka vidhiliṁ
vyākhyaṇamityata aha kale vyatyayāditi - R.T.S. - bhuvat is arorist in
the sense of potential mood.(iii) 'ghā' - indeclinable used to lay stress
on a word. - A Sanskrit English Dictionary, Sir Monier Williams,
New Delhi, 1984.

(44) yasya samsthe na vṛṇvate hariḥ samatsu śatravāḥ,
ḥasmā indrāya gāyata.

yasya samsthe na vṛṇvate hariḥ iti samatsu śatravāḥ
tasmā indrāya gāyata . 4.
yasya(indrasya) - of Indra, samsthe - in the seat (when Śrī Hari is
seated in the chariot), samatsu - in wars, śatravāḥ - enemies, hari -
(accusative) the two horses (even their faces), na vṛṇvate - do not cap-
ture (tasmā indrāya gāyata - as before in ṛk 40). (in adhyātma) yasya
samsthe - when Paramātma is specially manifest in the body (chariot)
of the bhakta, samatsu - in intellectual debates (wars), śatravāḥ - by
ignorance etc., harī - mind and intellect which chase sense objects, na
vṛṇvate - are not enveloped.
(RB) yasya sthitau na vṛṇute haryagramapi śatravāḥ, manaḥ puro va viśaya harañān mana eva ca, buddhiśca hari śabdokte tama ādīni śatravāḥ.

When He is seated (in the ratha) enemies become incapable of capturing even the faces of the horses; (in adhyātma) mind and intellect are called horses since they chase sense objects; ignorance etc., are the enemies.

(45) sutapāvne sutā ime sucayo yanti vītaye,

somāso dadhyāśirāḥ.

suta'pāvne sutāḥ ime sucayaḥ yanti vītaye

somāsaḥ dadhi'āśirāḥ .5.

sucayaḥ - purified, sutāḥ - pressed, dadhyāśirāḥ - mixed with curd, ime somāsaḥ - these soma juices, vītaye - to enable (the sacrificer) to reach (Indra), sutapāvne - for Indra, the drinker of soma pressings, yanti - go; (in adhyātma) sutah - purified by vedic sayings, sucayaḥ - free from taints like passion etc., dadhyāśirāḥ - engrossed in the meditation of the Lord, ime somāsaḥ - these minds, sutapāvne vītaye - to reach Him who is mentally worshipped , (sadā - always), yanti - go.


(RB) somape sucayaḥ somāḥ prāptyai dadhivimisritāḥ, manāmsi dhīyāna yuktāni vā yanti haraye sadā.

Purified soma juices mixed with curd, go to Indra, the drinker of soma juice, soliciting His arrival (towards the sacrificer); (in adhyātma minds engrossed in meditation always go to Him.

Expl : Soma juices of three mixings are well-known in śrauta rituals. (i) gavāśirāḥ, mixed with milk (ii) dadhyāśirāḥ, mixed with curds, and (iii) yavāśirah mixed with barley.

THUS ENDS THE NINTH VARGA
(46) tvam sutasya pītaye sadyo vrddho ajāyathāḥ, 
indra jyaiṣṭhyāya sukrate.

tvam sutasya pītaye sadyah vrddhah ajāyathāḥ indra jyaiṣṭhyāya 
sukrate iti su'krate. 6.

(he) sukrate -O! of splendid intelligence, indra - O! Indra (Śrī Viṣṇu), 
sadya vrddhah - ever grown , tvam - Thou, sutasya pītaye - to drink the 
soma juices , (yajñe yat - in which yajña), ajāyathāḥ - art manifest , 
(tat-that), jyaiṣṭhyāya - is just to show that Thou art the best soma-
drinker (and not due to hunger etc.,).

(RB) sadā pūrṇaḥ subha jñāna jyaiṣṭhyā vyaktyai sutāptaye, 
na kṣudāderabhivyakto' bhavah.

O! of abundant splendid knowledge, Thou manifestest in yajñas 
to drink the soma juice, not due to hunger etc., but only to exhibit Thy 
excellence (in the art of drinking the soma juice).

Expl : 'jyaiṣṭhyāya jyaiṣṭhyavyaktyai sarva 
devatābhyo'tisayena soma pānādina svakiyam jyaiṣṭhyam 
prakatayitumeva R.T - 'jyaiṣṭhyāya' means to exhibit His excellence 
by drinking soma juice in quantity far exceeding that drunk by other 
gods. jyeṣṭaḥ īreṣṭaḥ ... V.S. somapo'mrtaṇaḥ V.S.

(47) ā tvā viṣaṃtvāśaṃvaḥ somāsa indragirvaṇaḥ, 

śam te santupracetase

ā tvā viṣantu āśavaḥ somāsaḥ indra girvaṇaḥ 
śam te santu pra'cetase. 7.

girvaṇaḥ - adorable by lauds, (he) indra -O! Indra, āśavaḥ - (being 
liquid) flowing quickly, somāsaḥ - soma juices (mind), tvā - Thee, 
a viṣantu - may enter, (āviṣṭhaḥ ca te - having entered, they), pracetase 
- of superb knowledge, te - Thy own, Thy own servant, the sacrificer, 
śam santu - make happy.

(RB) gīrbhir vrta prabho prakṛṣṭacetās tvad bhṛtyo yo'smai 
syuḥ sāṅkarāḥ sutāḥ.
O! Lord, adorabe by lauds, may the soma juices make happy the yajamana, Thy servant having superb knowledge.

(48) tvām stoma avīrdhantvāmukthā satakrato,

tvām vardhantu no gīraḥ.

tvām stomaḥ avīrdhan tvām ukthā satakratoiti sata'krato
tvām vardhantu naḥ gīraḥ. 8.

(he) satakrato - O! of complete knowledge (Śrī Viṣṇu) or doer of one hundred aśvamedha yagas (Indra), (Vide Expl under ṛk 38 ), tvām - Thee, stomaḥ -distinguished samas, avīrdham - revealed, tvām - Thee, ukthā - distinguished mantras (ṛks), (avīrdham - revealed) (yasmādevam tasmāt- likewise), nah - our, gīraḥ tvām vardhantu - speech may reveal Thee (as one of supreme,qualities) (May all our speech be in Thy praise).

(RB) vyāñjayantyadhikam stomaḥ sāmnyukthānyṛksu caiva hi,
māha guṇair vyāñjayantu giro'smākamapi prabho, ākāśavrddhivad
vṛddhir viṣṇau syānnai va cānyathā, 'na vardhate no kanīyāni'ti hyenam
śrutir jagau, mahā tātparya rodhācca śrutyartho nāparo bhavet, yad
yānyapekṣayā vṛddhirśatvam syāt kuto'sya ca, aksitotiriti hyasmāt
pūrnabhīprāyatodita.

O! Omnipotent, the distinguished samas and the distinguished mantras in the ṛks revealed Thee; may our lauds too make Thee manifest with all Thy supreme qualities; increase in Śrī Viṣṇu is like the increase in space; the śruti 'na vardhate no kanīyān 'proclaims that He is devoid of increase and decrease; the śruti cannot be construed otherwise since doing so will check its supreme import; if His growth depends on others, how can He be called Supreme? Verily 'aksitoti' etc., proclaim that He is supremely perfect.

Expl : (i) 'avīrdhan' means increased. But Śrī Madhva takes it to mean: revealed or manifested. 'viṣṇor iśvaratve yat sarva vedānām mahā tātparyam tat virodhaśca na vṛddhiḥ śrutiyartho bhavet. katham virodha ityata aha' R.T - Vṛddhiḥ in the sruti does not mean increase,
since it will contradict the supreme import of the vedas, namely, supremacy of Śrī Viṣṇu. How? 'yadi visnoh stomadyadhīnā vrddhīṣyāt
tarhi śīvaratvam na syaṭ R.T. - If Viṣṇu has growth dependent on sama
chants and lauds of ṛks, then His supremacy will be lost. That which is
dependent is not supreme. 'svarūpa pramiti pravr̥tti lakṣaṇa sattā
traividyāhe parānapekṣam svatantram. parapekṣamasvatantram' Tattva
samkhyāna Tīka - The independent is that which (i) for its nature
(svarūpa) (ii) for being an object of valid knowledge (pramāṇa
visya) and (iii) for its activity (pravr̥tti) does not depend on another.
What depends in these respects on another is dependent. (ii) 'kudyād
yapasaraṇādina 'kase'abhi vyakte vrddha ākasa iti prayogavad visnāvapi
vrddhi śabda prayogo na tupacayārthatayā' R.T. - When space is cleared
off by the removal of a pot, it is said that space is created or increased;
in the same sense the term vrddhi is applied to Śrī Viṣṇu and not in the
sense of any increase in Him. (iii) 'nij lopasya tātparyam
svatantryādi mahāguṇair yuktamiti 'R.T.- The meaning 'make Thou
manifest with all Thy qualities like independence' is derived
according to the rules of grammar. (iv) 'tvamityasya puranukte
rādhikamityuktam' R.T - The repetition of 'tvam' in the ṛk indicates
preponderance. (v) Ṛg Veda mantras set to music form Sāma(veda).
Stomas are samas sung in a particular style. Stoma means stotra or
praising. Either three or eight mantras are chanted in the prescribed
manner in each stoma. There are eight stomas. (i) Trivṛt (ii) Pañcadasa
(iii) Saptadasa (iv) Ekavimśa (v) Caturvimśa (vi)Pañcavimśa
(vii) Trinava and (viii) Tryastrimśa are the eight stomas. Nine mantras
are chanted in the first and three in each of the rest. Also there
are three Savanas in a yajña. Sastra is chanting of select ṛks of Ṛg Veda
during a Savana. (i) Prāṭah Savana has Ājya and Prauga Sastras
(ii) Madhyandina Savana has Marutvatiya and Niṣkevalya Sastras and
(iii) Sāyam Savana has Vaisvadeva and Agnimāruta Sastras. Vide
P.63.
(49) aksitotih sanedimam vajamindrah sahasrinationam,
yasminvisvani paumsyah.

aksita’utih sanet imam vajam indrakh sahasrinationam
yasmin visvani paumsyah. 9.

yasmin - in which Indra (Sri Viṣṇu), visvani paumsya - all manly powers, (santi-abide) , aksitotih - who has accomplished all desires, indrakh - Indra (Sri Hari), sahasrinationam - bestower of infinite fruits, imam vajam - this havis, sanet - may attain. (or may we provide others with havis for worshipping Him)

(RB) ananata phaladam vajamasmatto labhatam sa ca,
dadatu va purusani saktyayo yatra ca khilah, atascananta saktitvan no
vrdhinydhyah kathaancana, sarvopetet yetamarta mabhpretyaha
vedarat.

May He, the repository of all manly powers, accept from us this havis capable of fetching infinite fruits, or bestow on us such havis; since He is omnipotent the terms increase etc., are not applicable in His case; only in this sense Śrī Vedavyāsa has said'sarvopeta'.

Expl : (i) "Om ātmani caivam vicitraśca hi Om", "Om sarvopeta ca taddarśanāt Om" B.S.II.i.29 and 31.(ii)'yasmin visvani paumsytenanā pi vākyena pūrvatra vṛddhyanikāre virodha iti simhāvalokitenāha' R.T By the phrase 'yasmin visvani paumsya' Śrī Madhva reviews what is said in the previous ēk namely the negation of admitting increase in Him. Simhāvalokana is casting a retrospective glance while at the same time proceeding onwards.

(50) ma no martā abhi druhaṇ tanūnāmindra girvānah,
iśāno yavaya vadham.

ma naḥ martāḥ abhi druhaṇ tanūnām indra girvānah
iśānah yavaya vadham. 10.

(he) girvānah - adorable by lauds, indra - O! Śrī Hari, martāḥ - men,
naḥ - our, tanūnām - for (of) bodies, mā abhidṛuhat - may not be the injurers in any manner, (yena kāraṇena tvam - since Thou art), īśāṇaḥ - Omnipotent, (tena kāraṇena - so) naḥ - our, vadhāṃ - destruction, yavaya - drive away, or naḥ - our, tanūnām - for bodies, mā abhi druhan - may not harm come from men, (varam) īśāṇaḥ - omnipotent, (tvam - Thou), vadhāṃ - destruction, yavaya - give.

(RB) mā marta nastanūnām tu drogdhārah syuḥ kathaṅcana, īśo'syāpākuru vadhāṃ tena no mukti dānataḥ, mānusebhīyas tanūnām ca naiva naḥ syur vipattayaḥ, kālena daivatāḥ prāptāḥ syādadehatvato vadhāḥ.

Men shall not be the injurers of our bodies, in any manner whatsoever, since Thou art omnipotent, drive away our death by bestowing mukti on us; let not our bodies fall because of men; may we have natural death inflicted by Thee, leading to casting off our bodies.

Expl: (i) 'samsāre vadhābhavo'sambavityato mukti dānata iti 'śeṣamāha'R.T - While in samsāra death cannot be avoided, so it is added in RB, by bestowing mukti' (ii) 'durjanaḥ kriyamāṇādupadravād daivādīnām maraṇameva varam'R.T - Prefer death inflicted by Him to sufferings caused by the evil mongers. (iii) īśāṇaḥ prāṇaḥ ... V.S.

**THUS ENDS THE TENTH VARGA**

**HERE ENDS THE FIFTH SŪKTAM**
SŪKTAM 6

Madhucchanda Vaisvāmitraḥ - 1, 2, 4 Marutah; 3, 5 Indramārutau; 6-10 Indraḥ-Gāyatri.
Ten r̥ks divided into two vargas.

(51) yuñjanti bradhnamarūsam carantampari tasthanāḥ.
    rocante rocanā divi.

yuñjanti bradhnam arūsam carantam pari tasthanāḥ
    rocante rocanā divi. 1.

(brahmādi sarva devāḥ - all gods beginning from Brahma), aruṣam -
red in colour, tasthanāḥ - immovable mountains, paricarantam -
circumambulating, bradhnam - the Sun, (him), yuñjanti - set in mo-
tion, (taireva devair divākarādanyāni niśākatrādīni - only by those gods,
apart from the Sun, the Moon and others), rocana - the luminous
hemisphere, divi - in the sky, rocante - illumine, (shed light on other
objects); (in the case of Śrī Viṣṇu supply the word paumayuḥ - manly
powers, taken from r̥k49, taireva paumṣyā - only the manly powers of
Śrī Viṣṇu), arusam bradhnam tasthanah pari carantam yuñjanti rocana
rocate divi - as before.

(RB) paumṣyāni vāsudevasya bradhnam vṛddham divākaram,
aruṣam carantam parito girin yuñjanti sarvadā, tairevānyāni candrādi
rocanāni triviṣṭape, rocayanti.

The manly powers of Vāsudeva eternally inspire the red
exalted Sun called Bradhna, who circumambulates the mountains; only
because of them (the manly powrs of Vāsudeva) other luminous
bodies like the Moon shed light (on objects).

Expl: (i) 'vṛdhū vṛddhau' ityato nakpratyaye dhātoramāgame
yañâdeṣe vakārasya bakāre ‘bradhna’ iti siddhatvāt. M.M. Vṛadhna is derived from the root vṛdhu (to grow old), va is changed into ba to get bradhna. ‘va bayor abhedāt’ R.T.S - va and ba are indistinguishable. 
(ii) ‘viṣṇu pakṣe pūrvasmaṅ mantrāt paumṣya padam maṇḍukaputyānuṣṭya ... ’ M.M. - To interpret the rk as referring to Sri Viṣṇu, we have to supply the word paumṣya taken from the previous rk by mandukapulti - frog-leap (in grammar), the skipping of several sutras and supplying from a previous sūtra the phrases that are wanted. (iii) Bradhnam is a synonym of great N.III.3. (iv) candrāmsur bhāskaradyutiḥ ... nakṣatranemir nakṣatri ... V S.

(52) yuñjantyasya kāmyā hariḥ vipakṣasā rathe,
sonā ṛṛṣṇī nṝvāhasa.

yuñjanti asya kāmyā hariḥ iti vi’pakṣasā rathe
sonādṛṣṇī iti nṝvāhasa. 2.

(brahmādi devāḥ prakṛta viṣṇu paumṣyāni va-All the gods from Brahma or the manly powers of Śrī Viṣṇu), asya - of Indra, rathe - in the chariot, kāmyā (kāmyau) - desirable, (due to their superior qualities) vipakṣasā-having good wings or moving fast, sona - red in colour, ṛṛṣṇī - courageous, nṝvāhasā - moving towards men or carrying Indra, hari - the two horses (of Indras chariot) (them), yuñjanti-yoke; (in adhyātmika the said devas) asya - of the bhaktas, rathe - in the bodies, kāmyā - desirable due to their superior qualities, vipakṣasā moving fast, sona - happy dhṛṣṇu - strong, nṝvāhasā - carrying Śrī Hari, hari - mind and intellect (vide rk 44), yuñjanti - yoke. (The gods apply then mind and intellect of the said qualities to the bodies of bhaktas to prompt them).

(RB) haricāvyā mano buddhi svasaktayah, yuñjantyadhi guṇatvena kāmyā vaśvā vathāpi vā, viśiṣṭa pakṣa samyuktāviva kṣipratārau sadā, rathe dehe ’pi vā devāḥ sva mano buddhimeva ca, asya dehe prayuñjanti sūryādīn sthāpayanti ca, sūryadi sthāpakutvam
The natural manly powers of Vāsudeva yoke the mind and intellect called harī in the bodies of bhaktas; horses and mind are desirable due to their excellent qualities; they always fly as if they have wings; (the gods called Maruts) yoke the horses in the chariot of Indra, or they apply their mind and intellect to the bodies of jīvas to prompt them; (in the previous rākṣasa) they deploy Sūrya and others (in their respective duties) such powers always rest with Brahma and others sonau are those who are always happy (śanāṭaḥ); the leading horses of Indra are black in colour and have red tinge on their head; they carry Indra or Śrī Viśnu towards men, mind and horses are alike in these respects.

Expl: (i) 'brahmādīnām' refers to the powers of the gods collectively as Maruts. 'vyāsa praṇīta niruktāntargata' refers to the Marut's ability to grant wishes, 'parāḥ pratipattavya ityarthāḥ vyāsa praṇīta nirukte maru-chabdo'stiti tikākāraḥ sampradāyato vijñatamiti' refers to the Maruts' power to bestow knowledge. (ii) Diti's sons were all killed by Indra. In anguish Diti desired a son who would be the slayer of Indra. Pleased with her devoted service, her husband Kaśyapa fulfilled her desire. While the embryo was still in the womb, one day tired of her vows and taken by fate Diti fell asleep, in the evening Indra entered the womb of Diti by his yogic powers and with thunderbolt he cut the embryo first into seven pieces. Because of the compassion of the exalted Lord the child in Diti's womb did not die, though cut into many pieces. Indra honoured the prayer of the one pieces and accepted them as his brothers and made them
eligible to partake of soma-juice in sacrifices by there attired.

Maruts including Indra (Śrīmad Bhāgavatam, V.8.8. 53-97)

The Maruts are stated to be sons of Rudra ‘śām itāḥ marutā
ucyate vacaḥ’ RV I.5.11.10.11.12.

According to the brāhmaṇ viṣṇaya tattvāt Brahmā, tīrthaṇḍaḥ. In RV II.4.8.8. the first nine pieces were brought back to life by Rudra and so they are known

as sons of Rudra. They are so named because while Indra cut them

they started crying and Indra said ‘ma rociḥ’—do not cry or because

‘maranti mṛtyante va’ they were dead and brought back to life.

According to another version the Maruts were originally the sons of

Vāyu and in Vaivasvata Manvantara they were born as the sons of

Sage Kaśyapa and Aditi (iii) ‘marutau pavanāmarau’ (Amarakośa,

III.3) Marut means Vāyu and god. (iv) ‘purvamapyaṃ cām marut

viṣayatayā tad paryato vyācaṣte sūrīdāṇīti RT.I.In RB the phrase

sūryadīnī interprets the previous āk as referring to the Martus

‘vāsudevasya paumṣyaṇīti thāne deva iti vaktavyam’ ibid— for this

replace ‘vāsudevasya paumṣyaḥ by devah’ (v) ‘sūryadadhamesu marutādi
devesu sūryādī sāthapaka brahmaṇi sahaçaryal lakṣaṇaya yuñjati RT.S

Because all the gods (Maruts) are associates of (in the retinue of)

Brahma they too are said to deploy Śūrya and others in a secondary

sense though they may be inferior in status. (vi) ‘śām sukham anau

prāptaḥ samanta taveva sonau RT 1-5 is happiness anau means

attained; samanau anau those who are happy, samanau are sonau śām

is a synonym of happiness N. III. 6. (vii) ‘sakrāsvau sāmānu pramitau

tāvāḥ sambandhinā guṇena lakṣaṇayā sonavucyate’ RT. Though

Indra’s horses are black in colour, they are ‘ād to be red due to the

basic of red hair on their head, in a secondary sense. Also the term

‘agrega’ in RB indicates that out of the thousand horses of Indra only
two that are in front are taken. (viii) ‘nṛvāhasaityat nṛn prati

vahantāviti naramtamāśamindrav iṣṭum vā vahantāviti dvedha

vyākhyātām’ RT. The term nṛvāhasa of the āk is annotated in two ways
in RB; moving towards men or carrying Śrī Viṣṇu (indra). (ix) ‘न्र prati prati bhagavatam vahatau nṛṇāṁ bhagavadajñānāpadakau iti yāvat’ R.T.S. Carrying Śrī Viṣṇu towards men means dispelling their ignorance of the Lord. ‘hari viṣayān prati indriyāṇāṁ haraṇāt hari śabda vacye mano buddhi’dvitiyā dvi vacanameta’ t. ibid. Mind and intellect are known as hari since they run after sense objects. This is dual of accusative.

(53) ketum krṇavana ketave peśo marya apesāse,
    samusadbhirajāyuithāṁ,
    ketum krṇvan aketave peśaṁ maryaṁ apestāse.
    sam usat‘bhīḥ ajāyathāḥ. 3.

(he indra iśvara tvam - O! Śrī Hari , Thou), aketave- (of) for the ignorant (dative in the sense of genitive), ketum - good knowledge, krṇvan - too art bestowing), uṣadbhiḥ-with brilliant (add: paumayaḥ - manly powers) sam ajāyathaḥ - manifestest well in sacrifices. (Not only Thou, but), maryaḥ - the gods too who have death in the form of destruction of their bodies, aketave etc., as before.

(RB) ajāyaya kurvan sajñānam hemāhemaya cesvaraḥ,
    uṣadbhiḥ samprakāśadbhiḥ saktibhir vyaktatāmagāḥ, maryaṁ maraṇavant’pi devā evam.

O! Indra (Śrī Viṣṇu), with Thy brilliant powers Thou manifestest in sacrifices, bestowest knowledge on the ignorant and gold on one without it; so do maryas, the mortal gods.

Expl : ketuḥ and peśaḥ are synonyms of knowledge and gold respectively. N.III.9 and I.2.

(54) ādahasvadhāmanum punargarbhaḥ tvamerei,
    dadhānā nāma yajñīyam.
    āt aha svadhām anum punah garbhavamā’ ‘irire
    dadhānāḥ nāma yajñīyam. 4.
yajñiyam-pronounced in the yajñas, nāma dadhānāḥ(hareḥ śaktayah devatāḥ vā) - (Śrī Hari's powers or the gods) bearing names, āt -by the will of Śrī Viṣṇu denoted by akāra, aha-then, (after manifesting in sacrifices), svadham anu - indeed happily (and not due to fear), punah - again,garbhatvam-concealment erire-attained.

(RB) harer vaśāt, tadiva sukhamanveva punar gūḍhatvamāpīre, svecchayaiva paresasya śaktayo devatā api, yajñe vācyam dadhānāsca nāma.

Due to the will of Hari denoted by akāra, His powers and gods under His control, bearing the names pronounced in sacrifices, after manifesting got obscured, happily on their own accord.

Expl : (i) aha iti nipātāḥ 'tadā' ityarthe, yajñe vyaktatvadanantarameva'. M.M.-aha is a particle in the sense of after, only after manifesting in the sacrifice. (ii)'svecchayetitātparya kathanam vihāya sarvam yojyam'R.T.S. - Barring the phrase 'on their own accord'everything else is applicable to the gods. (iii) adṛṣyō vyaktarūpah. V.S.

(55) viḷu cidārujatnubhirguhā cindindra vanhibhiḥ,
avinda usriyā anu.

viḷu cit ārujatnubhiḥ guhā cit indra vanhi'bhiḥ
avindaḥ usriyah anu. 5.

(he) indra - O! Indra and Śrī Viṣṇu, guha cit-though in cave (in adhyātma, hṛdaya guha, the heart) invisible as well, (tvam-Thou), viḷu-strong ,cit-though,(brahmāṇḍādikam-this universe etc.,) arujatnubhiḥ-(arujatbhiḥ) capable of destroying, vanhibhiḥ - capable of bearing these worlds, (paṃsyaiḥ - with Thy powers), usriyah-several manifestations, anu-by Thy will, avindaḥ-obtained, or viḷucit - though strong, (brahmāṇḍādikam - this universe etc.,)arujatbhiḥ-destroyers, vanhibhiḥ-bearing, (along with them, tvam
Thou), usriyah - manifestations, avindah - obtained.

(RB) viṣṇu dṛḍhāṃ hyapi, ārjuṇībhir vṛṣṇamārthāyair guhāyām samsthitopis san, vahadbhavakhitam lokam prakāśatvām labdhavān, aravinī tēci ca sourmānukūlyena labdhavan.

O Śiva (Śiva Viṣṇu), through invisible with Thy powers to destroy and bear these strong worlds, obtained several manifestations at Thy own will; or thou obtained them in harmony with the gods having the said powers.

VIṣṇu is a synonym of strength. N.II.9. Also, 'adhyaya vyakta rūpaścṛtvī S.

THUS ENDS THE ELEVENTH VARGA

(56) devavanto vathā matimacchā vidatvasum girah,
       mahāmanūṣata śrutam.

devavantah yathā matim acchā vidatvasum girah
       mahām anūṣata śrutam. 6.

(Vedic chanters) acchā devayantah - Those who shine well or that which shines well, girah - Vedic chanters or Vedic chants, yathā - immutable, matim - of intelligence, vidatvasum-of acquired wealth, mahām - great, śrutam popular in śrutis. (amum indram - this Indra, Hīm) anūṣatapraised.

(RB)samyak pradyotayanto'mum matirupam yathā sthitam,
vidad vittam mahāntam ca viśruta sugiro'antuva

Brilliant Vedic chanters or Vedic chants lauded Indra, (who is)

Indra, acchā trimāṇī samsādārthaḥ - the indeclinable

Indra, acchā trimāṇī samsādarthah - the indeclinable

Indra, acchā trimāṇī samsādarthah - the indeclinable

Indra, acchā trimāṇī samsādarthah - the indeclinable
57) indreṇa sam hi dṛkṣase samajamāno abibhyuṣā,  
mandū samānavarcaśā 
indreṇa sam hi dṛkṣase samajamānāh abibhyuṣā,  
mandūti samān' varcasā. 7.

‘mandū - bestowers of happiness, Śaṅkara and Puruhūta (Purandara) or Śrī and Bhūmi who are of the nature of being happy, amdrkṣase with devotion, to see Him, abibhyuṣā-fearlessly, samānavarcaśā - of immutable splendour, indreṇa - by Parameśvara, samajamānāḥ - assembled, hi- indeed. In the case of Indra the term mandu means Dyavaparthivau.

(RB) tasya sandarśanāyaiva saṅgatastena śaṅkaraḥ, makhātmā puruhūto va śrī bhūmi ca sukhātmike

To see Him with devotion, the cheerful Śaṅkara and Indra or Śrī and Bhūmi who are of the nature of being happy, assembled by Him.

58) anavadyairabhidyubhirmakhas sahasvadarcati,  
ganairindrasya kāmyaih.

anavadyaiḥ abhidyu'bhīḥ makha sahasvat arcati  
ganaiḥ indrasya kāmaḥ 8

makhaḥ - Indra, the governor of sacrifice, anavadyaiḥ - flawless, abhi - dyubhiḥ - super intelligent, indrasya kāmaḥ - dear to Parameśvara, ganaiḥ - along with groups of gods, sahasvat - with Vāyu (add:indrasya-Him), arcati-worships. As referring to Indra the meaning is as follows: anavadyaiḥ-abhidyubhiḥ indrasya kāmyaiḥ-flawless, super intelligent and dear to Indra, ganaiḥ-by group of rtviks, (makaha-yajña performed), sahasvat - superbly, (indram)arcati-worships (Indra).

(RB)anavadyair mahā jñānaiḥ priyair deva ganai saha, vāyunā ca sahārcanti sudhītvāt parameśvaram.

Groups of gods, flawless, super intelligent and dear to the Lord,
accompanied by Vayu, worship Paramesvara, since they are wise

Expl 'karaṇe kartṛtvopacareṇa yojyaṁ R T - Makha is said to worship Indra in a figurative sense 'ṛti vijoe makhairindram arcantiti tātparyam R T S Ṛtvikṣ worship Indra through sacrifice

(59) atah parymanagahi dive vā rocanādadhī, samasminṛṇjate girah

atah pari'jman ā gahi divah vā rocanat adhi

sam asmin rṣṇjate girah 9

(he) paryman-Omnipresent, atah - since Thou art capable of enjoying the fruits of all yajñas, (as described in the ṛk 58), divah - from the heaven(Svarga), rocanaś vā - or from the luminous Sūryaṃḍala, adhī-with the aim of receiving our worship,(iha-towards the place of yajña) ā gahi - come (further) (because), asmin - here, in the place of yajña, girah - chants, sam - in their primary sense, (tvam - Thee), rṣṇjate = rṣṇjante - reach

(RB) ato hatorihā’yahi dive vā sūryaṃḍalāt, paryman sarvagāsmaka madhikṛtya samarhaṇam, asmin girah prāpnuvanti sanyak parama mukhyataḥ

So, Thou come here, from the heaven or Sūryaṃḍala, aiming towards our yajña, paryman means omnipresent,our chants denote Thee, in their primary sense

According to the Anukramaṇikā, the devatas for the ṛkṣ of this sūkta are 1-3 Indra, 4-9 Martus 5 and 6 Indra and Marut and 10 Indra Śrī Madhva refutes this before proceeding to comment on the next ṛk for which he admits that Indra is the devata

(RB) yuṇjantiyatra bāhulyād devayanto'ta ityapi, bāhulyād drṣṭīto ghībhur vinārthho nānya īṣyate

Due to the presence of plurals in 'yuṇjanti' etc , and barring
the term 'girbhīḥ', the absence of plurals in 'devayanto' etc., other meanings are not admitted by authorities.

Expl: In ṛk 3 'kṛṇvan' is singular and 'maryāḥ' is plural, so Indra alone cannot be accepted as the devata for it and both Indra and Maruts are to be admitted; regarding ṛks 4 and 5 there is no dispute; in 6, 7, 8 and 9 there are no plurals and so Indra alone is to be taken as their devata and not Maruts; in ṛks 6 and 9 though 'girāḥ' is plural, it does not carry any plural sense in that ṛk.

(60) *ito vā sātimimahe divo vā pārthivādadhī, indram maho vā rajasaḥ.*

*itaḥ vā sātim īmahe divaḥ vā pārthivāt adhi*

*indram mahaḥ vā rajasaḥ. 10.*

(vayam-we) itaḥ divaḥ - from the dyuloka which below Vaikuṇṭha, vā - or pārthivāt - from the nether world which is below the earth (pāṭāla), vā-or, mahaḥ- from the great, rajasaḥ - Viṣṇuloka, (He who dwells in these worlds), satim -to be obtained, indram - Paramesvara, (Him), adhi īmahe-remember well or laud well or request well.

*(RB) ito divo vā pāṭālaṣṭātim lāḥhasvarūpiṇam, mahato raṇjakād viṣṇor lokād vā tamadhiimahe.*

We remember or laud or beseech Śrī Hari, who is of the nature of being desired by ekānta bhaktas and who dwelis in the dyuloka, below Vaikuṇṭha; or in the nether worlds; or in the great Viṣṇuloka where the superiors rejoice.

Expl: (i) īmahe' in the act of requesting N.III.19. (ii) The emphasis is on obtaining knowledge of Parmesvara from any source.

**THUS ENDS THE TWELFTH VARGA.**

**HERE ENDS THE SIXTH SŪKTAM.**
Madhucchandā Vaisvāmitraḥ - Indraḥ - Gāyatri

Aindra Sūktam. Ten rks divided into two vargas.

(61) indramidgāthino bṛhadindramarkebbhirarkinaḥ,
indram vāṇīrānasata.
indram it gāthisah bṛhat indram arkebhīh arkiṇaḥ,
indram vānih anuṣata. 1.

bṛhat - full of infinite asupicious attributes, indram it - Parames'vara
only, gāthisah - the udgatṛs (singers of the Sāma Veda), (sāmna - by
sāmas), anuṣata - have always lauded, arkiṇaḥ - the chanters of rks (the
hotṛs too), arkebhīh - with mantras in the form of rks, (with Ṛg Veda
mantras), indram (anuṣata) - have always lauded Indra (Śri Hari), vanih
- the other Yajurveda mantras, indram (anusata) - have always lauded
Indra or vāniḥ (=vāṇībhiḥ, by changing the case) with the Yajurveda
mantras, (adhvaryu prabhṛtayāḥ - the Adhvaryus), indram (anuṣata) -
have always lauded. Indra.

(RB) tameva gāthisāḥ sāmnā stuvantyṛgbbhiśca bahvṛcāḥ,
bṛhadantamanyā vāṇībhirapi.

Him, full of all asupicious qualities, the singers (udgatṛs)
praised with sāmas, the hotṛs lauded with rks and others (the Adhvaryus)
too glorified with words (prose).

Expl : (i) 'atra karaṇe kartṛtvopacāra iti bhāvenānya
vāṇībhirapiti mukhyartho darsitāḥ adhvaryu prabhṛtaya iti sēṣaḥ.
ubhayatra karaṇasyā darsānat samnetyadhāḥtām'R.T. - Because the
act is taken metaphorically as the agent, the primary sense is brought
out by the word 'vānībhīrāpīti' with the addition of 'adhvyaryuprabhṛtayaḥ'. Since the act is denoted in two places - arkebhīh and vānībhīḥ - the word sāmma is supplied. (ii) 'yadyapi arkebhīriti ekatraiva karaṇam dṛṣyate tathāpi anyavānībhīriti mukhyarthasya vivakṣitattvāt ubhayatretvyuktamiti bodhyam' R.T.P. - Though karaṇam (act) is indicated in only one place, namely, arkebhīḥ, we have to take it as indicated in two places since vānīḥ is taken to be anyavānībhīḥ.

(52) i dra adhvyaryoh saca sammiśla ā vacoyuyā.

    indro vajrī hiranyayāḥ

    indraḥ it haryoh saca sammiślaḥ ā vacah'yuyā

    indraḥ vajrī hiranyayāḥ. 2

indra it - Indra indeed, vacoyuṣ (vacoyuyoh) - of those who are yoked by mere verbal command, haryoh - horses (rathe - in the chariot), saca - indeed happily, a - well, sammiślaḥ - mingled together (effortlessly), (in adhyātma) indra it - Parameśvara indeed, (bhakta dehe - in the body of devotee), vacoyuṣā - in conformity with the command of the Vedas, haryoh - mind and intellect known as horses, saca - indeed happily a - well, sammiślaḥ - mingled, (kim ca - and), (saḥ) indraḥ - Indra (Śrī Hari), vajrī has Vajrāyudha (Śrī Hari is of the nature of jñāna and ānanda), hiranyayāḥ - a charming benefactor.

(RB) haryurvimiśritah, rathe'tha vā mano buddhyor
vāṃmātreṇava yoginoḥ, saca sukhena vajrī ca jñāṇanandov hi dhātutah
, hitasca ramanīyaśca hiranyaya itīritaḥ.

Indeed Indra, happily mounted the chariot well, in which the horses were yoked by mere verbal command or Parameśvara occupied the chariot of the body of bhakta, yoked with mind and intellect in conformity with the vedic injunctions, saca means happily; and the root meaning of the word vajri is one who is of the nature of being jñāna and ānanda. Hiranyayāḥ is one who is favourable and charming.

Expl: (i) 'vṛaja gatau ramu kridāyāmiti dhātubhyām bhāve da
pratyayaḥ, tadvaṁ vajrītyarthāḥ. viśeṣādeva ini pratyaya iti jñāpayati.

jñānananda ityeva vyakhyaṁ 'R.T. - The root 'vraja' means 'to go know' and the root 'ram' means 'to rejoice at'. So vraja + ram = vajram means knowledge and bliss. Vajrī is one who has jñāna and ānanda. In RB Paramesvara is said to be jñānananda only and not as one who has them; this is to indicate that though there is absolutely no difference between Śrī Hari and His qualities we can distinguish them by means of viśeṣas. (ii) 'hita śabde ta śabda lopaḥ, ramaṇīya śabde ma lopaḥ, nityatra ikārasya yakārādesascetī vijñeyam 'R.T.P. - hita + ramaṇīya = hi + raṇiya = hi + raṇyaya = hiraṇyaya, first drop ta and ma and then change i into ya to get the word hiraṇyaya. This is according to 'ṛtvya vāstvya vāstva mādhva hiraṇyayāni cchāndasi' (Aṣṭadhyāyi, Piṇini, VI.iv.175). Hita means benefactor and ramiya is charming.

(63) indro dirghāya caṅkṣasa ā sūryam rohayaddivi,
    vi gobhiradrimairayat

    indraḥ dirghāya caṅkṣase ā sūryam rohayat divi
    vi gobhiḥ adrim airayat .3

indraḥ - Indra or Paramesvara, dirghāya caṅkṣase - for visibility during the long day time, sūryam - the Sun, divi - in the sky, a rohayat - raised, (kim ca indraḥ - ant Indra), gobhiḥ - with his vajrāyudha, adrim - mountain, vi airayat - killed (drowned) or gobhiḥ - for the sake of waters (rain), adrim - clouds, vi airayat - gathered, (in the case of Śrī Viṣṇu), indraḥ vi airayat - brought forth.

(RB) dirgha kālam darśanāya sūryamārohayad divi,
    jñānairādapi yogayam ca prāṇātmānam samairayat.

Indra (Śrī Viṣṇu) raised the sun in the sky for the visibility of objects during the long day time; the venerable Mukhyaprāṇa was brought forth by Him, with enduring jñāna.

Expl: Adriḥ is a synonym of cloud .N.I.10.
(64) indra vājesu naḥ sahasrapradhaneṣu ca,
ṣr agra ugra-bhirūṭibhiḥ.
indra vājesu naḥ ava sahasra-pradhaneṣu ca
agrah ugra-bhiḥ ūtibhiḥ. 4.

(he) indra - O! Indra (Śrī Viśṇu), ugrāḥ - cruel to the wicked, (tvam - Thou), vājesu - in wars, (asmāsu - in our), sahasrapradhaneṣu ca - battles with thousands of men too, naḥ - us, ugrābhih - cruel to the enemies and not so by nature, āṭhibhiḥ - with good intentions, ava - always protect.

(RB) bahubhir yuddhyamāneṣu yuddheṣvapi sadā'va naḥ
dustograiḥ sadabhīprāyaḥ.

Guard us with Thy intentions which are cruel to the evil but not so by nature, even if we are battling against numerous opponents in wars.

Expl: (i) 'duṣṭānām ugraiḥ svayam tu sadbhiranugraireva
abhīpraihairava sadā rakṣā' R.T. Always protect us with intentions that are cruel to the wicked and not cruel to the good. (ii) Pradhana is a synonym of war. R.T.S.

(65) indram vayam mahādhana indramarbhe havāmahe,
yujam vṛṭresu vajrīṇam.
indram vayam mahā'dhane indram arbhe havāmahe
yujam vṛṭresu vajrīṇam. 5.

vṛṭresu - in ignorances called vṛtra (vide r̥k 38), yujam - functioning as enemies, (in the case of Indra vṛṭresu means: vṛtradyasuresu - in the demon Vṛtra and others), vajrinam - avoided (by enemies afraid of), indra - Indra, mahādhan - for attaining supreme wealth in the form of mokṣa, indram Śrī Viṣṇu (Him), arbhe (ca) - and for the trivial wealth too, vayam - we, havāmahe - call.

(RB) mahadalpa dhanārthingaḥ, havāmahe'rivarjyaṃ tam
tamasāṁ pratiyoginam.

We, desirous of affluence great and trivial alike, call Him who is avoided by enemies and who is the enemy of the ignorant.


THUS ENDS THE THIRTEENTH VARGA

(66) *sa no vrṣannamum carum satrādāvannapāvrdhi,*

asmabhyaṃaprārkatāḥ

saḥ naḥ vrṣan amum carum satrāḍēvann apa vrārdhi

asmabhyaṃ apratiṣkutāḥ 6.

(he) vrṣan - O! Showerer of boons or O! The Supreme Lord, satrādāwan - bestower of everything, saḥ (tvam) - Thou, of this nature, naḥ-our, amum - invisible (moksa), carum - Happiness fit to be enjoyed, asmabhyaṃ- for our sake, apavrādhi - reveal by removing the cover of ignorance, (since verily Thou art), apratiṣkutāḥ - unrestrainable (by enemies in wars), (in the case of Indra), carum - havis, apavrādhi - make it fruitful by accepting it or carum - clouds, naḥ - for our sake only, asmabhyaṃ apavrādhi - shower on us (by way of rains).

(RB) *asmadīyam carum bhoyamānandam tvānapāvṛṇu,*

mokṣagam sarvadātas tvamapratī dvandva no vrṣan.

O! supreme Lord, bestower of all desires and unrestrainable, reveal our happiness covered by ignorance and fit to be enjoyed in mokṣa.

Expl: (i) 'carum caratir bhakṣaṇārthah tataḥ karmanyukāraḥ bhoyam anubhavaniya mānandam 'R.'t. - Caru means happiness fit to be enjoyed.
(67) tuṅjetuṅje ya uttare stomā indrasya vajriṇaḥ,
na vindhe asya suṣṭutim.

tuṅje tuṅje ye ut'tare stomāḥ indrasya vajriṇaḥ
na vindhe asya su'stutim. 7.

(he indra - O! Indra, Śrī Viṣṇu), tuṅje tuṅje - in each move or in each
gift or in each impulse prompted by Thee, ye- engaged in, uttare -
superior, stomah - distinguished lauds (vide ṛk 48 Expl (v)), (te'pi -
they too), asya vajriṇaḥ indrasya (tava) - Indra, the bearer of Vajrāyudha
(Thy), suṣṭutim - excellent praises, na vindhe - have not attained.

(RB) tvayāiva prerāṇe jāte tatra tatra ya uttarāḥ, te'pi stomāḥ
suṣṭutitvamasyā'nantyāṅmacā'pmayuḥ.

Time and again, even these superb lauds prompted by
Thyself, never attain enough excellence to praise Thy qualities, due to
their infinitude.

Expl: 'ānantyāt guṇairanantatvena sarva varṇakatvābhāvaditi
bhāvaḥ' R.T. - The phrase 'ānantyāt' in RB means, because of the
infinitude of His qualities it is impossible to describe them all fully.

(68) vrṣā yūtheva vamsagah kṛṣṭiṁyartyojasā,
īśāno apratiśkutah.

vrṣā yūthā'iva vamsagah kṛṣṭiṁ iyarti ojasā
īśānah apratiśkutah. 8.

vamsagah - vamsa is a bull fighting against another bull, vamsagah is
a bull which fearlessly challenges a vamsa to fight, (such a ), vrṣā -
bull, yūtheva - pulling herd of bulls, (like that), īśānah the Lord,
apratiśkutah (indra) - Indra (Śrī Viṣṇu), the unrestrainable, (vide ṛk
66), kṛṣṭiṁ - subjects, ojasā - by powers, iyarti - prompts.

(RB) prativiro vrṣa vamsas tadgantā vamsago vibhiḥ,
yuthānyākarṣati yathā prajā prerayati prabhuḥ, alpasyāpi
prasiddhyāiva drṣṭāntatvam tu yujyate.
Opponent bull is vamsa, vamsagaḥ is a bull that fearlessly opposes a vamsa; the Lord prompts the subjects just like a vamsagaḥ pulls others (other bulls); though the allegory is a trifling it is proper since it is a popular one.

Expl: 'dṛṣṭānto hi pratyāyanārtham vaktavyaḥ tacca prasiddhenaiva bhavatītī bhāvah' R.T. Allegory is for convincing others and conviction is possible only if a popular one is used.

(69) ya ekascṛṣaṇīnāṁ vasūnāmīrājyati, 
    indraḥ paṇca kṣitīnāṁ. 

    yaḥ ekāḥ cṛṣaṇīnāṁ vasūnāṁ īrājyati,  
    indraḥ paṇca kṣitīnāṁ. 9.

yaḥ indraḥ eka (eva) - which Indra (Śrī Viṣṇu) alone, cṛṣaṇīnāṁ - of the subjects, (ca - and), vasūnāṁ (ca) - of wealth too, paṇcakṣitīnāṁ (api) - of the five-fold subjects devas, gandharvas, daityas, pīṭṛṣ and manuṣyās (too), (them), īrājyati - governs (add: (sah) krṣṭih iyarti - He prompts the subjects, taken from the previous rk).

(RB) rājā bhavati vittanāṁ prajānāṁ caika eva yaḥ, deva gandharva daitya pīṭṛ manusā bhedataḥ, prajānāmapi paṇcanam sāmānyacca viśeṣataḥ.

That Indra (Śrī Viṣṇu) is indeed the Lord of riches and subjects of five-fold difference, devas, gandharvas, daityas, pīṭṛṣ and human beings; the difference in the subjects in indicated by first stating the general and then the particular.

Expl: (i) kṣitayaḥ and cṛṣaṇayaḥ are synonyms of human beings. N.II. 8. But in the rk there is no repetition because: 'cṛṣaṇīnāmiti sāmānyāduktam paṇca kṣitīnāmiti ca viśeṣataḥ' R.T. - cṛṣaṇīnām means the subjects in general and paṇca kṣitīnām means the five-fold subjects in particular. This is indicated by the phrase sāmānyacca viśeṣataḥ in RB. According to Sāyaṇa, paṇca kṣitīnām
means 'of five peoples', the fifth being the outcasts. (ii) 'atra
\text{\textasciitilde}a\text{\textacute{y}ant\text{\textacute{a}}n\text{\textacute{a}}n dvitiy\text{\textacute{a}}rthat\text{\textacute{a}}vam jn\text{\textacute{e}}yam'.M.M. Here genitives are in the
sense of instrumentals.

(70) \textit{indram vo vi\text{\textacute{s}vataspari hav\text{\textacute{a}}mahe janebhy\text{\textacute{a}}h,}
asmakamastu keval\text{\textacute{a}}h.
\textit{indram vah vi\text{\textacute{s}vatah pari hav\text{\textacute{a}}mahe janebhy\text{\textacute{a}}h}
asmakam astu keval\text{\textacute{a}}h.}

(he jan\text{\textacute{a}}h - O! People), vi\text{\textacute{s}vatah - Omnipresent, indram - indra (Sr\text{\textacute{\i} Vi\text{\textacute{n}\text{\textacute{u}})}, (Him), janebhy\text{\textacute{a}}h vah - for favouring both of you (r\text{\textacute{t}viks and
yajamana) , pari - well, hav\text{\textacute{a}}mahe - invoke to be present (at a place,
visible to all), (ah\text{\textacute{u}t\text{\textacute{a}}\text{\textacute{s}a asau - being present, He), keval\text{\textacute{a}}h (indra\text{\textacute{-}}
This Indra, the Supreme, asmakam - for us, astu (add:istadah) - may be
the bestower of the wishes.

(\textit{RB}) samyagghav\text{\textacute{a}}mahe sarvagatam ca vyakta r\text{\textacute{u}patah, sth\text{\textacute{a}}tu
mekatra vo\text{"rth\text{\textacute{\i}}y\text{\textacute{a}} ja\text{\textacute{n}\text{\textacute{a}}no\text{"stu sa keval\text{\textacute{a}}h.

O! People we call Indra, the omnipresent, for the benefit of the
\text{\textacute{r}tviks and the yajamana alike, so that He may stay at a place visible to
all; may the Supreme Being called forth be the bestower of the wishes of
all.

Expl : (i) 'sarvagatasya katham\text{\textacute{a}}hy\text{\textacute{a}na mityato\text{\textacute{b}hipr\text{\textacute{\i}}yamaha
vyakta r\text{\textacute{u}patah ekatra sth\text{\textacute{a}}tumiti' R.T. If He is omnipresent, then where
is the need for invoking Him? The RB answers: 'vyakta r\text{\textacute{u}patah sth\text{\textacute{a}}tu
mekatra' to be present at a place visible to all. (ii) 'vah janebhy\text{\textacute{a}}h ' iti (sr\text{\textacute{u}t\text{\textacute{a}}) sr\text{\textacute{u}va\text{\textacute{n}\text{\textacute{a}}t, he jan\text{\textacute{a}}h iti (vy\text{\textacute{a}}khy\text{\textacute{a}ne) sambodhanal\text{\textacute{a}}bha iti
dhyeyam 'M.M. It is to be understood that in the commentary, 'hejan\text{\textacute{a}}h'
is obtained due to the presence of 'vah janebhy\text{\textacute{a}}h' in the \text{\textacute{r}k.

\textbf{Hence ENDS THE FOURTEENTH VARGA
THUS ENDS THE SEVENTH S\text{\textacute{U}KTAM
END OF THE SECOND ANUV\text{\textacute{A}KA}
Madhucchanda Vaisvāmitraḥ - Indraḥ - Gāyatri
Aindra Sūktam. Ten ōks divided into two vargas

(71) endra sānasim rayim sajitvānam sadāsaham,
varṭiṣṭhamūtaye bhara.
ā indra sānasim rayim sajitvānam sadāsaham
varṭiṣṭham ātaye bhara. 1.

(he) indra - O! Indra, sānasim - capable of fetching merits arising from charities to deserving recipients and adoring Śrī Hari, sajitvānam-with conquering progeny, sadāsaham-ever powerful, varṭiṣṭham - in full bloom, (superbly great), ātaye- for protection, rayim- wealth or jnana, ā bahara - bring (give)

(RB) jayinā sahitam lābha yuktam vittam sadā balam,
varṭiṣṭham sumahad rakṣā nimittam nityadā bhara.

O! Indra always bestow on us conquering progeny and wealth capable of fetching merits, ever powerful, in full bloom and for protection.

Expl : (i)ṣaṇu dāna ityatho dhātor vana ṣaṇa sambhaktāviti dhator vā ghaṇi ṣaṇaḥ satpātradāṇa, hari bhajana rūpa lābha ityarthāḥ-R.T.C-ṣaṇaḥ is derived either from the root ṣaṇu or from the root vana ṣaṇa. They mean charities to deserving recipients and haribhajana respectively. (ii) ṛgrahor bhaśchandasi hasya iti hakārasya bhakāraḥ - M.M.-ā hara is changed into ā hara due to exigencies of chandas. (iii) tvat prārthanānusareṇa maya dravyer datte sati kim tena tava syād ityā śarikayām esa rk pravṛtteti - R.T.S- Indra questions: What are you going to do with the wealth I give in response to your prayer?. The answer is the following rk.
(72) ni yena muṣṭihatayā ni vṛtrā ruṇadhāmahai, 
    tvotāso nyarvata. 
    ni yena muṣṭi'hatayā ni vṛtrā -ruṇadhāmahai 
    tvā'ūtāsah ni arvatā. 2.

yena - by (which wealth), tvotasaḥ-prompted by Thee, (Vayam - we), 
muṣṭihatayā- by fist - blows, (arin - external enemies), ni ruṇadhā 
mahai - contain,(also)(by which wealth), arvatā - mounted on horses, 
ni (ruṇadhāmahai)- conquer (some other enemies), (ā bharā- give)(such 
wealth), to be added from the previous rā.

(RB) yenārin muṣṭi yuddhena tamāmsi jñāna yuddhataḥ, tvat 
preritā nirundhāmah kāṃścidvā turangādibhiḥ, avṛtyaivo upasargasya 
kriyā vṛttir bhaviṣyati.

By which wealth and knowledge, prompted by Thee, we will 
contain enemies by fist - blows, dispel ignorance in scholarly 
disputes and mounted on horses conquer certain other enemies. The 
repetition of the verb is due to the repetition of the upasarga.

Expl : (i) upasargāḥ kriyāyoge-Aṣṭādhyāyi i.4.59, a preposi-
tion is the distinguishing mark of an action. (ii) upasargāḥ kriyāyoga 
iti kriyāyoga evopasargatva smaranāt vākya bhedena samyaganvaya 
siddhāvabhyāsa kalpanānapatteḥ prapravastrīṣṭubhamityādau 
vākyasya bhettumasaśvavatāt tat kalpanam - R.T. - Prepositions are 
distinguishing marks of action. Here the rāk can be split so as to 
accomodate the upasarga ni thrice and convey the meaning as well. 
In Karmanirṇaya, while commenting on the rāk 'prapravastrīṣṭubham...', 
the upasarga pra is taken in the sense of emphasis since such splitting 
is impossible there. (iii) upasargasya triḥ sravanāt dhātorapiravṛttir 
jñeyāḥ -M.M.-Since the upasarga ni is repeated thrice in the rāk, the 
verb governed by it ruṇadhāmahai is to be repeated thrice. (iv) for the 
meaning of vṛtra see RB and Expl (ii) rā 38.
(73) indra tvotāsa ā vayam vajran ghanā dadīmaḥi,
      jayemasamyudhi spṛḍhaḥ
      indra tvā'ūtāsah ā vayam vajram ghanā dadīmaḥi
      jayema sam yudhi spṛḍhaḥ. 3.

  (he) indra - O! Indra, tvotāsah- prompted by Thee, vayam - we, vajram-
knowledge and happiness or enjoyment due to knowledge, ghanā -
firmly, a dadīmaḥi - may obtain, (tvotāsah- prompted by Thee, eva-
only), yudhi - in wars, spṛḍhaḥ- those who delight, (or in challenging
wars), sam jayema - may conquer well.

    (RB) tvat preritā jñāna ratim dr̥hatvenā' dadīmaḥi.

O! Indra prompted by Thee alone we obtain knowledge and
happiness firmly.

(74) vayam śūrebhirastrabhirindra tvayā yujā vayam,
      sāsahyāma pṛṭanyataḥ.
      vayam śūrebhiḥ astra'biḥ indra tvayā yujā vayam
      sasahyāma pṛṭanyataḥ. 4

  (he) indra - O! Indra, tvayā yujā - in Thy company (with Thy grace),
surebhīḥ - along with their brave soldiers, astrabhīḥ - who possess
mantras or missiles or those who throw missiles, pṛṭanyataḥ - fighting
enemies, vayam- we , sasahyāma - encounter exceedingly well or
encounter repeatedly, (and) vayam - we (ca- and ), tvayā(eva)- are
under Thy control only.

    (RB) tvayā pṛṭanyataḥ satrūnabhisyāma suyoddhrbhīhi.

Only with Thy grace we encounter enemies accompanied by well
trained and well equipped soldiers.

Expl : dravyādī dāna rūpa rājadyanugraheṇa bhṛtyānām
yoddhrabhimbhukhena vasthānamiva tvadanugraheṇa
nāsmākāamavasthānamiti - R.T.S- One of the two vayams in the rūk seems
be excess, but it is not so. The first vayam means: We, who with Thy grace encounter enemies in wars, are not like soldiers hired by kings to engage enemies in war. The second vayam is as interpreted above.

(75) mahān indraḥ paraśca nu mahitvamastu vajrīne,
   dyauṁna prathināśavaḥ.
   mahān indraḥ paraḥ ca nu maitvam astu vajrīne
   dyauḥ na prathinā śavaḥ. 5.

nu-yasmāt, because, (asau) indrah-This Viṣṇu, mahan-possesses infinite auspicious attributes, paraḥ ca - exists from eternity (always exists), prathinā - by pervasion, dyauḥ na - is like space (exists everywhere) śavaḥ - is of the quality of being happiness and power (tat-so), mahitvam - the quality of being Supreme, viz., brahmātva, vajrīne - to one who is called vajrā, so Śrī Viṣṇu, astu - be.

(RB) yasmān mahānānādiśca viṣṇurjīvo’varastathā tasyaivaśtu mahattvam tama jīva brahmātām smaret. ākāśavat prathimnā'sau śavaḥ sukha bale tathā.

Since this Viṣṇu is Supreme, exists from eternity, present everywhere like space, of the nature of being happiness and power let the quality of being supreme be with that Viṣṇu alone. Jīvas are inferior in qualities. Do not think of supremacy for jīvas.

Expl : (i) 'nipātānām anekārthatvādha nu yasmāditi' R.T.S.-Since indeclinables (nipataḥ) have various meanings here the indeclinable nu means' because'. (ii) ‘śavaḥ sukhābale ubhayānāmasu pāthat’ - R.T. - In N śavaḥ means happiness and power. But in all the printed recensions of N śavaḥ means power N.II. 9. So from the Tīkā we may infer that there may be unpublished recension of N in which śavaḥ might have been taken to mean happiness also. (iii) 'śa sābdaḥ sukha vācī va śabdo bala vācītā vi' -R.T- Or sa denotes happiness and va power. (iv)In Balittha sūkta rūk.3, śavasā means 'happiness' (v) jivastvavaro guṇādineti šesāḥ. .. na punar jīvasya brahmātām smare
diti tātparyārthaḥ -R.T. - In the bhāṣya 'jīvastvakaro gunadina' is supplied to complete the sense of the ṛk. It is repeated to emphasise the said meaning. (vi) For the meaning of vajra See ṛk 62, Expl (i).

**THUS ENDS THE FIFTEENTH VARGA.**

(76). samohe vāya āśata narastokasya sanitau,
   viprāsa vā dhiyāyavah.

sam'ōhe vā ye āśata naraḥ tokasya sanitau,
   viprāsa vā dhiyā'yavah. 6.

ye- those , samohe - prompted by others, vā - even if, tokasya - of the progeny called bhagavadjñāna sanitau - for the acquisition, (indra - in Śrī Viṣṇu), asata - have come (to take refuge) te vā - indeed they are, naraḥ - men (others are beasts) (and) (ye - those who), dhiyāyavaḥ - possess knowledge (bhagavajñāna), (te vā - indeed the are), viprāṣaḥ - sages (brahmīns).

(RB) anyasamvahanenaḥ īpeda tam prāptā janārdanam. jñāna lābhena tu narasta eva paśavo'pare. viprāścaiva dhiyā yuktāḥ mūrkhaḥ śūdra samā matāḥ.

Indeed they are men, who even though if prompted by others have taken refuge in Janārdana for acquiring jñāna. Others are beasts. Those who have bhagavadjñāna are sages and blockheads are practically sudras.

Expl : (i) tokam - progeny, V.N.II. 2. (ii) 'jñānamevatu jīvato'patyam' - R.T. -knowledge alone is the progeny of jīva. (iii) 'sadapatyasya narakoddhārakatvāt jñānasya tu svarūpoddhārakatvāt' - R.T.C - a worthy son redeems from hell but bhagavadjñāna rescues the soul. (iv) 'apare paśava iti śeṣaḥ.... mūrkhaḥ śūdra samā matāḥ iti śeṣaḥ' - R.T. - 'others are beasts'.... 'blockheads are practically sudras' are words supplied in the bhāṣya to complete the construction and sense of the ṛk.
(77) yaḥ kukṣīs somapātamas samudra iva pīvate,
urvīḥāpo na kākudah.
yah kukṣīṣ soma'pātamaḥ samudra'iva pīvate
urviḥ āpah na kākudah. 7.
(tasyedṛśasysya devasya - of Śrī Vīṣṇu), yaḥ kukṣīṣ - which stomach,
somapātamaḥ - supremely capable of drinking the soma juice, samudra
iva - is like ratnākara, an ocean full of precious stones, pīvate -
always sends forth (bestows all the desires of one whose soma juice
He drinks), (and) (tasya - His), kākudah - tongues, urviḥ-great, apō na
- like waters (satisfy the bhaktas).

(RB) yaḥ kukṣīṣ tasya devasya samudra iva so’khiṇan, kāmān
kṣarati bhaktāya mahāpa iva tarpakāh, kākudastasya jihvāḥsyur
bahvya bahu mukheṣu yaḥ.

That stomach of Śrī Hari which is superbly capable of drinking
the soma juice, when offered soma juice bestows all the desires of the
bhakta. His tongues are called kākudah. They satisfy the bhaktas and
are plentiful in His plentiful mouths.

Expl: kakaut and jihva are synonymous, N.I.11, in the printed
recensions. But kakuditi tālu nama tatra bhavā jihvā kākud -R.T-kakut
is palate, that which originates in palate kakud viz the tongue. So the
Tīka refers to some other recension of N.

(78.) evā hyasya sūnṛtā virāp̄ṣī gomati mahi,
pakvā sākha na dāśuṣe.
evā hi asya sūnṛtā vi'rap̄ṣi go'mati mahi
pakvā sākha na dāśuṣe. 8.
(yastvam - Thou) virāp̄ṣī -supremely powerful, asya - Thy, gomatī -
praised by the Vedas, mahi-great ,(ya-which), sūnṛtā -auspicious
speech, (sāpi-that too), evahi-likewise(like Thy stomach vide ṛk 77)
daśuṣe - for the yajamana. pakvā - fruitful, sakha na - like the branches
of the divine tree Kalpataru (fulfills the desires).

(RB) evamevāsyā vāṇī ca vedetā mahātītathā, pakvasākheva
-yejajh varadhārī virapaśineh, baliṣṭhasya hi te.

Virapaśineh O! Supremely powerful Thy lauds in the Vedas,
supreme and auspicious, they too like Thy stomach indeed fulfill the
desires of the yajamana, like the branches of Kalpavṛkṣa.

Expl: sūnṛta marīgala rūpa, satya rūpa, priyarūpa ca - R.T.C-
sunṛta means auspicious, truthful and pleasing, according to Visva-
kośa.

(79) evā hi te vibhūtaya uteya indra māvate,
    sadyaścitsanti dāśuṣe.

    eva hi te vi'bhuṭayah uteyaḥ indra mā'vate.
    sadyaḥ cit santi dāśuṣe. 9.

(he) indra -O!Indra,(te) dāśuṣe -to the sacrificer, yajamana, māvate-
to the jnāni (datum - to be given ), te Thy, vibhūtayah- riches, ěteyaḥ
(ca) - and protection too, sadyaścīt- even now, ever (vide ṛk 46), santi
eva hi - indeed are.

(RB) santi sadyo'pi yajate hi te, māvate jñānine nityamūtayaśca
    vibhūtayaḥ.

(O!Indra) Thy riches and protection are always there, indeed to be
bestowed on those wise men who offer sacrifices to Thee. Vibhūtayah
are eternal riches.

Expl : (i) sadyaścīt sadyo'pi nityamiti yāvat-R.T- sadyaścīt
means 'even now', 'ever'. (ii) sadyaḥ cit, sadyo vardha' ityatroktā diśā
nityamiti yavat - M.M. sadyascīt means 'ever' as in ṛk. 46.

(80) evā hyasya kāmyā stoma uktanca śamsyā,
    indrāya somapitaye.

    eva hi asya kāmyā stomaḥ uktam ca śamsyā
    indrāya somā' pitaye. 10.
asya - of Indra, of Paramēśvara, kāmyā - favourite, uktam - words, soma pītaya - for drinking His soma juice, indrāya - for Indra, samsyā - praises (eva hi - only), stomaḥ - distinguished sāmas, ca - too, (indrasaya soma pītaye geyah - are be sung praising Indra so that he may drink the soma juice).

(RB) stomā ukthani caivasya tasmai kāmyāni sarvada, geyah samsyāni somasya pītaye nānyatha pibet.

His favourite Sāmagāna (stomas) and distinguished ṛks praising Him are to be sung so that He may drink the soma juice. He does not drink otherwise. Vide P. 110.

THUS ENDS THE SIXTEENTH VARGA
HERE ENDS THE EIGHTH SŪKTAM.
SŪKTAM 9

Madhucchandā Vaisvāmitraḥ - Indra - Gāyatrī
Aindra Sūktam. Ten rks divided into two vargas

(81) indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ,
    mahān abhiṣṭir ojasā.
    indra ā ihi matsi andhasañ viśvebhiḥ somaparva'bhīh
    mahān abhiṣṭih ojasā .1.

(he) indra - O! Indra, ojasā - by ability, abhistih - one who keeps the
universe under His control or thinks of every thing, māhan - Supreme,
(ca tvam - such Thee), visvebhiḥ - with all, somaparvabhiḥ - the devas
who drink soma juice, á ihi - come, (etya ca - having come), andhasañ
- with havis, food, matsi - become ecstatic.

(RB) somapāḥ somaparvāṇah sarvamāsmita tadicchaya
    abhiṣṭirojasā nityam madam sukhamavāpsyasi.

Somaparvāṇa are those who drink soma juice or for whom
soma juice is food. Śrī Hari is called abhistih since He is able to keep
the universe under His control or because He can think of everything.
Madam is ecstac-y, (Thou) permanently become ecstatic.

Expl: (i) indraehi = indra + ā + ihi . M.M. (ii) 'somapāḥ soma
parvāṇaḥ ā yadvā somasya yānī parvāṇi avapāṇāni tānī yeśām te.
Somaparvāṇaḥ yo hi yasya āhāraḥ sa tasya bhavatiti somapāḥ ityarthaḥ'
- R.T. Somapah means those who drink soma juice or those for whom
soma juice is food; that which is food for one is known as itself.

(82) emenam srjatā sute mandimindrāyā mandine,
    cakrim visvāni cakraye.
    ā īm enam srjatā sute mandim indrāya mandine
cakrim viśvāṇi cakraye .2.

(he ṛtvijāḥ - O! Ṛtviks), enam mandinam - this producer of happiness, a cakrim - cause of the universe, well created, mandine - supremely happy, viśvāṇi cakraye - doer of every thing, indraya - to Śrī Viśṇu (to be drunk by Him), sute - in the soma creeper, ā sṛjata im - may make Him manifest.

(RB) enamāsṛjatendau ca viṣṇum tam mada kāriṇamοmandine viṣṇave samyakkariniṃ samarva karmeṇe.

Prepare the soma creeper for Śrī Viśṇu, who is ecstatic and causes esctasy, perfect doer of every thing from the creation of the universe, so as to make Him manifest in it.

Expl: (i)emenam = ā + ṛim + enam. M.M. (ii) ’sva sannidhāna pavitritameva somam devāḥ pibatiti’ - R.T. The Lord drinks only the soma juice sanctified by His presence. (iii) ’yathā sannidhistasya bhavati tatha kuruta, bho ṛtvijah’ - M.M. O! Ṛtviks! Make the soma creeper such that He may be manifest in it.

(83) matsvā susīpra mandibhiḥ stombhirviśvacarṣane,
    sacaisu savaneṣ va.

matsvā susīpra mandi’bhiḥ stomebhiḥ viśva’caraṣane
    sacā eṣu savaneṣu a. .3.

(he) susīpra - O! of auspicious happiness, viśvacarṣane - ruler of all jīvas, eṣu (triṣu) savaneṣu - in the three savanas, sa ca - with (asmad rakṣāya - for our protection, protecting us), mandibhiḥ - inducing happiness, (vide ṛk 82) stomebhiḥ - by our praises, a matsva - become rapturous.

(RB) svānanda viśva jīveśa’ matsvāsmadrakṣayā saha

(O! Śrī Hari) of excellent intinsic happiness, controller of the universe, protect us and be ecstatic.
Expl: (i) 'sautyā, abhisavaḥ, savanam (Amarakoṣa) - these three mean extraction of soma juice. (ii) 'yājñīya savanāni ca tripiḥ prātar māḍhya triyā bhehdāt. haviṣmi nirvapate yajñe yamindram vaisvadevam caṃm triyā savana kālesvekaikam - Kātyāyana Śrauta Sūtra 24.7.5. kuta etat āgneya prātaḥ savanam, aindram māḍhyandina savanam, vaisvadevam triyā savananamityartham... prātar māḍhyandināparāhnesu ekaikam havir...... Vācaspatyam, Calcutta, 1873, Vol.VI. P. 5262. According to these authorities soma juice is to be extracted thrice a day, morning, mid - day and afternoon and offered to Agni, Indra and Viśe Devas respectively. Also vide Expl. rk. 48.

(84) asrgramindra te girah prati tvāmudahāsata,
    ajoṣaḥ vṛṣabham patim.

asrgram indra te girah prati tvām ut ahāsata
    ajoṣaḥ vṛṣabham patim .4.

(he) indra - O! Indra, ajoṣaḥ - never to be thought of praising any one else other than Thee, te - Thy, issuing from Thee, girah - vedic sayings, asrgram - ever, eternally, vṛṣabham - Supreme, patim - their Lord, (Him), tvam prati (eva) - towards Thee indeed, ut - well, as the most important of all, ahāsata - reached.

(RB) tvannisṛtā vedavacāstvam pratyevāpyanāratam
tuccairmuḥyatayā samyagvisṛṣṭaḥ, svapatiṃ prati ajoṣaḥ stutyaçüpena tvatsevyāstvarte kvacit.

The Vedas are recited by us in such a manner that they, originating from Thee, are never to be thought of praising any one else other than Thee; they always, in their primary sense proclaim Thee, their Lord, as the Supreme Being.

Expl: 'tvadviṣṛṭastvameva mukhyayā vṛtyāpratipādayitum
asmbhiruccārita iti tātparyarthah' - M.M. The Vedas originating from Thee are recited by us so as to denote Thee alone in their primary sense.
(85') sañcodaya citramarvāgrādhā indra vareṇyam,
asaditte vibhu prabhu.
sam codaya citram arvāk rādhaḥ indra vareṇyam
asat it te vi'bhru pra'bhu. .5.

(he) indra - O! Indra, arvāk - to us who are below, citram - auspicious,
vareṇyam - adorable, rādhaḥ - riches, sam codaya- give well (datum
cā - to be given), te - Thy, vibhu - supreme, prabhu - imperishable,
(subham - power), asat it - surely is.

(RB) arvānimīcānprati tvasmān bhadram rādhaḥ pracodaya,
estyeva te viśeṣeṇa prakṛṣṭam subhamacyutam.

Bestow on us, who are below with auspicious wealth. Indeed
Thou hath supreme and imperishable power.

Expl : (i) viśiṣṭam bhavatīti vibhu prakṛṣṭam bhavatīti prabhu
subham iti śeṣāḥ - R.T. Vibhuḥ is one who is Supreme and Prabhuḥ is
one who is imperishable. The word subham meaning power is added
in the bhāṣya to complete the sense of the rk. tvadapekṣayā nīcaniti -
R.T.S. below, when compared with Thee

THUS ENDS THE SEVENTEENTH VARGA.

(86) asmānstu tatra codayendra rāye rabhasvataḥ,
tuvidyumna yaśasvataḥ.
asmān su tatra codaya indra rāye rabhasvataḥ
tuvi' dyumna yaśasvataḥ. 6.

(he) tuvidyumna - O! Celebrity, indra - Indra, rabhasvataḥ - making
noise, the singers, yaśasvataḥ - famous, asmān - us, raye - magnifi-
cently wealthy, tatra - in Thee, su codaya - impel well.

(RB) rabhasvataḥ sabdavataḥ stotṝunasmān yaśasvataḥ, tatra
tvayī māhārāye maha kūte su codaya.

Rabhasvataḥ are those who make noise, the singers; O! Ce-
lebrity impel us in Thee, the magnificently wealthy.

Expl : (i) 'rāye saptamyēśā' - R.T. rāye is locative (and not dative) tvad viṣaya buddhiyuktan kurvityarthah M.M. impel our intellect to be engrossed in Thee.

(87) sam gomatindra vājavadasme prthu śravō bhṛhat,
viṣvāyurdhehyakṣitam.

sam go'mat indra vāja'vat asme iti prthu śravaḥ bhṛhat
viṣvā'āyuḥ dhehi aksitam. 7.

(he) indra - O! Indra, viṣvāyuḥ - eternal, (tvam - Thee), asme - in us, gomat - with cows, vājavat - with food, aksitam - imperishable, prthu bhṛhat - magnificently great, śravaḥ - jñāna, samdehi - givest well.

(RB) asmāsvati bhṛaja jñānam nityam sandhehi cākṣayam.

Always give us imperishable magnificent jnana.

Expl : 'śravasa śravaṇena jāyata iti śravo jñānam' - R.T. śrava is that which is born out of hearing viz., jñānam.

(88) asmedhehi śravo bhṛaddyumnam sahasrasātamam,
indra tāh rathinīriṣaḥ

asme iti dhehi śravaḥ bhṛhat dyunnam sahasra'sātamam,
indra tāh rathiniḥ iṣaḥ. 8.

(he) indra - O! Indra, asme - to us, bhṛhat śravaḥ - magnificent jñāna, sahasrasātamanam - exceedingly capable of fetching many profits, dyunnam - fame, (ca-and), tah - popular, rathiniḥ - capable of giving perfect bodies, iṣaḥ - food, (ca-and), dhehi (dehi) - give.

(RB) vidyām kīrtim sadehānam mahulābhayutam bhṛhat,
pṛarthane pumārutam yam na codayeti tataḥ punaḥ.

Give us magnificent jñāna, fame exceedingly capable of fetching many profits and best food capable of giving perfect body. Since
it is a prayer 'śam codaya' (in īk 85) and dhehi (in this īk) are not repetitions.

Expl: sadēhāṇṇamiti yāvat avikalena dehena yuktamannam - R.T. sadēhāṇṇam means food capable of giving perfect body.

(89) vasorindram vasupatim gīrbhirgrnanta rgmiyam, 
    homa gantāramūtyaye.

    vasōḥ indram vasu'patim giḥ'bhiḥ grñnantah rgmiyam
    homa gantāram utaye.  9.

vasōḥ - of the devas, vasupatim - lord (the God of gods), rgmiyam - fit to be known by the īks, indram - Indra, Śrī Hari, gantāram - approaching the bhaktas, gīrbhiḥ - by vedic chants, grñnantah - praising (vayam - we) utaye - for the fulfilment of desires, homa - call.

(RB) vasor vasūnām ca patim devadevēśwaram prabhun 
    ṛimeyamāhvayāmo'tra grñnto)bhiṣṭa siddhaye.

We call with rg mantras, Śrī Hari, the Lord, the God of gods, to be known by rg mantras, for the fulfilment of our desires.

(90) sutesute nyokase bṛḥadbṛhat edarih, 
    indrāya sūsamarcati.

    sute'sute ni'okase bṛhat bṛhate ā it ariḥ
    indrāya sūsam arcati.  10.

(yaḥ - who), ariḥ - is imperishable or desirous of indestructibility or innocent, (saḥ - he), bṛhat - for magnificent, sūsam - happiness, sute sute - in each soma savanam, okāse - the resort (of the good), bṛhate - one who is Pūrṇa, indrāya it - Paramēśvara only, (dative in the sense of accusative, Him) ā ni arcati - worships well.

(RB) avināśyairuddhiṣto bṛhacchusam sukham prati sute 
    sadgṛhāya devāya bṛhate'rcati.

Avināśi is one who desires indestructibility or one who is in-
nocent, bṛhaccusam is magnificent bliss; for it in every yajña one worships exclusively Śrī Hari, the resort of the good and full of all auspicious attributes.

Expl: (I) śuṣam - happiness, N.III.6. (ii) 'risa himsāyām' ityataḥ, 'riśi kṣaye' ityato vā kartari di pratyaye 'ari' iti siddhaḥ - M.M. risa means 'to hurt', 'rin' means to perish. Ari is derived from either of these two roots.

THUS ENDS THE EIGHTEENTH VARGA
HERE ENDS THE NINTH SŪKTA
Madhucchanda Vaiśvāmitraḥ - Indraḥ - Anuṣṭuṇḍaḥ

Aindra Śūktam. Twelve ṛks divided into two vargas

(91) gāyantī tvā gāyatriṛcantaṃ yāṃ cārakamarkīṇaḥ,
brahmāṇastva śatakratā udvamśamiva yemīre.
gāyantī tvā gāyatriṇah arcanti arkaṃ arkiṇaḥ

brahmāṇaḥ tvā śatakrato iti sata'krato ut vamaśam'iva yemīre .1.
(he) śatakrato - O! supremely intelligent, arkaṃ - who is of the nature of
preeminent happiness, tvām - Thee, gāyatriṇaḥ - sāma vedins, gāyanti-
sing, arkiṇaḥ - ṛg vedins, (tvā - Thee), arcanti - (ṛca stutau - ṛca to praise)
praise with ṛks, (moreover), brahmāṇaḥ - Brahma, ut vamaśamiva - like
śakratetu, an elevated bamboo flag-staff, tvā - Thee, yemīre - knew. Or ut
yemīre - knew Thee as Supreme.

(RB) gāyantī sāmagastvṛgyaṅbhīḥ samsantarघṛvedina'vikam
viriṇcāstvam bahujñāna śakraketuśivocchritam. vyajānān

O! of infinite knowledge, Thee of preeminent stature, the
samavedins praise with sāmas; ṛgvedins laud with ṛks; Brahma reckoned
(Thee) as the Supreme reality like śakraketu.

Expl : (i) rājādyagāmanā kāle ārdhva savāstram prasādād ārdhva
dēse sthāpayanti sa vamśaḥ śakraketuryucyte - R.T.C. śakraketu is the
bamboo flag - staff planted on top of a building for hoisting flag during
the visit of a dignitary like a king. (ii) ṛhātuṇām anekarthathvāt yāmih atra
jñānarthahaḥ - M.M. since roots have many meanings, here yāmih means
jñānam. (iii) Vide RB and Expl on ṛks 38 and 48.

(92) yat sānos sānumārūhadbhūryaśpaśṭakartvam,
tadindro arthan cetati yūthena vrṣṇirejati.
yat sānoḥ sānum ā aruhat bhūri aspaṣṭa kartvam
tat indraḥ artham cetati yūthena vrṣṇih ejati. 2.

(he) aspaṣṭa - O! of concealed power, yat - since, (tava -Thy), kartvam-
power, sānoḥ sānum ā aruhat - became greater than the greatest, tat - so,
vrṣṇih - one who showers(fulfills) the desires, indraḥ (bhavan) - Indra
(Thou), artham - everything, cetati - (citi samjñāne, citi to know well ) -
knowest, (so) yuthena - with multitudes of released and unreleased souls,
ejati - shinest well, (or) yat - because, (indrasya - of Paramēṣvara), kartvam
-power, sānoḥ sānum - greater than the greatest, (brahmādi devatājātam -
manifested in Brahma and other devas), ā aruhat - attained, (tat - by that
reason), tat - power, bhūri aspaṣṭa - (spaṣa ajñātadṛśau - spaṣa means con-
cealed) - became explicit without doubt, (dullheads do not know Śrī Hari
as the direct agent other than as one who is immanent) (tat - because of
this performance) indraḥ - Indra, artham - everything, cetati - knows. vrṣnish
- showering the desires of devotees, yuthena - with His great company,
ejati (ejru kampane , ejru means to shake) - moves.

(RB) uccato'pyuccam sāmarthyam karaṇe tava, tato'pi bhūri yat
tena cetatyarthamato bhavān, muktāmukta samūhena śobhate gūḍha
saktimān, uccāduccam viriṇcādigatam kartṛtvameva yat, bhūri
spaṣṭamabhūt tena pareśasya tataśca saḥ, cetatyarthanāśeśāṃśca
mahāyūthena ceṣṭate

O! Śrī Hari of concealed power, since Thy power is greater than
that of the greatest like Brahma, Thou, the sprinkler of the wishes of the
devotees , art omniscient and hence Thou shinest well in the company of
the released and unreleased souls. Since Śrī Hari functions as immanent in
Brahma and others who are greater than the greatest, His powers became
preeminently revealed. Because of His power to do everything He is om-
niscent and functions with multitudes of His own forms (avaṭāras like
Matsya)
(93) yuksvahi keśina hari vrṣanā kaksyaprah,
    athā na indra somapā girāmupaśrutin cara
    yuksva hi keśinā hari iti vrṣanā kaksya'prā
    atha naḥ indra soma'pāḥ giram upaśrutim cara

(he) somapāḥ - O! Drinker of soma juice, (Indra), keśinā - having flowing manes, vrṣanā - virile, young, kaksyaprah - (pr pālana pūraṇayoḥ, pr to rule and to fill up) - of developed limbs, hari - horses, yuksvahi - indeed yoke in the chariot, atha - then, (ihopagatyā - come here), naḥ - our giram - words of praise, upaśrutim - hear, cara - do.

(RB) kaksyābhīpūrakau puṣtyā yuṃksvā tvam keśinau hari
athopagamyā śṛṇu no girāḥ

Yoke in the chariot horses with flowing manes, with well nourished limbs, that fill up the cord tied round the belly; then come and listen to our words of praise.

Expl : 'kaksyā' ityasvaśyorasi badhyamāna rajarucyate - M M 'kaksyā'is girth, the cord tied round the belly of a horse to fasten the saddle.

(94) ehi stomān abhi svarābhi grānihyaruva,
    brahma ca no vaso sacendra yajñan ca vardhaya
    ā ihi stomān abhi svara abhi grāniḥ ā ruva
    brahma ca naḥ vaso iti sacā indra yajñam ca vardhaya

he indra - O! Indra, ā ihi - come, stomā - praises, abhisvara - hear and sound the word of approval, abhigrāniḥ - congratulate by saying 'O! Adorers, 'well done', ruva - (ru sabde, ru to make noise) - again sound magnificent words with great joy, (he) vaso - O! Omnipresent, in and out of everything, naḥ - our, brahma ca - praises too yajnam ca - and sacrifice,
saca - happily, vardhaya - promote.

(RB) abhisvara ca strutim, prasamsam kuru sabdam ca punar harṣan mahattaram,brahma yajñam ca no'antastho bakiśthaścaiva vardhaya'.

Sound words of approval. Congratulate by saying 'well done' again sound magnificent words with joy; dwelling in and out of everything promote our praisings and yajnas.

(95) ukthamindrāya šamsyam vardhanam purunissidhe,
šakro yathā sutesu no rāranat sakhyeṣu ca
uktham induṇāya šamsyam vardhanam purunh'сидhe
śakrat yathā sutesu naḥ rāranat sakhyeṣu ca. 5.

purunishidhe - to one who keeps off many enemies, indrāya - to Paramesvara, (to Him only), vardhanam - make manifest, uktham - arising out of the rk called uktha, samsyam - praisings, (saḥ - He), śakrah yathā - Indra thus, (somesu) sutesu - when somas are pressed, rāranat - ('ranaśabde', rana to make sound) - made sound (immanent in rt viks prompts them to praise) (evam ca - likewise), naḥ - us, sakyеṣu - for friendship, ca - and rāranat - made sound (immanent in us says 'I am your friend')

(RB) nitya vrddhatvato visnor vardhanam tu prakāśanam bhahuśatrune nissidasau harir danuja ghātakah, asmatsakhṛya śabdam ca cakarāsaṃsu samsthitaḥ yathā sutesu somesu karotytyeṣu ca sthitah.

Since Sri Hari is ever grown, growth in Him means manifestation (of His qualities). Sri Hari has restrained many enemies and has annulled demons. Immanent in us He impelled us to praise when the somas are pressed, likewise immanent in rtviks, for our friendship He signalled 'I am your friend'.

(96) tamitsakhitva īmahe tam raye tam suvirye,
(96) tamitsakhita īmahe tam rāye tam suvīrye,
    sa sakra uta nas śakadindro vasu dayamānāḥ.
    tam it sakhi'tve īmahe tam rāye tam suvīrye
    saḥ śakrah uta naḥ śakat indrah vasu dayamānāḥ. 6.

tam - Him, Indra, sakhitve - for friendship (locative in the sense of purpose), (nityam savanam - always refuge in), īmahe - we seek, rāye - for wealth, (ca - and), tam - in Him, īmahe - seek refuge, suvīrye - for auspicious power, (ca - and), tam - Him īmahe - seek refuge, (we who have taken refuge), (ca - and), saḥ śakrah - He who is of the nature of being power and bliss, uta - so, śakat - indeed becomes strong, (kim ca - moreover), (saḥ - He), indrah - Indra, naḥ - for us, vasu - wealth, dayamānāḥ it - surely giving, (pravartata iti śeṣāḥ - R.T. add: is always).

(RB) tameva śaraṇam nityam sakhitvadyartham īmahe śaktyānanda svarūpatvātchakrah sarvatra caśakat asmākamca sadā vittam dādaeva pravartate.

We always take refuge in Him for friendship etc.; since He is of the nature of power and bliss He is śakrah. So He is capable of providing everything. He always acts to bestow wealth on us.

THUS ENDS THE NINETEENTH VARGA.

(97) suvīrvam sunirajamindra tvādātamidyāsah,
    gavāmapi vṛajam vrḍhi krṣṇava radho adrivah.
    suvīrvam sunih'ajam indra tvādātam it yaśah
    gavām apa vṛajam vrḍhi krṣṇava rādhāh adri'vah. 7.

Adriva - prompter of even Mukhyaprāṇa, (he) indra - O! Śrī Viṣṇu or adriva - destroyer of mountains, (he) indra - O! Indra, tvādātam it - indeed given by Thee, yaśah - fame, suvīrvam - well spread in the world, sunirajam - imperishable, not to be attained by others (since Thy gift is of this nature, so) (tvam - Thou), gavām - of jñāna, vṛajam - multitude (jñāna of intrinsic nature), apa vrḍhi - unveil, (naḥ - us), rādhāh - prosperity, (ca
- and), krusva - bring.

(RB) vispaśātmsa suṣṭvakālyam ca yaśastvaddattamevahi, gāḍam jñāna samūham tvam vivṛṇṇarṛdhim ca naḥ kuru, adri rādaranīyatvat prāṇastad vartako'drivāh, hariḥ śakrastathādṛīnām chedanād vāraṇādapi.

Fame given by Thee is indeed well spread, imperishable and unattainable by others. Unveil the concealed multitude of jñāna; make us flourish. Since Mukhyapraṇa is adorable by all He is called Adri. Adriva is Śrī Hari who impels Adri. Or Indra is also Adriva since he had cut the mountains and saved the worlds from destruction.

(98) na hi tvā rodasi ubhe rghāyamāṇaṁ invataḥ.
    jeṣaḥ svarvanirapās sangaḥ asmabhyan dhūnuhi
na hi tvā rodasi iti ubhe iti rghāyamāṇaṁ invataḥ
    jeṣaḥ svah'vaṁ apiḥ sam gāḥ asmabhyan dhūnuhi 8.

(he indra - O Śrī Hari or Indra), rghāyamāṇaṁ - well grown, all pervasive, tvā - Thee, rodasi - dyāvāprthivāu, the heaven and earth and their abhimāni Śrī and Bhūmi too, ubhe - together, nahi invataḥ - (ivi vyāptau, ivi to pervade) - never reach, (moreover), (tvam - Thou), svavartih - happy, apaḥ - subjects, mankind (in svarga and the released too), jeṣaḥ - (ji jaye, ji to win), overpowered, (Thou of this nature), (tvam svayam - on Thy own accord), asmabhya - for us, gāḥ - jñānas, samdhunuhī - (dhūn to shake) - make attain well, and in the case of Indra sam gāḥ - popular cows, dhūnuhi - give.

(RB) na tvāmrghāyamāṇaṁ hi vardhamāṇam tu rodasi. samprāpnutah śrī bhūṁi ca sahite vāprastādataḥ, apaḥ prajāḥ sukhavati rajayastvadvāsaṭ vataḥ jñānani samdhunuhī ca prāpayoccā api svayam.

Rghāyamāṇaṁ means all pervasiveness. Such like Thee, whom even heaven and earth their abhimānis Lakhṣā and Bhūdevi together cannot equal, without Thy grace. Apaḥ is mankind, those in heaven and the
released ones. Since they are under Thy control Thou hast overpowered them, enable us to get multitude of jnanas.

Expl : invati N.II.18 nahinvato naiva samprāpunto hi. vyāpti karmasu pāṭhāt .R.T. Invati mens to pervade.

(99) āśrutkarṇa śrudhi havan ni ciddadhiśva me giraḥ,
    indra stomanimam mama kṛṣvā yujāścidantaram.
    āśrut'karṇa śrudhi havan ni cīt daddhiśva me
    giraḥ indra stomam imam mama kṛṣva yujāḥ cīt antaram. 9.

(he) āśrutkarṇa - O! Thou having widely heard ears or having ears capable of hearing many things, havan - our call, śrudhi - hear, nucit - now itself, me - in me, giraḥ - vedic chants, daddhiśva - give, (enable me to know the vedas), (he) indra - O! Indra, imam - this, mama-my stomam - praise, yujāḥ cīt - more than samadhi yoga, antaram - pleasing to the mind, kṛṣva - make.

(RB) bahu śravaṇa karṇāsmadābhvānam śṛṇu cā'darāt, adyaiva ca giro dhehi mayi stomam ca matkram, priyam yogādapi kuru.

O! Of all - hearing ears, zealously listen our call; at once, enable me to hear the vedic chants. Make my praise more pleasing to the mind than samadhi yoga.

(100) vidmā hi tvā vṛṣantamam vājeṣu havanaśrutam,
    vṛṣantamasya hūmaha útim sahasrasātāmām.
    vidma hi tvā vṛṣantamam vājeṣu havanaśrutam
    vṛṣantamasya hūmahe útim sahasrasātāmām. 10.

hi - since, vṛṣantamam - preeminently powerful, vājeṣu - in wars, havana śrutam - hearer of calls, (ca - and), tvā ( = tvam ) - Thee, vidma - know, (tasmāt - so), vṛṣantamasya - of the supremely powerful. (tava - Thy), sahasrasātāmām - with thousands of gains, útim - protection, hūmahe - call, pray.

(RB) vidma tvām śaktimattamam, śrotāram yutsu
cāhvānamāhvikavāgapratyasāvanam bahulābhottamamiti.

We look at Thee as one of supreme power and listener of the call of the devotees in war. We seek Thy protection with thousands of superb gains. Thus end one hundred rks.

Expl: (i) r̥k śata samāptyarthā iti sābdah; - R.T. iti indicates the end of the one hundred r̥ks. (ii) Though Madhucchanda is the seer of more than one hundred r̥ks, he is known as 'śatarcī', seer of hundred r̥ks. The reason is:

(RB) sthānāntara gate r̥cavā dvṣṭvendram yajñagam yābhyaṁ madhucchandāṁ tamastuvat, āttāna iti tenaiva na viruddhā śatarcīta.

During some yajña Madhucchanda praised Indra with the r̥ks 'āttāna' etc. So the r̥ks beyond the first hundred ones are seen by him elsewhere, on different occasions, and under different conditions. Hence there is no contradiction in calling him as the seer of hundred r̥ks.

(101) a tũ na indra kauśika mandāsānas sutam pibavo,

nṛvyamāyuḥ pra sū tira kṛdhi sahasra'sāmr̥sim.

a tũ nah indra kauśika mandāsānaḥ sutam pibavo

nṛvyam āyuḥ pra su tira kṛdhi sahasra'sām r̥sim. 11.

(he) kauśika - O! one who is in Brahmāṇḍa kośa, indra - Śrī Viśṇu (Indra the god; Indra is also called Kauśika since at the time of his birth his mother took him by kuśa grass or because in his Gāthī avatar he was the son of Kāśīrāja), mandāsānah - (madi harse, madi to rejoice) - ever happy, (tvam - Thou), nah - our, sutam - soma, tu - soon, a pibā - drink, nṛvyam - praiseworthy valuable, āyuḥ (ca) - longevity too (nah - for us), pra su tira - give in abundance, (mam - me), sahasrasām - acquisition of thousands of gains, r̥sim - jñāni (ca - too), kṛdhi - make.

(RB) mātrā kūsair gṛhitatvāti jannamamanyāsīt sa kauśikāḥ,

gāthitvad va hiranyāṇa kośasthatvaddharistathā, manda sāno nītya
Indra is called Kauśika since his mother took him by kuśa (darbha) grass at the time of his birth and also because Indra in the form of Gādhiraśa was the son of Kāśirāja. Śrī Hari is Kauśika since He indwells brahmāndakośa. Mandasānah is one who has eternal happiness or one who is eternally happy. Give me laudable longevity, make me attain multitude of gains and jñāna.

(102) pari tvā girvona giru imā bhavantu viśvataḥ,
vṛddhāyumanu vṛddhayo justā bhavantu justayaḥ.

pari tvā girvonaḥ girah imāḥ bhavantu viśvataḥ
vṛddha 'śyum anu vṛddhayah justāḥ bhavantu justayaḥ. 12.

(he) girvonaḥ - O! Fit to be praised by vedic chants (vide ṛk 47), imāḥ - my, girvah - words of praises, viśvataḥ - ever, vṛddhāyum - for one who is full of all gains, tvā(tvam) - Thee, pari bhavantu - may surround well (be preeminently engrossed in Thy thought), (moreover), vṛddhāyah - manifestations of Thee, justāḥ - honourable, (nāḥ - our), (girah - words), justayaḥ anu bhavantu - may revere.

(RB) tvā ima girah sarvadā paritāḥ santu madīyassarva lābhīnam
vṛddhi rūpa giro justāḥ sevā rūpaśca santu nāḥ.

May our praises be engrossed in Thee, full of gains. May our honourable praises of Thy manifestations revere Thee.

THUS ENDS THE TWENTIETH VARGA
HERE ENDS THE TENTH SŪKTAM.
Madhucchandaḥ - Indraḥ - Anuṣṭup
Aindra Sūktam. Eight ṛks. One varga

(103) indram viśvā avīrḍhantsamudravyacasan girāh,
rathītamam rathīnām vājānām satpatim patim.
Indram viśvah avīrḍhan samudra'vyacasam girāh
rathī'tamam rathinām vājānām sat'patim patim. 1.
samudravyacasam - of well manifested superb qualities, rathīnām - among those with chariots, rathītamam - superbly charioated, vājānām - of food, patim - lord, (bestower of opulence), satpatim - lord of the good, indram - Indra (Him), visvah girah - all vedic chants, avīrḍhan - manifested.

(RB) aṣṭāvṛcaḥ punastena dṛṣṭā anyatragāstapah, kurvataḥ

Madhucchandaḥ saw the eight ṛks (of this hymn) after having resumed penance and they are found elsewhere in the order of ṛks.

Expl : These eight ṛks were not seen by the ṛṣi Jetṛ the son of Madhucchandaḥ as claimed by the Anukramaṇikā (Vedic Index) - M.M.

(RB) samyagudrikta guṇa vyaktistathā vidhaḥ.

Samudravyacaḥ is one who has well manifested superb qualities.

Expl : Growth is incompatible with the ever grown Lord. Hence vṛddhi (in avīrḍhan) means manifestation. M.M. Vide RB on ṛk.95.

(104) sakhye ta indra vājino mā bhema śavaspate,
tvāmabhi praṇonumo jetāramaparājitam.
śakhye te indra vājinah mā bhema śavasaḥ pate
tvām abhi pra nonumah jetāram aparājītam.2.
śavaspate - O lord of happiness or strength, indra - Indra, te sakhye -
being in thy friendship, (by Thy grace), vājinah - we engaged in wars,
mā bhema - do not fear (conquer enemies), jetāram - Thou immanent
in us to bless us) conquer enemies, aparājītam - but never conquered
by others, tvām - Thee, abhipranonumah - (we) laud excellently again
and again.

(105) pūrvirindrasya rātayo na vi dasyantyūtayah,
yadi vājasya gomatas stotrbhīyo mamhate magham.
pūrvir indrasya rātayaḥ na vi dasyanti utayah
yadi vājasya go'mataḥ stot'bhīyaḥ mamhate magham. 3.
yadi - if, (Indra), gomataḥ vājasya - food along with cows, (Possessive
in the sense accusative), magham - wealth and fame, stotrbhīyaḥ - for
the chanters (devotees), mamhate - gives, (then), indrasya - of Indra,
(Thy), rātayaḥ - gifts, utayaḥ - protections too, pūrvir - superb due to
numerous reasons, (further), na vidasyanti - do not perish or diminish.

(RB) prathamāṇi mahattvena te dānānyavanāni ca, na
bhidyante na naṣyanti gomadannam yaśastathā yadi mamhate
dadāniṣah.

If Śrī Hari blesses the chanters with food and fame then such
gifts and protections too are foremost due to numerous reasons; also
they neither perish nor diminish.

(106) purāṁ bhinduryuvā kaviramitauyā ajāyata,
indro viśvasya karmaṇo dhartā vajrī puruṣtutah.
purāṁ bhinduh yuvā kavi amita'ojāḥ ajāyata
indrah viśvasya karmaṇaḥ dhartā vajrī puruṣtutah. 4.
puram - bodies (in the case of Śrī Hari and) the cities of Sambaraśura
(in the case of Indra), bhinduh - breaker, yuvāḥ - young, kaviḥ - omni-
scient, amitaujāḥ - omnipotent, viśvasya karmaṇaḥ dhartā - prompter of all actions, vajrī - full of knowledge and happiness or equipped with vajrāyudha, puruṣūtataḥ - praised by numerous devas, indraḥ - Indra, ajāyata - manifested in yajñas.

(107) tvam valasya gomatopāvaradrivobilam,
   tvām devā abibhyusastujyamanānāsa āvisuḥ.
   tvam valasya go'mataḥ apa avaḥ adri'vaḥ bilam
   tvām devāh abibhyuṣaḥ tujuyamānāsah āvisuḥ. 5.
adrivah - O! Prompter of Mukhyaprāṇa, tvam - Thou, gomataḥ - relating to veda vacana, valasya - of crooked mind or perverted intellect, (mityājñāna or anayatājñāna of veda vacaṇa), bilam - root cause, (that) apa avaḥ - dispel by imparting right knowledge, (being freed from ajñāna and mityājñāna), devāḥ - the gods, abibhyuṣaḥ - freed from the fear of samsara, (accusative in the sense of nominative), tujuyamāna saḥ - prompted by Thee only, tvām - Thee, āvisuḥ - revealed. In the case of Indra, adrivah - O! Blower of mountains, tvam - thou, gomataḥ - with cows, valasya - (va and ba are commutable) of a demon called Bala, bilam - cave, apa avaḥ - didst uncover, (then) devāḥ - the gods, tujuyamānāsah - prompted by thee only, abibhyuṣaḥ - fearlessly, tvām - thee, āviṣṭ - protected from all sides.

(RB) (i) valastiryaggatir dhiyāḥ.

Valaḥ is the crooked behaviour of mind or the perverted course of intellect.

(ii)vācāmanyārtha buddhesto bilam mūlam tamo hi yat, tadapāvrtavānāstvam ca pradarṣya vinivārya ca.

Ignorance is the root cause which makes the intellect to misinterpret the Vedas. Thou dispel it by enlightening with the right knowledge.
(iii) tvām hi devā bhayāpetāh preryamāṇāstvayaiva ca chādyamānam girā daityrar arakṣamiva sadgirā.

The satpurūṣas, freed from the fear of samsara, prompted by Thee only made Thee manifest well by the right interpretations of vedas which dispelled the perverted interpretation of the demons.

Śrī Madhva describes a historical incident contained in the 108th sūkta of the 10th maṇḍala of Rg Veda which is relevant here.

(iv) indrasya gosavārthe ca samuṣṭītā jagatyapi, cartum gāvo hṛitā daityaiḥ saramā rakṣitāḥ purā, tasyāḥ svasṛtvamuktvaiva tayocchīṣṭaṁ ca go pāyah, tadartham pāṇayo nāma te daityai bala pūrvakāḥ, indrena nīhitāḥ paścāpijjñātva ca saramā kṛtam. tādāyītva padā vakträtsre payasi tāṁ bhayāt, saraṇāgatām presayītvā dauryena paṇināṁ punaḥ, bhītvā girvrajaṁ tam ca gāvo yatra pratiṣṭhitā, niśāritā punastāsca gosavaneṣṭameva ca. tādā devāh abhītyaiva parito jugupuḥ patim.

Indra, desirous of performing a sacrifice called gosava sent forth his cows in this world. Initially, at Indra's behest, the divine dog Saramā escorted these cows. The demons deceitfully claiming Saramā to be their sister, stole the cows of even the mighty Indra and hid them in a mountain cave. Also Saramā drank the milk of the cows. Beaten by Indra Saramā vomited milk and out of fear surrendered to him. He sent Saramā to the demons as a messenger. The demons headed by Bala were called Paṇaya. Indra came to know of the hide-out of the demons through Saramā, killed them by blowing up the cave, rescued the cows and completed the gosava sacrifice. Then the devas surrounded Indra fearlessly and praised him.

(108) tavāham śūra rātiḥbhīh pratyāyam sindhumāvadan,
upātiṣṭhanta girvanō viduṣte tasya kāravah.
tava aham śūra rātiḥbhīh prati āyam sindhum āvadan
upa atiṣṭhanta girvanaḥ viduḥ te tasya kāravah. 6.
śūraḥ - O valorous (Indra), aham - I, tava - Thy, ratibhiḥ - expecting gifts, (engaged in yajña), sindhum - towards the river, pratyāyam - have come, (having come), avadan - praise Thee well with vedic chants, girvanāḥ - O praised by vedic chants, tasya te - one of this kind, viduh - (those) who know, (they), karavaḥ - makers of the chants (ṛk viks), upatiśṭhanta - worshipped Thee with mantras.

(RB) tvā dānairaham sindhum nadīṁ pratyāgamam punaḥ. tvāmāvadan stuti padair yajña dīkṣārthamudyatāḥ, upātiśṭhanta karīro vidustvām ye girodita.

O! Indra I have come towards the river with yajña dīkṣā anticipating your gifts. Having come I praised Thee well with vedic chants. Or I ever praising Thee, have come to the river for performing sacrifice once again. The ṛtviks, the singers, knowing Thee as one proclaimed by the vedic hymns, praised Thee well with mantras.

(109) māyābhirindra māyīnam tvam śuṣṇamavātirah, viduṣṭe tasya medhirāṣṭeśām śravāṃsyuttira.
māyābhiḥ indra māyīnam tvam śuṣṇam ava atirah
viduḥ te tasya medhirāḥ teṣām śravāmsi ut tira 7.

indra - O! Parameśvara (Indra), tvam - Thou, māyīnam - powerful, śuṣṇam - vrtra, the destroyer (him), (tamas in adyatma), māyābhiḥ by (Thy) powers, avātirah - hast slain, (further), medhirāḥ - those (seers) who are preeminently engrossed in yajñas, tasya te - one of this kind, vidduḥ - know, tesam - to them, śravāmsi - vidyas (knowledge), uttīra - give abundantly.

(RB) saktibhiḥ saktimantam tvām śoṣakam vrtramātirah tamo vā tvam vidur medhārātāṣṭeśām śravāmsi ca vidyā uccaistārām dehi.

O! Indra, Thou by Thy power slay the mighty destroyer Vṛtra (ignorance in adhyatma). Bestow vidyas abundantly on those who know Thee of this kind and who are preeminently engrossed in yajñas.
Expl: Medha is sacrifice and those who are engrossed in it are medhara. $a$ is changed into $i$ to get medhira and the change points to preeminence.

(110) indramiśānamojasābhisstomā anūṣata,

sahasramyasya rātaya utha vā santi bhūyasīḥ.

indram īśānam ojasā abhi stomāḥ anūṣata

sahasram yasya rātayaḥ utha vā santi bhūyasīḥ. 8.

yasya - of which Indra, sahasram - in thousands, utha vā - more than that, bhūyasīḥ - abundant, rātayaḥ - fond gifts, santi - are, īśānam - over lord of the universe, indram - Thee of infinite wealth, ojasā - with might, stomāḥ - the chants, abhi anūṣata - always praise.

(RB) stuvanti tvāṃ sahasāsā

Praise Thee as one endowed with might etc.,

THUS ENDS THE TWENTY - FIRST VARGA
HERE ENDS THE ELEVENTH SŪKTA
END OF THE THIRD ANŪVAKA.
Though the meaning of 'seer of one hundred ōks' is already explained - vide Expl (ii) ōk 100 - Śrī Madhva elucidates further why Madhucchandhas and not Madhucchhandasō Jetāḥ is the ṛṣi for the eight ōks in Hymn 11.

(RB) rksamhitāyāḥ svādyāyāt prabandhāt vyāsa nirmiṭāt, brāhmaṇeśhvyastathā manāt proktāḥ syur munayotra ye.

Since each of Rk Samhitā, Svādhyāya, Prabhandā of Śrī Veda Vyāsa are authoritative or on the basis of the authority of these works and also other authoritative works those mentioned here alone are the seers.

(RB) śrutyaḥbhāvadaliṅgācca munir nānyah pratiyate.

Others are not to be known as munis since other names and characteristics are absent.

(RB) śrutiliṅgānyatā yāvat tāvat pūrva pramābhavet.

Earlier ones continue to be valid until names and characteristics change.

Śrī Madhva now names the ṛṣi for the following ōks to be commented by him. Medhātithi is the ṛṣi - seer - of the 139 ōks in sūktams 12 to 23 excepting the four ōks, ōks 20 to 23 of sūktam 23.

(RB) satargbhiritarābhhiṣtavahninānānamacyutam, astaun medhātithis tābhhya uttarāḥ api tādyśaḥ.

Medhātithi lauded Acyuta called Vahni by the following one hundred ōks; (thirty nine) ōks beyond them were also seen by him.
(RB) anyatragās tapasyan sah tā dadarśa kadācana.

The ṛks found elsewhere (as per the anukramaṇīkā) were seen by him (Medhātithīḥ) sometime while doing penance.

(RB) kālasthānunantaravam cet samkhyaḥto 'bhyaḍhikam bhavet.

If seen in a different time, in a different place then they are considered to be within (hundred ṛks) even though they exceed that number.

(RB) anyastraṅgatā anyadrśtā apyatraṅgā yadi samkhyaṁantarbhava mṛtyanti tā itopagatā yataḥ.

Those ṛks seen in a different time, in a different place, under a different condition, by a different ṛṣi and listed in a different ānupurvi (Anukramaṇīkā or Vedic Index) though found here are to be treated as if not present here.

Expl: 'ekadeśā kāla avastāsu tenaiva ṛṣiṇā drśtā mūlaveda caikānupūrvistha hi satarcitve vivaksitā iti'. R.T. The epithet 'seer of one hundred ṛks' for the ṛṣi Medhātithīḥ is intended to suggest that the ṛṣi saw one hundred ṛks at the same time, in the same place under the same conditions, as listed in the same ānupurvi of the mūlaveda.
Medhātithih Kāṇvah - Agni - Gāyatri
Agneyan Süktam. Twelve ṅks divided into two vargas

(111) agnim dūtam vṛṇimahe hotāram viśvavedasam,

asya yajñasya sukratum.

agnim dūtam vṛṇimahe hotāram viśva'vedasam,

asya yajñasya su'kratum. 1.

viśvavedasam - (vida jñāne, to know) know -all, asya-authentic, yajñasya - sacrifice, sukratum-knowing well. dūtam - messenger (figurative in Śrī Hari as He fetches, fulfills, the desires of gods and in the popular god of fire, Agni, it is because he is sent by gods to fetch their share of havis in sacrifice), hotāram - immanent in the hotṛ, agnim-Śrī Parasurāma immanent in Agni and the popular god of fire too, (Him)(we), vṛṇimahe - (vrn sambhaktau, to pray) - beseech.

(RB) (i) yajña bhagārthamatrastho devaiḥ sampreṣito yathaḥ
dutoagnir vāsudeva, asca tat tat prārthitakṛdyata.

Agni, the god of fire is messenger since he is sent by gods to fetch their share of oblations in sacrifice, Śrī Vāsudeva immanent in Agni too is messenger as He fulfills the desires of gods.

(RB) (ii) viśva vedāḥ sa sarvojño yajñajño yajñā sukratuḥ.

He being omniscient, is viśvavedah; yajñasukratuḥ is one who knows the totality of yajñas very well.

(112) agnimagnim havimabhiḥ sadā havanta viśpatim,

havyavāham purupriyam.
agnim'agnim havimabhiḥ sadā havanta viśpatim.
havya'vāham puru'priyam 2
(Rtvik) Viśpatim- guardian of the people, havyavāham-receiver of oblations (havis), purupriyam- of complete comfort, agnimagnim-each Agni, havimabhiḥ - by hymns (rks) of call, sadā - always, havanta - call

(RB) (i) agnimāmā jāmadagonyo bhagavānsamprakīrttaḥ tasya rūpabhahutvena vipasa carvopapadyate

Bhagavān Śri Parasurāma is known as Agni, since He has several forms the repetition 'agnim agnim' is appropriate for Him

(ii) havimabhir ṛgāhvānair āhvayantāḥ prajāpatim

Rtviks invoked Śrī Hari, the ruler of men, with hymn (rk)

Expl The popular God of fire, Agni has several forms like Gāhapatyāgni, Dakṣiṇāgni, Aahavanīyāgni etc., so repetition is appropriate for him

(113) agne devānīhā vaha jajñāno vrktabarhiṣe,

agni devān iha t vaha jajñānah vrktabarhiṣe

agni - O! Agni, jajñānah-manifesting in our sacrifice, (Thou) vrktabharhiṣe - for the benefit of the sacrificer with well spread seat of kuśa grass, devan - the gods, iha - to the sacrifice, vaha - bring, hota asī - (since) Thou art the summoner of gods, (so) nah - for us, īdyah - (Thou art) laudable in adoration (too)

(RB) jajñāno vyayamānastu vrktam prastṛtamucyate, yajamano vrktabarhi

Jajñānāḥ is one who manifested in our yajñas, vrkt means well - spread, vrktabarhiḥ is the sacrificer seated on well - spread out
layer of kuśa grass.

(114) tān uṣato vi bodhaya yadanga yāsidūtyam,  
    devairā satsi barhiṣi.  
    tān uṣataḥ vi bodhaya yat agne yāsi dūtyam  
    devaiḥ ā satsi barhiṣi. 4.

agne - O! Sri Hari and Agni, yat - because, dūtyam-embassy,yasi-  
(Thou)resort to, (so),uṣataḥ-desirous of coming to this sacrifice. tān -  
the gods (them), vi bodhaya - solicit (their presence). (then), devaiḥ -  
with those gods, barhiṣi- in the seat of kuśa grass, ā satsi - sittest.

(RB) bodhayeścchataḥ surān, devaiḥ sahopaviṣasi.

Solicit the presence of the willing devas for the sacrifice; Thou  
art seated in the midst of the gods.

(115) ghṛtāhavana dīdivaḥ pratiṣma risaṭo dāha,  
    agnetvam rakṣasvināh.  
    ghṛṭa'āvahana dīdi'vah prati sma riṣataḥ dāha  
    agne tvam rakṣasvināh. 5.

ghṛtāhavana - O! having pure (fit for sacrifice)ghee as havis, dīdivaḥ-  
superbly luminous, agne - O! Agni, tvam - Thou, risaṭataḥ- annihilators,  
rakṣasvināh - demon- possessed destroyers of sacrifice, (them),prati  
dāha sma - surely burn.

(RB) yasya te sughrītam haviḥ, riṣato nāśakān rakṣojanaṇān  
    pratidahaiva ca.

Thou, for whom pure ghee is the oblation,shalt annihilate the  
riṣataṭaḥ - leading rākṣasas (or) demons),the destroyers of sacrifice.

For the first quarter of the following ṛk Gārhapatya and  
Āhavaniya Agnis are also devatas.

(116) agnināgnaṃ samidhyate kavir gṛhapatiryuva,
havyavād juhvāsyah
agninā agniḥ sam idhyate kaviḥ gṛha'patiḥ yuvā
havyavāt juhu'sayāḥ 6

juhvāsyā - tongue - mouthed (his tongue, flame, fit for havana - is his mouth) kaviḥ - omniscient, gṛha'patiḥ - lord of the homes, yuvā - young, havyavāt - agni, the god of fire, agninā - by Thee, the Supreme Being, samidhyate - is well kindled (In the outer sacrifice Āhavaniyāgni is kindled by Gārhapatyāgni)

(RB) yasya'sye hūyate so'gniḥ pares'era samidhyate
athavā'havanī yo'gnir mathyena samidhyate

Juhvāsyā is Agni in whose mouth oblation is offered, he shines due to (the grace of) the Supreme Being. Or Āhavaniyāgni shines well with the churned Gārhapatyāgni

Expl This ṛk is recited daily while kindling the lamp at the commencement of pūja

THUS ENDS THE TWENTY-SECOND VARGA

(117) kavim.agnimupta stuhī satyadharmanam adhvare
devamamīvacātānam
kavim agnim upa stuhī satya'dharmanam adhvare
devam amīva'cātānam 7

kavim - omniscient, satyadharmanam - Him of real qualities amīvacātānam - either destroys or dispels suffering (of such kind), agnim devam - God Parasurama known as Agni, adhvare-in sacrifice, upa stuhī-praise (addressed by Medhātithi to his own self or to his antaryāmī or to Śrī Hari immanent in hotṛ)

(RB) satyadharmanā sadgūnahṛttduhkhaghnō'mīvacātānah
cātānam kālanam vā syat

Satyadharmanā is one who bears auspicious qualities,
amīvacātana is destroyer of sorrow, cātana means kālanam, to drive away (sorrow).

(118) yastvāmagne havispatirdūtam deva saparyati,
tasya sma prāvītā bhava.
yah tvam agne havih'patih dūtam deva saparyati
tasya sma prāvītā bhava. 8.
agne - O! Agni, yah-who, havispatih-sacrificer, dūtamtvam-the envoy to gods. Thee, saparyati sma - worshipped, tasya-of the sacrificer, pravītā - protector par excellence, bhava - be.

(119) yo agnim devavītaye haviśmān āvivāsati,
tasmai pāvaka mṛlaya.
yah agnim deva'vītaye haviśmān ā āvivāsati
tasmai pāvaka mṛlaya. 9.
deva vītayē - for the arrival of devas or for obtaining them, yah haviśmān - which sacrificer, agnim - Agni (Thee), a vivasati makes to dwell or maintains as per vedic rules or worships, pāvaka - O! purifier Śrī Hari (Thou), tasmai - him, the sacrificer, mṛlaya - (always) make happy.

(RB) devavītistu tūdgati. āvīsayati yastvām ca tam tvam mṛlaya sarvada

Devavīti is the arrival of gods (for the sacrifice); or the result obtaining the gods. Always make him happy that sacrificer who makes Thou dwell or maintains Thou according to vedic rules or worships.

(120) sa nah pāvaka dīdivogne devān iহā vaha,
upa yajñām havīsca nah.

saḥ nah pāvaka didāvah agne devān iha ā vaha
upa yajñām haviḥ ca nah. 10.
pāvaka - O! Purifier, didi vah - glowing, agne - O! Agni, saḥ - Thou, iha - here, nah - our, yajñām-(for the) sacrificer, nah - our, havih
ca - for havis too, devan - the gods, upa ā vaha - make them come. (In adyātma) iha - in this body, devan - tattvābhimāni devas. nah yajñam nah havis ca- for the realisation of the yajña in the form of pūja, upa ā vaha - make them come.

(RB) tvat pūjā viṣaye devānāvahendriya māninaḥ.

Make the indriyābhimanis manifest well in this body so as to obtain the results of yajñas, in the form of worshipping Thee.

(121) sa nas stavāna ā bhara gāyatreṇa naviyāsā,
rayim viravatīmisam.
sah nah stavānah ā bhara gāyatreṇa naviyāsā
rayim vira'vatīm iṣam. 11

(O! Agni) naviyāsā - manifested just now, gāyatreṇa - by the saman called gāyatrī, stavānah - worshipping, sah - Thou,nah - for us, rayimweath, viravatim - with progeny or with power, iṣam - food (too), ā bhara - give.

(RB) gāyatreṇa stūyamāno dṛṣyamānena no rayim, putra yuktāmisam caiva viryayuktāmatāvaha.

Thou lauded by gāyatri seen just now give powerful progeny or food of impelling power.

Expl : Naviyāsā means new, not existing before. Since the Vedas are eternal new gāyatrī means gāyatī which is seen by the rṣi just now.

(122) agne śukreṇa sōciṣā viśvāḥhirdevahūtibhiḥ,
imam stomam juṣasva nah.
agne śukreṇa sōciṣā viśvāḥbhī devahūtibhiḥ
imam stomam juṣasva nah. 12.
agne - O! Agni!, śukreṇa - with pure, shining,sōciṣā - splendour (Thou with these), viśvāḥbhī - by all, devahūtibhiḥ - with all lauds for the
invocation of gods, naḥ - our, imān - this, stomam-praise, juṣasva - approve with love

(RB) jvalatā tejasā visāva devāhvānair vṛṇu stutim

Thou of glowing splendour approve all our praise for the invocation of gods

THUS ENDS THE TWENTY-THIRD VARGA.
HERE ENDS THE TWELFTH SŪKTAM
SŪKTAM 13

Medhāthiḥ Kānvah - Agnirūpadevatāḥ - 1 Idmaḥ samiddho'gnirva 2 Tanūnapāt 3 Narāśamsah 4 Ilāḥ 5 Barhiḥ 6 Devīrdvāraḥ 7 Usāsānakta 8 Devyau hotarau pracetasau 9 Tisro devyaḥ, sarasvatīlabhāratayaḥ 10 Tvasta 11 Vanaspatiḥ 12 Svaḥākrtyaḥ - Gāyatri

Āpri Sūktam. Twelve rks divided into two vargas

This hymn is called Āpri Sūktam. Āpri Sūktam means the sūkta by which Śrī Viṣṇu immanent in Agni is pleased very well. In Āpri sūktam each rk has a different devata as indicated above. Yāska Nirukta (VIII 4) says 'From what root is Āpri derived? From (the root) āp (to obtain) or from pri (to please). There is also a Brāhmaṇa passage. One pleases them with Āpri hymns (AB ii 4, KB x 3 2)'

Following are the ten āpri sūktams in the entire Rg Veda, in the order of the Maṇḍalas I 13,142,188, II 3, III 4, V 5, VII 2, IX 5, X 70,110 There is one more rk addressed to Indra in 1 142, there is no rk addressed to Naraśamsa in I 188, III 4, IX 5, X 110, there is no rk addressed to Tanūnapat in II 3, V 5, VII 2 and X 70. Āpri Sūktam is recited by Hotā in Prayaja yagna

(123) susamiddho na ā vaha devān agne haviṣmate,
hotāḥ pāvaka yakṣi ca
su' samiddhah nah ā vaha devān agne haviṣmate
hotarīti pāvaka yakṣi ca 1

(he) hotaḥ pāvaka agne - O! Hota Pavaka Agni, susamiddhāḥ - well shining, (tvam - Thou), nah haviṣmate - for our sacrificer, devān - the
gods, ā vaha - bring, yakṣi ca - and worship them.

(RB) asmaddhaviśmate devānāhīya yaja cā'darāt.

Call the devas for the sake of our yajamaṇa and worship them with reverence.

Expl: The repetition of the words 'ā vaha' in the rks of the sūktam signifies reverence as indicated by RB. The words Hota and Agni are annotated in rś 1 and Pāvaka in rś.120.

(124) madhumantam tanūnapādyajñam deveśu naḥ kave,

adyā kṛṇuhi viṭaye.

madhu'mantam tanūnapāt yajñam deveśu naḥ kave
adya kṛṇuhi viṭaye. 2.

(he) kave - O! Omniscient, tanūnapāt - Agni known as Tanūnapāt, (tvam - Thou), viṭaye - to obtain the devas for the yajamaṇa, naḥ -our, madhumantam - having delicious enjoyable havis, yajñam - sacrifice, adya (eva) - now (itself), deveśu - amidst the gods, kṛṇuhi - do.

(RB) tanūbhavo vāktato devo vyktastena tanūnapāt.

Speech originates from body and Śrī Hari is known by speech; so He is the grandson of the body.

Expl: (i) Tanū means body. Napāt is grandson. Tanūnapāt is one of the names of the popular fire-god Agni. So Tanūnapāt is Agni and Śrī Viṣṇu inmanent in Agni. (ii) According to Kāṭhakāya Tanūnapāt means grandson and signifies clarified butter, that is an off spring (product) of milk, which is itself produced from the cow; thus clarified butter is the grandson of the cow. According to Śākapūṇī it means Agni the grandson of waters, that is the off -spring of trees and herbs which are produced from waters. V.N.VIII.5. So these interpretations of the word Tanūnapāt denotes inanimate things whereas according to RB. Tanūnapāt is the Supreme Being, the ONLY INDEPENDENT
ANIMATE REALITY.

(125) narāśamsamiha priyamasminyajñānapahvaye,
madhujihvam haviśkṛtam.

narāśamsam iha priyam asmin yajña upa hvaye
madhujihvam haviḥ' kṛtam. 3.

iha - for all beings, priyam - pleasing, madhujihvam - of sweet tongues, 
haviśkṛtam - maker of havis, narāśamsam - well praised by human 
beings, Śrī Hari of this nature and Agni, asmin yajña - in this sacrifice, 
upāhvaye - I call.

(RB) naraiḥ stutyo narāśamso vanheranyā'ḥavā tanūḥ.

Śrī Hari is Narāśamsa, being praised well by human beings or 
Narāśamsa is a form of the popular fire - god Agni.

Expl : 'Narāśamsa is sacrifice' says Kāṭthakya, ...'It is Agni' 
says Śākapūṇi. V.N.VIII. 6.

(126) agne sukhatame rathe devān īlita ā vaha,
asi hotā manurhiṭaḥ.

agne sukhatame rathe devān īlitah ā vaha
asi hotā manurhiṭah. 4.

(he) agne - O! Śrī Hari or Agni, īlitah - lauded, (tvam - Thou), 
sukhatame rathe - in (by) the chariot giving greatest happiness, devān 
- the gods, ā vaha - bring, (yasmāḥ tvam - since Thou), hotā asi - art 
hotṛ, manurhitaḥ - well wisher of the gods, (ca asi - also art ), (In 
adyātma, make indriyābhimāni devas manifest well in the body).

Expl : In the outer sacrifice rathe is locative in the sense of 
instrumental; in adhyātma the body itself is ratha, chariot, so rathe is 
locative.

(RB) manūnāṁ ca hitatvena manurhita itīritaḥ.

Śrī Hari is called manurhitaḥ since He is the benefactor of
Manus, the wise devas.

Expl: Īlāḥ is derived from (the root) īd, meaning to praise or from indh (to kindle). V.N.VIII.7.

(127) strīṇīta barhirānusagghātāprāṣṭham manīṣinah,
yatramrtasya cakṣanam.
strīṇīta barhiḥ ānuṣak ghṛta’prāṣṭham manīṣinah
yatramrtasya cakṣanam. 5.

(he) manīṣinah - O! wise r̥tviks, yatra - where, amṛtasya - of the immortal gods, cakṣanam - perception, occurs, (tat - there) ghṛtāprāṣṭham - on the spot for gods, west of the place for ghee, ānuṣak - everywhere, barhiḥ - the kusa grass, strīṇītaḥ - spread. In adhyātma ghṛtah means flawless Śrī Viṣṇu , prāṣṭham means top, so ghṛtāprāṣṭham is the place on top of which flawless Śrī Viṣṇu is seated. (he) manīṣinah - O! gods, yatra - in the mind, amṛtasya - eternal, death less Śrī Viṣṇu (His), cakṣanam - perception occurs, (tat - there) ghṛtāprāṣṭham - in the top most layer of the mind, ānuṣak - all around, barhiḥ - the excellent vedic chants, strīṇītaḥ - yoke well.

(RB) (i) ānuṣak sarvato devasthānam barhiḥ strīṇīta ca.

Ānuṣak means everywhere; spread kuṣa grass all around the place meant for devas.

(ii) sudhhasya viṣṇor yatsthānam ghṛtāprāṣṭham hi tan manah.
yatra syāt darśanam viṣṇor nityāmarana dharmiṇah.

(In adhyātma) Ghṛtāprāṣṭham is the top most layer of the mind, the seat of Śrī Viṣṇu, where Śrī Viṣṇu, who is of the nature of being ever free from death is seen.

Expl: Barhiḥ (grass) is (so called) from growing rapidly V.N.VIII.8.
(128) vi śrayantāṁrtāvṛdho dvāro devīrasaścataḥ,
     adyā nūnam ca yaśtave.
vi śrayantāṁ rtāvrddhah dvāraḥ devīḥ asaścataḥ
     adya nūnam ca yaśtave. 6.

rtāvrddhah - flourished by Śrī Hari who is of the nature of being true
knowledge, asaścataḥ - withdrawn from sense objects, dvāraḥ devīḥ -
goddesses subordinate to Śrī Lakṣmī, adya - to-day, nūnam - indeed,
(to-day itself), yastave ca - to do sacrifice, viśrayantam - may be present
both in the inner and outer sacrifices. In the case of Śrī Viṣṇu rtāvrddhah -
ever full or of the nature of knowledge and full of all auspicious
attributes, dvāraḥ - direct means for attaining release, asaścataḥ - free
from contact of all sensual objects, devīḥ - feminine forms of Śrī Viṣṇu
of sportive nature, adya-now, yastave ca - for the benefit of perform-
ing yajña, viśrayantam - be present in our inner and outer sacrifices.

(RB) (i) rtarūpeṇa harinā samṛddhā yā rtāvrddhah.

Rtāvrddhah are those who flourish by Śrī Hari who is of the
nature of being true knowledge.

(ii) dvāro devyah sriyodasyah śrayantāmiha no makhe, mānase
bāhya yajñe vā hyasaṅgatvād asaścataḥ, adyāhani tathā nūnam
adyaiva yajanārthatāh.

Asaścataḥ are those who have no attachment; Dvāro Devyāḥ
are subordinates of Śrī Lakṣmī, may they be present in our sacrifice,
both inner and outer, indeed today itself.

(iii) dvārabhūtah sa bhagavānapī sakṣānmumukṣataḥ, stri
rūpaśca saḥ.

Śrī Viṣṇu is the direct means of release for the earnest seeker,
He has feminine forms too.

Expl : (i) Feminine gender is due to the fact that Brahman is,
without intervention, both the male and female principle in world-creation; plural is used because of His numerous forms; Brahmā is the sole bestower of the fruits of all actions; B.S I.iv.24, I.ii.11 and III.ii.39. M.M. (ii) Dvārāḥ (door) is derived from (the root) jū (to press forward) or from dru (to move), or from the causal of vṛ (to exclude). V.N.VIII.9.

THUS ENDS THE TWENTY-FOURTH VARGA

(129) naktoṣāsā supeśasāsmin yajña upahvaye,
      idam no barhirāsade.

naktoṣāsā su'pešasā asmin yajñe upa ḫvaye
      idam naḥ bariḥ ā' sade. 7.

supeśasā - of (two) beautiful forms, naktoṣāsā - Śrī Durgā, the presiding deity of night and Śrī Uṣā the consort of Āsvins, the presiding deity of dawn, or the shining feminine forms of Śrī Hari, ever free from sin, fear and sorrow, naḥ - our, asmin yajne - in this sacrifice, idam bariḥ - in this seat of kuṣa grass, ā sade - to arrive at, upahvaye - I call.

Śrīmadācarya interprets the words Nakta and Uṣā in Śrī Viṣṇu.

(i) naktā syānnākto yasmātsa sarvataḥ.

Śrī Viṣṇu is Nakta since He is ever free from sin, fear, sorrow etc.,

(ii) uṣāh prakāśāraṇapatvāt subhadre te upahvaye. Asmin barhiṣi samsthitvai.

He is Uṣā since He shines well. We solicit His most auspicious feminine forms to arrive at this set of kuṣa grass.

Expl : ( i ) Nakta is derived from the root 'anj' which means to
make clear, to anoint, to decorate, to go; Uså is derived from the root 'vaśa', to shine. From arm akta is derived and then nakta which means untainted by blemishes. (ii) Usåsanakta - dawn and night... The word nakta is a synonym of night: it anoints beings with dew. V.N.VIII.10.

From what (root) is usåh (dawn) derived? (It is so called) because it shines (root vas) V.N.II.18.

(130) tå sujihvå upa hvaye hotårå daivyå kavi,
      yajånåm no yåksatåtimam.
      tå sujihvau upa hvaye hotårå daivyå kavi iti
      yajånåm naḥ ya śatam imam. 8.
sujihvou - of auspicious tongue, kavi - omniscient, daivyå - divine, related to the gods by acting as messengers in bringing oblations to them and by fulfilling their desires, hotara - Gårpåtå and Åhavånya Agnis and their indwelling forms of Śrī Viśṇu, upåhvaye - I call, (having come), ta - they (two), nah - our, imam yajånåm - this sacrifice, yåksatam - conduct.

(RB) hotarau devagåvapi, mårtyamåno'parasæcaiva vahñå
tadgo'thava hariḥ, atmåntatma råpeṇa dviråpo vå vyavasthitåh,
deveṣu yajatåm yajåṇa mårsmådiyåmimam sadå.

(Not only Nakta and Uså but) The divine messengers Gårhapatyå and Åhavånya agnis, known as hoṭås, and their indwelling Śrī Hari too I call; He indwells them as atmå and antaratma; let them come and deliver our yajna to the gods, always.

(131) ilå sarasvati mahå tisro devårmayaobhuhåh.
        barhiḥ sidantvåsridhåh.
      ilå sarasvati mahå tisraḥ devåḥ mayåḥ'bhuvåḥ
        barhiḥ sidantu asridhåh. 9.

Ila - ila is Sri Laksmi, adored by Brahma and other gods, sarasvati -
Sarasvatī devī, mahī - the great Bhū devī, another form of Śrī Lakṣmī or Bhāratī the consort of Śrī Vāyu and their indwelling feminine forms of Śrī Viṣṇu, mayobhuvah - the resort of happiness, asrīdhāḥ - indestructible, tisraḥ devīḥ - (the above mentioned) three goddesses, barhiḥ - on the kusa grass, sidantu - may be seated.

For the meaning of Sarasvatī refer to ṛk 28.

(RB) (i) iledyavāddhariḥ sṛīrvā, bhūrūpa saiva cāparā, mahī tu bhāratī nāma vāyavyā brhmaṇoparā.

Śrī Hari is Ila since He is adorable (by brahma and other gods); for the same reason Śrī Lakṣmī too is Ila; Mahī is Śrī Lakṣmī having the form of Bhū, different from Ila; Bhāratī the consort of Śrī Vāyu is also known as Mahī; Sarasvatī, the consort of Brahma, is different from Ila and Mahī.

(ii) tadgastādyāsai rūpāḥ prthakstho vā haristathā.

Śrī Hari has feminine forms similar to these goddesses, indwelling them and hence the usage of feminine gender plurals in Him; He has feminine forms different from these too.

Expl: (i) The term Mahī will be annotated in süktam 24, ṛk 254. (ii)Mayaḥ is a synonym of happiness V.N.III.6. (iii) The Anukramaniṇkā states that Ila, Sarasvatī and Bhāratī are the three goddesses recited in the Āpī Süktam. Hence Mahī signifies Bhāratī. In the other Āpī Süktams, for example, 'sucirdevesvarpitā hotrā marutsu bhāratī, ilā sarasvatī mahī barhiḥ sidantu yajñīyāḥ (1.142.9), 'bhāratile sarasvatī ya vah sarva upabrve (1.188.8), bhārati pavamanasya sarasvatī ya vah sarvā upaḥrve' (1.188.8), 'bhārati pavamanasya sarasvatīlā mahī (9.5.8), etc., Bhāratī is recited explicitly. Hence it is settled that when the name Bhāratī is absent Mahī signifies Bhū and Bhāratī; when Mahī is absent Ila signifies Śrī and Bhū; when both the
names Bhārati and Mahī are recited then Bhārati, and Bhū are taken
So four feminine forms Śrī, Bhū, Sarasvatī and Bhārati are recited in
the Āprī Sūktams Śrī, Bhū, Durga, Brahma, Vāyu, Sarasvatī, Bhārati
constitute the Paraśuklattraya, the untainted triad

(132) iha tvāśṭāramagriyam, visvarūpamupa hvaye,
asmākamastu kevalah

iha tvāśṭāram agriyam visva'rūpam upa hvaye
asmākam astu kevalah 10

tvāśṭāram - brilliant or powerful, agriyam - the foremost, visvarūpam
- creator of all beings or the one who has fully accomplished forms,
Śrī Hari (Him), iha - in this sacrifice, upahvaye - I call, (sa tvāśṭā - He,
Tvāṣṭā of such nature), āsmākam kevalah astu - be the protector for us
alone

(RB) (i) tvāśṭā tejavascripto visnur balatvād vā samirūtah
Śrī Viṣṇu is Tvāṣṭa because of His brilliance or power

(ii) visvarūpakaratvācca visvarūpo'tha pūrtītah
He is Visvarūpa because He creates all or because He is full
of all auspicious attributes

Expl (i) 'Tvāṣṭr' (is so called) because it pervades quickly'
say etymologists Or it may be derived from (the root) tvīś, meaning
to shine, or from tvaks meaning to do V N VIII 13 (ii) 'manus tvāṣṭā'
-V S

(133) ava srṣā vanaspate deva devebhyo havih
pra dāturastu cetanam

ava srṣa vanaspate deva deveyah havih
pradātuḥ astu cetanam 11
(he) vanaspat - O! the ruler of the adorable, deva - Śrī Hari, (tvam - Thou), devebhyaḥ - for the gods, havih - offering (havis) avasṛja - give, (tena ca - and by that), pradātuḥ - for the sacrificer, cetanam - knowledge, astu may there be.

(RB) vananiya patitvena vanaspatiritiritah, jñanam tu cetanam.

Śrī Hari is Vanaspati since He is the ruler of the adorable ones. Cetanam is knowledge.

Expl: (i) Vanaspati is derived from the root 'van', to honour. (ii) He is called 'the Lord of the forests', because he is the protector or benefactor of forests. V.N.VIII.3

(134) svāhā yajñam kṛṇotanendra yaivano gṛhe,

	atra devān upah vaye.

svāhā yajñam kṛṇotana indrāya yaivanaḥ gṛhe

	atra devān upa hvaye. 12.

svahā - Śrī Hari is Svāhā since He hastens to claim His share of oblations in sacrifices or because He is indestructible or because He is invincible, yajvanaḥ - of the sacrificer, gṛhe - in the house, (vartamaṇam - taking place), yajñam - sacrifice, indrāya - for Indra, kṛṇotana - let it be done, let it reach Indra, and tatra - in that sacrificer, devān - the gods, upa hvaye - I call. For those who consider that in Uttama Prāyaja yajña Svāhā Devi is propitiated and not Indra, Indrāya is construed as 'of the yajamana who is an ally of Indra'.

(RB) svāhā svabhāgagatimān smṛtaḥ, avyayatvāt damoṣaśca.

(The word Svāhā is construed in Śrī Hari in three different ways). (i) Śrī Hari is Svāhā since He hastens to claim His share in oblations. (ii) He is svāhā because He is avyaya, indestructible. (iii) he is svāhā since
He is amoṣa, invincible.

Expl: (i) The three meanings of Svāhā are derived from the three roots, 'ohānī' to go, 'ohāk' to give up and 'hr̥ṇ' to take. (ii) Consecrations by saying 'hail' (they are so called because) the word svāha (hail) is uttered in them; or speech herself said, 'well, ho' or one addresses himself, or one offers oblation consecrated with (svāhā) 'hail'.

V.N.VIII.21.

THUS ENDS THE TWENTY-FIFTH VARGA
HERE ENDS THE THIRTEENTH SŪKTAM.
SŪKTAM 14

Medhātithih Kāṇvaḥ - Viśvedvāḥ (viśvairdevaiḥ sahito'gniḥ)
3. Indra vāyu bṛhaspatimirāgnipūṣa bhagāditya marutgināḥ

Vaiśvadeva Sūktam Twelve rks divided into two vargas.

(135) aibhiragne duvo giro viśvebhiḥ somapītaye,

debvēbhiryāhi yakṣi ca.

ā ebhiḥ agne duvah girah viśvebhiḥ soma'pītaye

debvēbhiḥ yāhi yakṣi ca. 1.

(he) agne - O! Agni, duvah - which fulfill all desires, girah - for our
chants, soma pītaye - to drink soma juice, ebhiḥ - popular, viśvebhiḥ
devebhīḥ - along with the Viśve Devas, a āyāhi - come, (agatyā ca -
having come), yakṣi ca - do the sacrifice.

(RB) kā-. a dohād duvah smṛtāḥ.

Duvah are those which fulfill all desires.

(136) ātvā kanvā ahūṣata grnanti vipra te dhiyah,

debvēbhiragna a gahi.

ā tvā kanvāh ahūṣata grnanti vipra te dhiyah

debvēbhiḥ agne a gahi. 2.

(he) vipra - O! Intelligent, agne - Agni, kāṇvaḥ - we, of the Kāṇva scion,
tvā (tvam) - Thee, ā ahūṣata - call, (kim ca - further), te (tava) - Thy,
dhiyah - intelligence, grnanti - praise, (sa tvam - Thou of such kind),
devebhīḥ - along with the devas, ā gahi - come.

Expl: Since the meaning is clear Śrī Madhva has not com
mented on this rk. Vide rk 76 for the meaning of ‘vipra’

(137) indra vāyuḥ bṛhaspatim mitrāgnim pūṣanam bhagam,
    ādityān mārutam gaṇam.

    indra vāyuḥ iti bṛhaspatim mitrā agnim pūṣanam bhagam
    ādityān mārutam gaṇam. 2.

indra vāyuḥ - Indra and Vāyu (vide rks 10 and 13), bṛhaspatim - Śrī Viṣṇu, The Best and the Lord of all; or the consort of Vāk. mitra - Mitrā and his companion Varuṇa, agnim - Agni, pūṣanam - One who sustains all or one who is full of all auspicious attributes, bhagam - superbly powerful, ādityān - foremost of all or the sucker of the essence (waters) of the earth (plural is due to His numerous forms), mārutam - one who is expounded by the authoritative Vedas, gaṇam - and all other groups of devas (them), (add ā āhuṣataḥ - the ṛṣi Kaṇva called or prayed, (from the previous rk).

(RB) (i) bṛhanpatir bṛhatyā vā vāca eva bṛhaspatiḥ.

Śrī Viṣṇu is Brhaspati since He is the Best and the Supreme Lord of all or because He is the Master of Vāk - Śrī Lakṣmī.

(ii) mitreti mitrā varuṇau pūṣā nāmā sa poṣanāt
    purṇatvādvā.

    Mitrā means Mitrā and his companion Varuṇa; Śrī Hari is called Pūṣa since He nourishes all or because He is full of all auspicious attributes.

(iii) bhagah proktah pūrnaiśvaryādikatvataḥ.

Śrī Hari is called Bhagah because of His Supreme Sovereignty.

(iv) ādiṣṭhatvāt sa ādityah ā đadānah prayāti vā.

Śrī Hari is Āditya since He is the foremost of all or because
He dries up the waters of the earth.

(v) bahurūpatvataścaiva.

The plural 'ādityān' is due to His numerous forms.

(vi) mānoktatvāt tu mārutaḥ.

Śrī Hari is Mārutil since He is expounded by the authoritative vedas.

Expl: (i) 'eṣa u eva brhaspatirvāgavai brhati tasya eṣa patistasmādu brhaspatiḥ'. (Br. Up. III.iii.20). Brhas-patiḥ is the protector or supporter of the great. V.N.X.11. (ii) 'ete hidagum sarvamadadana yanti... tasmāt āditaya iti'. (Br. Up. V.ix.5). From what (root) is āditya derived? He takes the fluids, he takes (i.e., eclipses) the light of the luminaries or he blazes with lustre or he is the son of Aditi. V.N.II.13. 'sambur ādityāḥ'... 'ādityo jyotirādityāḥ'. V.S. (iii) Mitra means Mitra and Varuṇa due to their companionship, as in the case of 'daśrā' in rk.21. Nāsatā and Dasrā are the twin Aśvins. They are ever together. But Mitra and Varuṇa come together only to get their havis in sacrifices. 'varuno vārūno'... V.S.Mitra is annotated in rk 16. Mi-trā is (so called) because he preserves (trayate) from destruction (pra-mi-ti) or because he runs (dravati) measuring things together(mi) or the word is derived from the casual of (the verb) mid (to be fat). V.N.X.21. Bhaga (good fortune) is derived from (the root) bhaj (to distribute).ibid I.7. (iv) In the secondary sense Brhaspati means Brahma the consort of Vāk - Sarasvati.

(138) pravo bhriyanta indavo matsaraḥ mādayiśnavah,

drapsā mādhvascamu śadaḥ.

pra vah bhriyante indavaḥ matsaraḥ mādayiśnavah

drapsah madhvah camuśsadaḥ. 4.

(he devāḥ - O! Gods) matsarah - intoxicating, mādayiśnavah - exhila-
rating, drapsah - dripping, madhvaah - delicious, camusadah - in the
drinking - pot, indavah - soma juices, vah - for Thee, prabhriyante -
are acquired. (drink them) (In adyatma) (he tattva devah - O! Tattva
devas) drapsah - fickle, camusadah - in the pot - like head, indavah-
mental fancies, vah - for Thee, prabhriyante - contemplate (drink them
as indicated in rk 10)

(RB) (i) matsara madakaritvattacchilyaduttaram padam.

Matsarah are intoxicants; the subsequent term 'madayisnavah' is
to emphasise the exhilarating nature of soma (so there is no flaw of
repetition.

(ii) drapsaste dravanaccaiva camasasthascamusadah.

Indeed the somas are called drapsah due to their dripping na-
ture; camusadah are those in camasa, (a vessel used for drinking soma
in sacrifices).

(iii) sirseca camasam proktamistadanat tathendavah.

(In adhyatma) camu or camasa means head; (mind is located
in the head); indavah are mental fancies.

Expl: 'idam tacchira esa hyarvagbilascamasah' (Br.U.IV.ii.3)
camu = camasah is head. 'ta etah sirsanchriyah sritascasuh srotam
mano vak pranah' (Ai.Up.II.i.4). Mind is located in the head.

(139) ilate tvamavasyayah kanvaso vrktabharhisah,

havismantao aram'krtah.

ilate tvam avasyayah kanvasah vrktabharhisah

havismantah aram'krtah. 5.

(he devah - O God) havismantah - possessors of excellent havis,
avasyayah - desirous of protection, vrktabharhisah - with well spread
out seat of kusa grass, aramkrtah - doing deeds in excellent manner or
adoring the gods, kanvasah - we of the Kanya clan or the group of rsis
headed by Kanva, tvam - Thee, ilate - praise.

(RB) (i) avasyur yajamanah syad avanartha pravrttitah.

Yajamana is avasyuh since he desires protection

(ii) atmastham va bahuvaco bahavomunayo'tra va.

The plural (Kanvasah) is due to His numerous forms indwelling Kanva or due to the numerous risis headed by Kanva.

Sri Visnu being the rsi for the entire vedas is the rsi for this rk also. Is it proper to say that He seeks protection? Sri Madhva answers:

(iii) uttaranam vacastvena svayam vadati cesvarah.

Sri Visnu (Brahma and others too) willingly comprehend such rks as they are uttered by the superior rsis like Medhatithih.

(iv) aramkrtoti krtaratstvalam krtara eva va.

Aramkrtah are those who perform with excellent skill or those who decorate the devas.

This is an illustration and not repetition of the earlier claim 'tasyam tasyam 'vasthayam'.

(140) ghṛta prsthah mano yujo ye tva vahanti vanhayah,  
       . adevan soma'pitate.

ghṛta'prsthah manah'yujah ye tva vahanti vahnayah
       a devan soma'pitate. 6.

(he agne - O! Agni), ye those, ghṛtprstha - having soft back, and healthy limbs of bearing the Pure Sri Hari on their back, manoyujah - yoked by mental command, vahnayah - best horses, soma itaye - to drink soma tva - Thee, devan - the gods too, a vahanti - carry.

(RB) snigdha prsthah samarudha harina va vidosina
       manomatrenā yojyasca tvam devamsca vahanti ye.
Gr̄tapr̥thas are horses having backs as smooth as ghee or horses bearing the Pure Śrī Hari on their back, yoked by mere mental command they carry Thee or the Gods.

THUS ENDS THE TWENTY-SIXTH VARGA.

(141) tān yajatrāṇ ērvr̥dha'gne patnvatskr̥dhi,
        madhvah sujihva pāyaya.

 tān yajatrāṇ ērvr̥dhaḥ agne patnvivataḥ kṛdhi
        madhvah sujihva pāyaya. 7.

(he) agne - O! Agni, (ye - horses of such kind, rk 140, tān (taih) - by them, yajatrāṇ - those who do sacrifice to propitiate Śrī Viṣṇu or those who laud Him, (in the case of Śrī Viṣṇu yajatrāṇ means ijayān - worshippable), ērvr̥dhaḥ - flourished by Śrī Hari who is of the nature of being true knowledge, or who is propounded by the authoritative vedas, tān - those gods (them), patnvivataḥ - with wives, kṛdhi - bring, (having brought) (he) sujihvah - pleasant tongued O! Agni, madhvah - delicious soma juice, pāyaya - make them drink.

(RB) tair devān yajatalāt stotān jñānena brāhmaṇedhitaṁ,
patnvibhir yojaya'gantum saha madhvasca pāyaya.

By such horses bring the devas along with their consorts who worship or laud Śrī Hari and who are patronised by Him, the embodiment of knowledge.

(142) ye yajatrah ye ēdvāste te pibantu jihvayā,
        madhoragnē vasāṭkṛti.

 ye yajatrāh ye ēdvāḥ tete pibantu jihvayā
        madhoḥ agne vasāṭ'kṛti. 8.

(he) agne - O! Agni, yajatrāḥ - doing sacrifice or being worshipped, (as in rk 14) ēdvāḥ - laudable (ca - too), ye ye (devah santi) - those gods, te (te sarve) - all of them, vaṣāṭ kṛtī - at the exclamation of the syllable 'vaṣāṭ', te - by Thy, jihvayā - tongue, madho - ḫoney, pibantu - may drink.
(RB) (i) te śaśṭhyanto’nu dāttah syāt udātto bahuvācakah.

The (second) 'te' in the ṛk is genitive and hence it has anudatta svara and the first 'te' having udātta svara is nominative plural.

(ii) avṛttastu bhavyarthaste pibantu vaṣaṭkṛtau.

Meaning is to be construed by repitition of the first 'te' ; let them drink honey at the exclamation of 'vaṣaṭ'.

Expl : The second 'te' is the genitive of the personal pronoun 'yuṣmad' and the first is the nominative plural of the demonstrative pronoun 'tad'

(143) ākim sūryasya rocanādvīśvāndevān uṣarbudhāh,
      vipro hotēha vakṣāti.
      ākim sūryasya rocanāt viśvān devān uṣah'budhāh
      vipra hotā iha vakṣāti. 9.

hotā vipra - Agni, usarbudhāḥ - those who know the luminous Brahman, (them), viśvān devān - all gods, eligible to drink soma juice, sūryasya rocanāt - from the heaven which is luminous due to its association with the Sun, iha - towards the sacrifice, ākim vakṣāti - make them come.

(RB) sūryasya rocanātstvargādāvakṣhyatyagnirindupān, uṣah
     īrakāśanād brahma tadvidasta uṣar budhāh.

Let agni bring the Viśve devas for the yajña to drink soma from the heaven which shines due to its association with the sun; due to lustre Brahman is called uṣah and usarbudhah are the devas who know usah.

Expl : From what (root) is uṣah (drawn) derived? (it is so called) because it shines (root 'vas') V.N.II.18.
(144) viśvebhīḥ somyam madhvagna indrenā vāyunā,
       pibā mitrasya dhāmabhīḥ.
viśvebhīḥ somyam madhu agne indrenā vāyunā,
       pibā mitrasya dhamā'bhīḥ. 10.

(he) agne - O! Agni, mitrasya - having Śrī Vīshnū called Mitra
dhāmabhīḥ -as abode, viśvebhīḥ -along with Viśve devas, indrena-with
Indra, vāyunā (ca saha) -along with Vāyu as well, somyam - in the
form of soma juice, madhu-honey, pibā - drink, Separate call for Vāyu
and Indra is due to their preeminent status among the gods.

(RB) devāste viṣṇudhāmatvān mitradhāmāṇa īritaḥ.

The devas, due to their dependence on Śrī Viṣṇu, are called
mitradhāmāṇaḥ.

(145). tvam hotā manurhito'gne yajñēṣu sidasi,
       semam no adhvaram yaja.
tvam hotā manu'hitaḥ agne yajñēṣu sidasi
       saḥ imam naḥ adhvaram yaja. 11.

(he) agne - O! Agni, manurhitaḥ- benefactor of the gods (vide rāk 126),
hota tvam - Thou, the hota, yajñēṣu- in sacrifices, sidasi - ruler (of the
gods), (tasmāt-so), saḥ (tvam) - Thou, naḥ - our, imam adhvaram - this
sacrifice, yaja - conduct to the gods.

Since the meaning is clear Śrī Madhva has not commented
on it.

(146) yuṅśvā hyaruṣī rathe harito deva rohitaḥ,
       tābhirdvān iha vaha.
yuṅśva hi aruṣiḥ rathe haritaḥ deva rohitaḥ
       tābhīḥ devān iha ā vaha. 12.

(he agne) deva - O! Agni, (tvam - Thou), hi rathe - in the popular
chariot,aruṣiḥ - mules of reddish brown hue, yuṅśva - yoke, (athavā-
or), aruṣiḥ - of red hue, aśvāḥ- horses, (ca-also), yuṅśva - yoke, haritaḥ-
of emerald (grass) hue, asvatarih - horses (ca - also), (yuksva - yoke), rohitaḥ - female deers or mares of red hue (va - or), (yuksva-yoke), tābiḥ-by such chariots, devān-the gods, iha - in this yajña, ā vaha - bring.

(RB) agnivāḥa aśvataryo dūrṇāpadmāgni saprabhāḥ lohitāḥ kvacit aśvāśca rohinmr̥gvo'pi kutracit.

The mules, vehicles of Agni have green hue like grass, some have red hue like lotus(this refers to some other ṛk), some horses have flame-like lustre; in some places horses of red hue and else-where female deers(are said to be the vehicles of Agni).

THUS ENDS THE TWENTY-SEVENTH VARGA
HERE ENDS THE FOURTEENTH SŪKTAM
Medhātithīḥ Kāṇvaḥ - (Pratidaivatam Ṛtusahitam) 1. Indraḥ

Ṛtavya Sūktam. Twelve ṛks divided into two vargas.

(147) indra somam piba r̥tunā tvā visāntvindavaḥ,
     matsarāsastadokasaḥ.
indra somam piba r̥tunā ā tvā visāntu indavaḥ,
     matsarāsaaḥ tat'okasaḥ. 1.

(he) Indra- O! Indra, (vide ṛk 13), r̥tunā - come along the course or along with the presiding deities of the seasons or by the vessel associated with the r̥tu, the r̥tu pātra, a vessel for the libation to the r̥tus, somampiba- drink soma, tadokasaḥ- that which is in the r̥tus, vessel, matsarāsaaḥ- intoxicating, (vide ṛk 138), indavaḥ-those which fulfill all desires, tvā ā visāntu- let them enter Thy stomach.

(148) marutāḥ pibata r̥tunā potrādyajñaṃ,
     pūñitana yūyam hi śthā sudānavaḥ.
marutāḥ pibata r̥tunā potrā yajñaṃ,
     pūñitana yūyam hi stha su'dānavaḥ. 2.

(he) marutāḥ- O! Maruts, r̥tunā- as above, potrāt - (ablative in the sense of instrumental) from the potra vessel, so called since it purifies or because it is associated with Potri, one of the sixteen officiating priests in a sacrifice, (vide ṛk 1 Expl(ii)), pibata - drink, (soma), (having drunk), yajñaṃ pūñitana - sanctify the sacrifice (then), yūyam - all of you, hi - since, sudānavaḥ - givers of virtue, stha - are,) so
bestow our desires)

(149) abhi yajñamgrñīhi no gnāvo neṣṭah pība ṛtunā,
        tvam hi ratnadhā asi.
       abhi yajñam grñīhi naḥ gnāvah neṣṭariti pība ṛtunā
        tvam hi ratna’dhāḥ asi. 3.
(he) neṣṭah - O! Śrī Vishṇu, Indra, Agni or Tvastr, gnāvah- along with
the presiding deities of rivers, ṛtunā - vide ṛk 147, pība - drink (soma),
(having drunk), naḥ -our, yajnam - sacrifice, abhi grñīhi-appreciate by
saying 'well', tvam -Thou, hi-since, ratnadhāḥ - embodiment of infinite
bliss, (vide ṛk 1), asi-art, (hence make us happy). In this hymn the
word‘ṛtu' occurs often. So it is first annotated in general; atrayāḥ sarve
ṛtu śabdāḥ mārga pātra devatarūpārtha traya pratipādakāḥ - R.T.P., P.75,
the word ‘ṛtu' in this hymn has three meanings - course, ṛtu vessel and
the presiding deities of the seasons.

(RB) (i) ṛtu mārgastu.
        Ṛtu is mārga, a course in general.

(ii) netṛtvārmneṣṭā' gnir harireva vā.  īṣe na kaścidasyeti.
        Śrī Hari and Agni are called Neṣṭa since they lead, further
Śrī Hari is Neṣṭa since He has no superior.

(iii) gnā nadyaśca samīritāḥ, gati śīlatvato gnsatā
        jñāṭrnetṛ vato hariḥ. gamanān nayanād vā gnā.
        The rivers are called 'gnā' since they flow; Śrī Hari is Gna
because He leads the jñānins to the uttalamaloka; or because He is
omniscient; or because He prompts all or because He is of the nature of
being pure knowledge.

(iv) ṛtu pātramṛtustathā somāstadokasah proktā ṛtu pātra sthitā
        yataḥ.
If ṛtu is taken to be ṛtu vessel then tadokasah are those in ṛtu vessel, namely somas.

(v) patnī netṛtvato neṣṭā neṣṭartvīk samprakīrtitaḥ.

The ṛtvik Neṣṭra is so called because he leads the wife of the sacrificer (yajamana) to the yaga sala.

(vi) jñapayanti svalingāṇītyṛtavaḥ samprakīrtitaḥ.

The presiding deities of the seasons are also called (in a secondary sense) ṛtu since they disclose the seasons by marks like the flowering of the trees etc.

(vii) pāvanāccaiva potāro marutāḥ potṛ devatāḥ.

Due to their purifying nature the Martus are called potāraḥ; they govern the ṛtvik Potṛi (so the vessel of Potṛi is known as the vessel of the Maruts as well).

(viii) agnistu devatā neṣṭustvaṣṭendro viṣṇureva vā.

Agni, Tvaṣṭa, Indra and Vishṇu govern the ṛtvik Neṣṭa.

Expl : (i) For the names of the officiating Priests in a soma vide ṛk 1. Expl (ii) Gnā is feminine plural which is appropriate in Śrī Viṣṇu vide Expl. (ii) under ṛk 128. (iii) In (iv) ṛtu is interpreted as vessel also to make the meaning of 'matsarasah tadokasah' appropriate. (iv) 'itāḥ param ākāyāṃ śrūyamāṇam 'tathā caditya mārgasthāḥ. kāla devasta ṛtu sabda ityartha'iti vākyaṃ prakṣiptam... ṛtu śabdasya devata paratvena vyākhyāśyāmānāvatvaccā. R.T.P., P.75. The sentence 'tu implies the presiding deities of the seasons, in the tīka is interpolation... since the same meaning is shown in the RB. R.T.P. though small in size is highly useful in deciding the correct text of the RB and tīka.
(150) agne devān ihā vaha sādayā yoniṣu
      triṣu pari bhūṣa piba ṛṭunā.
agnē devān iha ā vaha sādaya yoniṣu
      triṣu pari bhūṣa piba ṛṭunā. 4.

(he) agne- O!agni, devān - the gods, iha-in this sacrifice, three places,
uttaravedi, sadaḥ and prāgvamsaḥ, sādaya - make them sit, pariḥbhūsa-
thereby adorn our yajña, piba ṛṭunā - as before, vide rāk 147.

(RB) vedyuttarā sadaścaiva prāgvamsō yonayaḥ śmṛtāḥ,
bhūṣa bhūṣaya no yajñaṃ.

The yonis are the three seats, uttaravedi, sadaḥ and prāgvamsa
(and not the three savanas); bhūṣa means adorn our yajña.

(151) brāhmaṇādindra rādhasaḥ pibā somamṛṭūṇanu,
taveddi sakhyamastṛtam.

brāhmaṇaḥ indra rādhasaḥ pība somam ṛṭūn anu
      tava it hi sakhyam aṣṭṛtam. 5.

(he) indra - O! Indra, (tvam - Thou), rādhasaḥ - to fulfill our desires,
ṛṭūn anu - along with the presiding deities of the ṛtus, brāhmaṇaḥ -
(ablative in the sense of instrumental - by the brāhmaṇācchamṣi
vessel associated with the ṛtvik brāhmaṇācchamṣi, somam piba - drink
soma, hi-since, tava it - Thy own, sakhyam - friendship,
aṣṭṛtam- inseperable (hence Thou our friend drink soma).

(RBj) brāhmaṇācchamṣi pātrataḥ pibendra no radhaso'rthe
tvāmanu tvṛtu devatāḥ, sṛṭam chinnamiti prōktaṃ.

O! Indra accompanied by the ṛtu deities, drink soma from the
vessel of the brāhmaṇācchamṣi, to fulfill our desires; sṛṭam is that
which is interrupted.

Expl: 'ṛtu devatāṃmindrasya ca sahityamātram vivakṣitam
na punarindrasyapradhānyamityabhīprāyeṣa tvamanṛtu devatā iti
vyatāsena vyākhyaśatam'. R.T. - 'ṛtunau in the ṛk is annotated as 'tvam anuvṛtu devatāḥ' in the RB to show that the ṛk implies mere association of Indra with the ṛtu devatas and not any inferiority for him.

(152) yuvaṇa daksāmandhṛtavṛata mitrāvarga dūlabham,
ṛṭunā yajñamāśate.
yuvaṃ daksāṃ dhrta'vratā mitravarga dūḥ' dabham
ṛṭunā yajñam aśāthe iti. 6.

(he) mitrāvarga- O!Mitra and Varuṇa, dhṛtavṛata - protectors of the world, yuvaṇa_Thou (two), ṛṭunā - as before vide ṛk 147. (somam pīvā - having drunk the soma), durdabham - sincere in his duties, daksāṃ - the yajamana calleth daksā (him), yajñam (ca) - the sacrifice too, asate- guide (hence by drinking his soma guide him again).

(RB) aṣtabhyam durdabham smṛtam, daksākhyam yajamānan cāpiśāthe yajñamevaca. somam pīvartupātreṇa saha vā tena cartunā.

Durdabham means unshakable (devoted to his duties); guide the yajamana and the sacrifice as well by drinking soma from the ṛtu vessel or along with the ṛtu devatas.

Expl : If ṛtuna means ṛtu vessel then 'somam pīvā' is to be supplied from the previous ṛk; if it means ṛtu devatas there is no such need. 'atra dhṛtavṛata' ityādau samhitāyām hrasvatvam dirghāntataya padacchedastayoraiyka dyotanāya. taccaikyam viṣṇu rūpayoh svarupaikyam, mitrā varuṇayostu matyaikyam iti jīvayam'. M.M.- Here the short endings of 'dhṛta vrata' and 'mitrāvaruṇa' in the samhita and their long endings in pada pātha implies identity; identity between the two forms Mitra and Varuṇa in the case of Śrī Viṣṇu and identity of thought in the devatas Mitra and Varuṇa.

THUS ENDS THE TWENTY-EIGHTH VARGA

(153) draviṇodā draviṇaso grāvahastāso adhvare,
yajñesu devamīlate.
dravīṇah'dah dravīṇasah grāva’haustāsah adhvare
yajñesu devam īlāte. 7.

dravīṇodah - hota, the giver of wealth to those who solicit it, dravīṇasah
hotr, who desires wealth, (ca-too), adhvare - conducted according to
rule (vide ṛk 4), yajñesu - in sacrifices, grāvahastāsah - in whose hands
are the mortars that are used for the libation of the soma-juices, devam
Ŝṛi Viṣṇu and the principal Agni along with other agnis (them), iltate-
praise.

(RR) (i) hotā ca hotṛkascāiva dravīṇodā dravīṇasah.

Dravīṇodah is the sacrificer and dravīṇasah is the priest. If
dravīṇodah is the sacrificer, then is it proper in the next ṛk to pray him
to bestow wealth? The answer is:

(ii) agniscāiva gnyastesām devatā Viṣṇumīlate.

Agni being the governor of hota is also called dravīṇodah.
Praise Agni and his offspring and Ŝṛi Viṣṇu, the deities (of the ṛk).

(154) dravīṇodā dadātu no vasūni yāni śṛṅvire,
devesu tā vanāmahe.

dravīṇah'da. dadātu naḥ vasūni yāni śṛṅvire
devesu tā vanāmahe. 8.

dravīṇodah - Agni the presiding deity of hotṛ, yāni vasūni-which
riches,śṛṅvire - renowned, (ta - them), naḥ - for us, dadātu - may give,
ta - them, (vayam - we), deveśu - among the gods only, vanāmahe -
distribute (and not for our enjoyment ), (or) ta -’them, (vayam - we),
deveśu - to the gods, vanamāhe - give.

(155) dravīṇodāḥ pipiṣati juhota pra ca tīṣṭhatā,
neṣṭrādṛtubhriṣyata.

dravīṇah’dah pipiṣati juhota pra ca tīṣṭhata
neṣṭrāt ṛtu’bhīḥ iṣyata. 9.

dravīṇodah - Agni, pipiṣati-desires to drink, (soma - soma juices),
ca-and, (tasmai—for him), pratiṣṭhata-set out, (for his sake alone),
(atastasmat tasmai-then, so for him), juhota-offer, (kim ca - further),
neṣṭrāt (ablative in the sense of instrumental)-by the vessel associated
with the ṛtvik called Neṣṭr, who leads the wife of the sacrificer, ṛtubhiḥ-
by the ṛtu vessel or along with the the deities of the ṛtus, (enam - Agni,
him), iṣyata-conceive as adorable.

(RB) pātuminchati somam sa somāstasmai pratiṣṭhitāḥ. ṛtu
pātrair devatābhīṣḥ sahaivainamabhīṣṣata.

Agni desires to drink soma juices; they are set out for his sake
only; by the neṣṭr vessel or by the ṛtu vessel or along with the ṛtu devatas,
we conceive as adorable.

(156) yattvā turīyamṛtubhir draviṇodo yajāmahe,

adhasmāno dadirbhava.

yat tvā turīyam ṛtu’bhiḥ draviṇah’dah yajāmahe

adha sma naḥ dadiḥ bhava. 10.

(he) draviṇodaḥ-O! Agni, ṛtubhiḥ by the ṛtu vessel or along with the ṛtu
devasas, turīyam—for the fourth time too, yat- since, tvā - Thee, yajāmahe
-worship, adha - so, naḥ - for us, dadiḥ- donor of treasure, bhava - be,
smā - indeed.

(RB) caturtha vāramapi yat tvām yajāmo dadir bhava.

Since we praise Thee for the fourth time too, so bestow our
desires.

(157) aśvinā pibatam madhu ṛdīyagnī śucivrataḥ,

ṛtunā yajñavāhasā.
aśvinā pibatam madhu ṛdīyagnī iti dīḍi’agnī śucivrataḥ

ṛtunā yajñavāhasā. 11.

aśvina - O! Aśvins (vide ṛk 19) ṛdīyagnī-those who res-
ing agni, sucivrataḥ - of pure action, yajñā vāhasā-
fice, (Thou - two), ṛtunā - as before, madhu - soma, pibatam - drink.
(RB) didyagnī iti dīptagnī.

Dīdyagnī means those who resemble the blazing Agni.

(158) gārhapatyena santya ṛtunā yajñanirasi
     devān devayate yaja.

gārha’patyena santya ṛtunā yajña’nīḥ asi
     devān deva’yate yaja. 12.

(he) santya- Ominipresent, eternal, O! Agni, O!Viṣṇu, (yastvam - Thou), gārhapatyena - by the gārhapatyā vessel, ṛtunā - by the ṛtu vessel, (ca) or along with the presiding deities of the ṛtus, (somam pītva-having drunk soma), yajñanīḥ - one who prompts to do sacrifices, asi - art, (sa ca tvam - Thou of this sort), devayate - for the sake of yajamana, devān - the gods, yaja - worship.

(RB) (i) santyo’gnīḥ santatadvataḥ.

Santyaḥ is Agni since Gārhapatyāgni is always present in the house or it means Śrī Viṣṇu who is omnipresent.

(ii)viṣṇurvartvadhipo viṣṇuh keśavādi svarūpataḥ.

Śrī Viṣṇu with His forms Keśava etc., is the presiding deities of the six seasons.

(iii) 'grahān somasya mimata' iti tasyaiva kathyate.

The śruti 'grahān somasya mimata' denotes Him only.

(iv) gārhapatyena pātreṇa yajamānastu devayan devān yātīti.

Gārhapatyena means by the gārhapatyā vessel; devayan is the yajamana, because he goes in for or reaches the gods.

Expl : (i) 'suparṇam viprāḥ kavayo vacobhirekam santam bahudhā kalpayanti chandāmsi ca dadhato adhvarēṣu grahāmtsomasya vimate dvādaśa' R.V.X 114. kavayaḥ viprāḥ- the wise brahmins,
suparṇam - Śrī Viṣṇu who is of the nature of being infinite bliss (Him),
Ekam santam - alone, vacobhiḥ-by the words 'ṛtu', conceiving Him as
the presiding deities of the ṛtus, with His twelve forms Keśeva etc.,
kālapayanti - meditate and dvādaśa - Him with the twelve forms,
adhvaresu-in each sacrifice, chandāmsi - chants, dadhataḥ - ṛtviks,
who utter, somasa grahan - the soma vessel, mimati- assign. (ii) The
root 'ṛ', third conjugation, parasmia pada means, 'to go'. ṛtuhsudarśanaḥ
kālaḥ...'marīcīr damano hamsassuparṇo' 'suparṇo vāyu vāhanaḥ' V.S.

THUS ENDS THE TWENTY-NINTH VARGA
HERE ENDS THE FIFTEENTH SŪKTAM
SŪKTAM 16

Madhātithih Kāṇvaḥ - Indraḥ - Gāyatrī
Aindra Sūktam. Nine īks divided into two vargas

(159) ātvā vahantu harayo vrṣanam somapitaye,
indra tvā sūracakṣasah
ā tvā vahantu harayah vrṣanam soma 'pītaye
indra tvā sū a’cakaśasah  1

(he) indra - 0 Indra, vrṣanam - showerer of our desires, tvā - Thee,
soma pītaye - to drink soma, sūracakṣasah - those whose eyes perceive
objects well, tva - Thy, harayah - horses, ā vahantu - may bear

(RB) suṣṭhum kurvanti viṣayān yataḥ caksūṁsindrasya
harayastenoktāḥ sūracakṣasah

Since the verses of Indra have eyes that perceive objects well,
they are called sūracakṣasah

(160) imā dhānā ghrātsnuvo hari ihopa vakṣataḥ,
indram sukhatame rathe
imāḥ dhānāḥ ghrāta ‘snuvah hari iti iha upa vakṣataḥ
indram sukha’tame - rathe  2

(he) hari - horses of Indra, (yuvararthe - for both of you), imāḥ
dhānāḥ - these popular grains, ghrātsnuvah - are dripping ghee, (tasmāt
- so), indram - Indra (Him), sukhatame rathe(sthitam) - seated in the
chariot giving happiness or seated in the chariot that makes Him the
happiest, iha - in this yajña, upavakṣatam - may you bring; (in
adhyātma) (he) hari - O! mind and intellect, (indrataḥ - for Indra)
ghrātsnuvah - with bhakti, imāḥ dhānāḥ - volitions of the intellect,
(santi - are), (tasmāt - so), iha sukatame rathe - in this happy body, indram upavāṣataḥ - manifest Indra.

*(RB) bhakti snutāni dhānāni buddher dhānā iti hyapi.*

(In adhyatma) Dhānā means volitions of the intellect soaked in bhakti; it means the popular grains too.

Expl : (i) For the meaning of 'hari' Vide Ṛk 24. (ii). 'ambuvadagrahaṇātu na tathātvam' B.S. III.ii.19. “In the absence of perception full of water, (i.e., knowledge melting with love and devotion) that state is not (fully realised). Even though for brevity's sake the Sūtrakara should have used the expression ‘on account of lack of bhakti (the real nature of the soul’s relation to God is not revealed to him)’, yet it should be borne in mind that he has chosen to use the word 'ambuvat' (like water) in order to embody a succinct definition of bhakti at the same time. There is a special purpose in introducing a metaphor here. Viscosity is an inborn quality of water. Man's love of God - bhakti - should have this quality of clinging firmly to God at all costs. It is only such a love that is capable of revealing to the soul his true relation to God as His Pratibimba. It is to convey so much deep meaning that the Sutrakara, who is a master of language and thought, has used a telling metaphor here to emphasise the greatness of the quality of bhakti and its place among sadhanas.

So it is evident that the Sutrakara whose aim is to precis the vedic thought has couched his idea of bhakti in mystic language. Śrī Jayatīrtha in his characteristic style drives home the Aindra Suktampoint: 'ghṛtahasnavah snehasmad ghṛtam bhakti' - R.T - ghṛtam means bhakti due to the similarity of the property of viscosity. Śrī Vijaya Dāsa prays to Lord Śiva the governor of mind: 'Kailāsa vāśa Gowrīsa īśa, TAILA DHAREYANTE MANASU KODU HARIYALLI' - O! īśa resident of Kailasa and Lord of Gowri, turn my mind continuously like the unbroken flow of oil towards Śrī Hari. For more details vide
(161) indram prātarhavāmaha indram prayatadhvare,
    indram somasya pītaye

    indram prātaḥ havāmahe indram pra’yati adhvare
    indram somasya pītaye. 3.

prātaḥ - in the morning savana indram' Indra (Him), vayam - we),
havāmahe - call, adhvare prayati - when sacrifice is in progress, (in
the mādhyandina savana) indram - Indra (Him), (vayam - we), (havāmae-
call), somasya pītaye - (in the third savana too) to drink soma,
indram - Indra (Him), (vayam-we) (havāmahe - call)

(RB) (i) pratarityādi vākyena sa vanatrayamāritam.

The sentence 'prātar' etc., denotes the three savanas.

(ii)samāptatvāt soma pītarītīyam savanam smṛtam sadā.

(Though drinking of soma takes place elsewhere also) Since
drinking of soma concludes with the third savana, 'somapītaye' means
the third savana; (thus we) always (propitiate Indra).

Expl: Savana is the pressing of the soma juice done
thrice a day.

(162) upnas sutamā gahi haribhirindra keśibhiḥ,
    sute hitvā havāmahe.

upā nah sutamā gahi hari 'bhīḥ indra keśi 'bhiḥ
    sute hi tvā havāmahe. 4.

(he) indra - O! Indra, hi - since, tvā - Thee, (soma) sute (sati) - when
soma is being pressed, havāmahe - call (tasmāt - so), keśibhiḥ - with
following manes, haribhiḥ - horses, nah - our, sutam - somas, upa ā
gahi - come towards.
(163) seman nas stomamā gahyupedaṃ savanam sutam,
gauro na trṣitaḥ pibā.
saḥ imam naḥ stomam ā gahi upa idam savanam sutam
gauraḥ na trṣitaḥ pibā. 5.

(he indra - O! Indra ), saḥ(tvam) - Thou, naḥ - our , imam - this, stomam - praise, idam savanam (ca)sutam- this savana and soma, upa ā gahi - come towards, (having come), trṣitaḥ - intensely thirsty, gauraḥ na - like a stag, (somaṃ - soma), pibā - drink.

THUS ENDS THE THIRTYEIGH VARGA

(164) ime somāsa indavas sutāso adhi barhiṣi,
tān indrāsahase pibā.
ime somāsah indavā ṣutāsah adhi barhiṣi
tān indra sahase pibā. 6.

(he) indra - O! Indra , indavaḥ - those which fulfill all desires, sutāsah-pressed, somāsah - soma juices, adhi barhiṣi - on the seat (barhis) , (santi - abide), tān - those soma juices, sahase - for strength, pibā - drink. (In the case of Śrī Viṣṇu, sahase - for the strength of yajamana, or to manifest His strength, and is, to fulfill the desires of the devotees)

Indeed, Indra's strength increases by drinking soma; but Indra in its primary sense means Śrī Viṣṇu; is it proper to say that Śrī Viṣṇu's strength increases by drinking soma? The answer is:

(RB) (i) viṣṇu vivakṣāyam yajamāna balam saḥ.

In the case of Śrī Viṣṇu , 'saḥ' is the strength of the yajamana

(ii) tadiṣṭasyaiva dānāya tad guṇa vyaktireva va.

(sahase - for strength), means to fulfill his (yajamana's) desires (like acquiring knowledge) or to manifest His qualities. Increase in the strength of Śrī Viṣṇu is rejected by using the word 'eva'
twice. Why?

(iii) pūrṇamadah pūrṇamidam pūrṇāt pūrṇa mudacyate.

adaḥ - this mula rupa called Nārāyaṇa, pūrṇam - manifests qualities like jñāna etc., idam - His incarnations like Rāma and Kṛṣṇa, pūrṇam - as before, pūrṇāt - from the mularupa which is pūrṇa, pūrṇam - the incarnation, udacyate - manifests.

(iv) heyopādeya rahita guṇa pūrṇo hariḥsadā.

Śrī Hari is full of qualities which are devoid of increase and decrease.

(v) 'anugraha vyaktireva tadguṇānām ca nānyatha' ityādi vedavākyeyaḥyo naiva vṛddhirhareḥ kvacit.

'Manifestations of His qualities means granting favours and nothing else' - by such vedic sayings (it is to be inferred that) there is no increase or decrease at all (in the qualities of Śrī Hari).

(165) ayan te stomo agriyo hṛdisprastu śantamah,
atha somam sutam piba.

ayam te stomaḥ agriyāḥ hṛdiśṛṣṭi astu śam'tamaḥ
atha somam sutam piba. 7.

(he) indra - O! Indra, agriyah - excellent, śamtamaḥ - that which gives happiness to the listeners in an excellent manner, ayam stomaḥ - this praise, te - Thine, hṛdiśṛṣṭi - heart touching, astu - may it be 'atha (stutyā prītas tvam)- then, Thou pleased with the praising, sutam - pressed, somam -soma, piba- drink.

(166) viśvamitsavanam sutamindro madāya gacchati,
viṣṭrahā somapītaye.

viśvam it savanam sutam indraḥ madāya gacchati
viṣṭra' hā soma'pitaye. 8.
vṛtrahāḥ- slayer of Vṛtra, indrah- Indra, madaya-for delight(In the case of Śrī Viṣṇu, for the delight of the yajamana or to manifest His qualities), soma pītaye - to drink soma, viśvam - to all, it - too, savanam- savanas, sutam - towards soma, gacchati - goes.

(167) seman naḥ kāmamā prṇa gobhiraśvais satakrato,
śavāma tvā svādhyāḥ.

saḥ imam naḥ kāmam ā prṇa gobhiḥ āsvaiḥ
śatakrto iti sata'kṛto stavāma tvā su'adhyāḥ. 9.

(he) satakrato - O! Indra, saḥ - (tvam) Thou of this kind, naḥ - for us, imam - like cows etc., kāmam - desired objects, gobhiḥ - with cows, āsvaiḥ - with horses (bestowing), ā prṇa - fulfill, (vayam - we), svādhyāḥ - attaining good intellect and knowledge, tvā (tvam) - Thee, stavama - laud.

(RB) prṇa sampūraya svādhyāḥ sudhītaya itīritāḥ.

'Prṇa'means to fulfill completely, 'svādhyāḥ'are those with good knowledge, so it is said.

**THUS ENDS THE THIRTY-FIRST VARGA**
**HERE ENDS THE SIXTEENTH SŪKTAM**
SŪKTAM 17

Medhātithihkāṁvah- Indrāvaruṇau - Gāyatrī, 4-5 pāda niçṛt (5. hrasīyasī) - Gāyatrī.

Aindravaruna Sūktam. Nine rks divided into two vargas.

(168) indrāvaruṇayoraham samrājorava āvrne,
     ta no mṛḷāta īdrṣe.

indrāvaruṇayoh aham sam'rājoh avah ā vrne
     tā nah mṛḷātah īdrṣe. 1.

aham - I, samrājoh of respledent, indrāvaruṇayoh - accorded by Indra and Varuṇa, avaḥ - the protection, ā vrne - pray for, ta - those two, Indra and Varuṇa, nah - us , idrṣe - to remain unchangable mṛḷātah - may protect.

(RB) avikāreṇa samsthānām īḍṛktvam nāma kīrtitam.

It is said that īḍṛktva means, continue to remain without change.

(169) gantārā hi stho vase havam viprasya māvatah,
     dhartārā carsaṃinām.

gantārā hi sthaḥ avase havam viprasya mā'vatah,
     dhartārā carsaṃinām. 2.

(he Indra varuṇau - O! Indra and Varuṇa hi-since, carsaṃinām- subjects (them), dhartārā = dhartārā-supporters, (yuvām - Thou), māvatah - having knowledge, - viprāya - of the brahmin, havam - call, (prati-towards), avase - for the protection of the sacrificer, gantārā = gantārāu - goers, sthaḥ - be (tasmādāgacchatam - so come).
(RB) māvato jñānayuktasya prajāscarṣaṇayah smṛtāḥ.

Māvatah is one who has knowledge, carṣaṇayah are subjects, it is mentioned.

(170) anukāman tarpaye thāmindrāvaruṇa rāya ā
tāvāmneditṛṣṭhamīmahe.
anu'kāman tarpayethāṃ indrāvaruṇa rāyāh ā
tā vām neditṛṣṭham īmahe. 3.

indra varuṇa - O! Indra and Varuṇa (asmān - us), rāyah - in the matter of wealth, anukāman-agreeably, ā tarpayethāṃ - make us satiated, (vayamca - and we), tā vām -in both of you of this kind, neditṛṣṭham - quickly, īmahe-(saranaṃ) - take refuge.

(RB) neditṛṣṭhatvam samipatvam kṣipram ṣaraṇamīmahe.

Neditṛṣṭhatvam is proximity in time, take refuge quickly.

(171) yuvāku hi sacinām yuvākusumatinām,
   bhūyāma vājadāvānām.
yuvāku hi sacinām yuvāku su'matinām
   bhūyāma vāja'dāvānām. 4.

(he indra varuṇau vayam - O! Indra and Varuṇa, we), yuvākum - Thine, sacinām - sentences like'you are good' etc., tathā - also, yuvāku sumatinām - Thine intellect too, (sarvadā viṣayāh - always subject), bhūyāma - may be, (kim ca - further), vājadāvānām - givers of food, (sarva viṣayāh bhavema - respected by all, may be), hi - indeed.

(RB) yuvayoreva vākyānām sumatinām ca sarvaśaḥ,
bhavemānna pradātṛṭnām sarvadā viṣayaḥ vayam.

We are thoroughly subjects of Thy words and Thy pure thoughts; and also always the subjectsd of givers of food.
(172) indrassahasradāvnām varuṇas śamsyānām, 
kraturbhavatyukthyah.
indrah sahasra'dāvnām varuṇah śamsyānām.
kratuḥ bhavati ukthyah. 5.

indra - Indra, sahasradāvnām - givers in plenty, śamsyānām - praiseworthy, kratuḥ bhavati - is the chief like kratu among karmas, ukthyah - worthy of praise by excellent chants, (ca - and), (even, varuṇah api iti yojyaṃ - add Varuṇa too likewise).

(RB) kratuḥ pradhāna ukthyaśca śastraiḥ stutyo visēṣataḥ.

Kratu means chief, ukthyaḥ are excellent chants, worthy of praise by special chants.

Expl: kratuḥ śatram satāmgatiḥ. V.S.

HERE ENDS THE THIRTY-SECOND VARGA

(173) tayoridavasa vayam sanema ni ca dhīmahi,
syāduta prarecanam.
tayoḥ it avasa vayam sanema ni ca dhīmahi
syāt uta pra'recanam. 6

vayam - we, tayor it -Thine only, avasa - by protection, sanema - always attain(wealth or knowledge), ni dhīmahi ca- create wealth by digging the earth or always meditate upon Indra and Varuṇa, (kim ca - further) (asmākam-for us), prarecanam-giving gifts to the supplicant, syāt uta - takes place, indeed.

(RB) rakṣanena tayor vitam jīnānām vā prāpnumah sadā, nidhīmahi ca dānam ca syādevāsmākamarthine.

Due to their (Indra and Varuṇa's) protection we always get wealth or knowledge; create wealth by digging the earth, indeed giving gifts to supplicant may happen in us.
(174) indrāvaruṇa vāmāham huve citrāya rādhase,
asmāntu jigyūṣaṁ kṛtam.
indrāvaruṇā vām aham huve citrāya rādhase
asmān su jigyūṣaḥ kṛtam. 7.

(he) indrāvaruṇā - O! Indra and Varuṇa, aham - I, citrāya - for good, rādhase - to fructify, vām - Thee (two), huve - call (yuvaṁ - Thou two) asmān - us sujigyūsaḥ - conquerers everywhere, kṛtam - make.

(RB) (i) hrasvatē samhitāyām tu devataikya pradarśini.
The short ending (Indra Varuṇa in the samhita exhibits identity of devatas (Indra and Varuṇa).

(ii) svarūpaikyam harau tat tu matvaikyam bhinnorapi.
In the case of Śrī Hari this identity is between His two forms (Indra and Varuṇa ); in the case of the two distinct gods Indra and Varuṇa it is identity of thought . Vide ṛk 152 Expl and the following ṛk.

(175) indrāvaruṇa nūnu vām siṣāsantiṣu dhiṣvā
asmabhyaṁ śarma yacchatam.
indrāvaruṇā nu nu vām siṣāsantiṣu dhiṣu
ā asmabhyaṁ śarma yacchatam. 8.

(he) indrā varuṇā - O! Indra and Varuṇa, nu - now, vām - Thee, nu (numaḥ) - praise, dhiṣu - our intellects,(vām - Thee), a siṣāsantisu - well illuminating, asmabhyaṁ - for us, śarma - happiness, yacchatam - may give.

(RB) (i) adya vām nu numero lopaḥ svātantryārthe hi sūtrataḥ.

nu means now, vām means both of you; the disappearance of mas in nu is due to the rule 'svātantryarth' of ancienṛt grammar, and experience too.

(ii) sādhayantisu dhiṣveva śarmāsamabhhyam prayacchatam.
Since our intellects illuminate Thee (both), so give us happiness.

Explan.: The personal terminations of roots imply independence in the doer, jīva. The absence of first-person plural personal termination mas = maḥ in nu (it should have been 'numaḥ'), excludes independent doer - ship in the jīva.

(176) pra vāmaśnotu suṣṭutirindrāvaruṇayām huve,
yāṁṛdhāthe sadhastutim.
pra vāṁ aśnotu suṣṭutih āndrāvaruṇa yām huve
yāṁ ṛdhāthe iti sadha'stutim. 9.
(he) āndrā varuṇā - O! Indra and Varuṇa, aham - I, yāṁ - excellent laud, huve - call, (that is, by which good laud I call), (sa- that), susutih - splendid praise, vāṁ - Thee, pra aśnotu - reach well, (I never have independence in such praisings, but), yāṁ sadhastutim- that meaningful praising, (me sadaiva - for me always), ṛdhāthe- increase (pravartayatha iti yāvat - increase or prompt ), sa vāṁ pra aśnotu - such praise may reach Thee.

(RB) yānāsthita stutim yāṁ ca vardhayethe sadaiva me.

Yāṁ is real praise and which is augmented (by Thee, two) (may) reach Thee.

THUS ENDS THE THIRTY-THIRD VARGA
HERE ENDS THE SEVENTEENTH SŪKTAM
END OF THE FOURTH ANUVĀKA
Medhātithih Kaṃvah - 1-3 Brahmaṇaspatih 4. Indro
Brahmaṇaspatih somaśca 5. Brahmaṇaspati soma indro dakṣiṇā ca 6-
8 Sadasaspatih 9. Sadasaspatirmāśamso vā - Gāyatri
Nine rks divided into two vargas.

(177) somānam svaranam kṛṇuhi brahmaṇaspatē,
kakṣīvantam ya ausijah.
somānam svaranam kṛṇuhi brahmaṇah pate
kakṣīvantam yah ausijah. 1.

(he) brahmaṇaspatē - Lord of the Vedas. O! Śrī Viṣṇu or Śrī Vāyu
tvam nah - Thou towards us), (kārunyāt-with compassion). yah - which.
word, (prāk- earlier), kakṣīvantam- the rṣi called Kakṣi, (me), (prati
dattah - uttered). (tādṛśam- similar), somanam svaranam-kind words,
kṛṇuhi - make, (who is that kakṣīvān?), yah - who, ausijah- son of the
rṣi Usīk.,sah-he.

(RB) saumyam sābdam kṛṇu tvam no viṣṇo vāyo
svākpate,kakṣīvantam prati hi yo datto yah sa uṣiksutah.

May Śrī Viṣṇu, Vāyu, the Lord of the Vedas (Brahmaṇaspati)
utter for us the gentle words addressed towards the rṣi Kakṣīvān, who
is the son of the rṣi Usīk.

(ii) vivakṣito muniḥ so'pi tasmādarthopi mām prati.

The rṣi Kakṣīvān is Medhātithih himself, hence Kakṣīvantam
means 'towards me'.
(178) yo revān yo amīvahā vasuvitpustīvardhanah,
   sa nas sisaktu yasturah
   yah revān yah amiva'ha vasu'vīt puṣṭi'vardhanah
   sah nah sisaktu yah turah 2

yah - who, revān - wealthy, yah (ca) - and who, amīvahā - cures disease, vasuvit - knows the wealth of knowledge (knows all that has to be known), (yah ca- and who), pustīvardhanah - increases the prosperity of the devotees, yah turah - Śrī Viṣṇu or Śrī Vāyu who has swiftness, sah - they, nah - with us, sisaktu - be in union (be the subject matter of our intellect)

(RB) vittavān rogahā jñānavetā' smābhīh sayugbhavet, turo vegāddharir vāyuḥ

He who is wealthy, curer of diseases, knows all that is to be known, called 'turah' due to His swiftness, let that Śrī Hari or Śrī Vāyu be in harmony with us

(179) mā nassamso araruso dhūrtīḥ prananmartyasya,
   raksānobrahmanaspate
   mā nah samsah ararūṣah dhūrtīḥ pranak martyasya
   raksā nah brahmanah pate 3

araruṣah - extremely cruel, martyasya - the demonic men, dhūrtīḥ - harming, samsah - word, nah - us, ma prāṇa - may not encounter, (he) brahmanaspate - O! Śrī Hari Or Śrī Vāyu, nah - us, rakṣa - protect (so that we may not contact such words)

(RB) ararūt cātirosanat, tasya dhūrtir vaco nāṃmān puṇrayed rakṣa no hare

O! Śrī Hari protect us so that the harmful words of the extremely cruel men known as 'ararūt'may not contact us
sagā vīroṇa riṣyati yamindro brahmaṇāsparśatīḥ,
so ma hīnoti martyam.
saḥ ghā vīrāḥ na riṣyati yam indraḥ brahmaṇaḥ patiḥ
so maḥ hīnoti martyam. 4.
yam martyah — which man (whom), indraḥ — Indraḥ,
brahmaṇāsparśatī — Śrī Hari, Śrī Vāyu, soma (ca) — the god Soma too,
hīnoti — help, nourish, saḥ ghā —only that man, vīraḥ — is brave, na riṣyati—not wounded or killed (ghā—indeed).

(RB) gheti ha’vadhṛtis’caiva somaḥ saumyatvato hariḥ. unā
mayaḥ ca yuktavā dūmaṁ yuktavato’pi vā, amaḥ sa iti vā.

'Ghā' means 'ha' that is popular; 'avadhṛti' means 'eva', that is indeed; Since Śrī Hari is gentle He is called Soma; Śrī Hari is soma, since He is accompanied by Rudra and Mā (Śrī Lakṣāmī); or since He abides in all living beings as their prompter; or since He is the most excellent or limitless.

Expl : usca mā ca ume... umābhyaṁ saha vartate iti soma,
ukāraḥ sāmkaraḥ proktaḥ bhūtāni vai viśva umāḥ... umaiḥ saha vartate iti soma... na vidyate mā pramā iyattā yasyā sāvamaḥ, saścāsavamaśceti somaḥ R.T.

(181) tvam tam brahmaṇāsparśate soma indrśca martyam,
dakṣinā pātvamhasah.
tvam tam brahmaṇaḥ pate somaḥ indraḥ ca martyam
dakṣinā pātu amhastah. 5.
(he) brahmaṇāsparśate — O! Śrī Hari, Śrī Vāyu, (yas tvad bhaktah—who is Thy devotee), tam martyam— him, amhastah— from sin (pāhi—protect).
somaḥ — the god Soma, indraḥ— Indra, dakṣinā ca — and Śrī Lakṣī and Śrī Hari too, patu — may protect.

(RB) sākṣācchhir dakṣeneti dakṣinā, dakṣinā caturatvād vā
svayameva janārdanaḥ.
(dakṣe - on the right side, inaḥ - the Lord, Śrī Viṣṇu, yasya-whose )
Clearly Dakṣiṇā is Śrī Lakṣmī for whom Śrī Viṣṇu is on the right side;
or Śrī Janārdana Himself is Dakṣiṇā, since He is clever.

Expl : samrūpamāśritā vāyum śrīrityeva ca kaṁitā, taṣcendra
dharmāṇāsasyāśryāṇacchrī - R.T.C. According to this authority Śrī
means Sarasvatī and others; the word 'sāksāt' in the bhasya excluded
this.

THUS ENDS THE THIRTY-FOURTH VARGA

(182) sadasaspatimadbhutam priyamindrasya kāmyam,
sanim medhāmayāśiṣam.
sadasaḥ patim adbhutam priyam indrasya kāmyam
sanim medhām ayāśiṣam. 6.
(aham - I), adbhutam - wonderful, indrasya priyam - favourite of Indra,
kāmyam - lovable by all men, sanim - gainful. medhām - who is of the
nature of knowledge, sadasaḥ patim - Śrī Viṣṇu or Śrī Vāyu or the
Chief Agni, ayāśiṣam - surrender(unto Them).

(RB) sadasaspatirhariḥ sāksād vāyuragnirathāpi vā, lābha
jiñāna svarūpā sau śaranām tamayāśiṣam.

Evidently Śrī Hari is the protector or ruler of assembly; so
also are Mukhya Vāyu and the Chief Agni ; He is of the nature of
gain and knowledge (sani medhā) we surrender unto Him.

(183) yasmādṛte na siddhyati yajñō vipaścitasānā
sa dhīnāṁ yogaminvati.
yasmāt rte na siddhyati yajñāḥ vipaḥcitaḥ cana
saḥ dhīnām yogam invati. 7.
yasmāt rte - without whose (Sadasaspati's ) grace, vipaścitasānā -
even for the wise. (jiñānā) yajñāḥ-sacrifice, na siddhyati- does not
succeed . saḥ- that Sadasaspati, dhīnām -for intellects, yogam - union
invati - invigorates.

(RB) dhi prerakah sa dhyeyasca dhibhir yogam tadaipnute.

Śrī Hari is associated with intellect since He invigorates it. He is the subject - matter of and meditated by it.

(184) ādṛdhnoti haviśkṛtim prāṇcan kṛṇotyadhvaram,  
hotrā deveṣu gacchati.  
āt ādhrnoti haviḥkṛtim prāṇcam kṛṇoti adhvaram  
hotrā deveṣu gacchati.  8.

It is explained further how without the grace of Sadasaspati sacrifice will not succeed. (yasmād vibhu sadasaspatih - since the Supreme Lord Sadasaspati ṣ), haviśkṛtam - yajamana (him), ādhrnoti - increases, makes him prosperous. (yasmācca - and because), adhvaram - sacrifice, prāṇcam - superb, kṛṇoti - makes, (yasmācca - and because), deveṣu - of the devas, hotrā- calls, gacchati - attains, approves, āt - so, (tena vinā yajño na siddhayati - without Him sacrifice will not succeed.

(RB) tasmāddhaviśkṛtah svṛddhim karoti yajato vibhuh, karoti cottamam yāṇam devāhvānāni gacchati.

So the Lord makes the yajamana flourish; makes the sacrifice the best; responds to the call of the devas.

Expl : Here each is the cause for the succeeding one; the sacrifice is acceptable to the devas only if Śrī Viṣṇu is the subject matter of the invocations; (otherwise it will reach the demons); it bears fruit for the yajamana only if it is accepted by the devas; since Thou doest all these, sacrifice will not succeed without Thee.

(185) narāśamsam suḍhrṣtamamapasyam saprathastamam,  
divo na sadmamamakhasam.  
narāśamsam suḍhṛṣṭamam apasyam saprathah'tamam  
divaḥ na sadma' makhhasam.  9.
(yasya - of which Narāśamsa), sadmamkhasam - sacrifice called grha
or agni grha, makhasam - yajñam, too divaḥ - greater than the heaven,
(priyam) na - appear to be beloved, (tam - of such kind), sudhṛṣṭamam-
boldest, saprathastamam- with well extended qualities. narāśamsam -
Śrī Viṣṇu who is called Narāśamsa, since He is praised well by Brahma
and other men, (him), (aham-I), apasyam - have seen.

(RB) (i) naraiḥ stutyo narāśamso harirdhṛṣṭatamaśca saḥ.
Śrī Hari is Narāśamsa since He is being praised well by
Brahma and other men; He is the boldest 'dhṛṣṭhatamaḥ'

(ii) guṇānām prathamādhyāt saprathastama īritaḥ.

He is 'sarprathastama' due to the abundance of excellently well
extended qualities.

(iii) yasya svargād api grham makah priya miveyate.

For whom the agni grha, a favourite of the devas and sacrifice
appear to be more beloved than heaven, He is Śrī Hari.

THUS ENDS THE THIRTY-FIFTH VARGA
HERE ENDS THE EIGHTEENTH SŪKTAM
SŪKTAM 19

Medhātithīh Kāṇvaḥ - Agnirmarutas’ca- Gāyatri
Agnimarutamgōyatram Sūktam Nine rks divided into two vargas
(186) pratityam cārumadhwaram gopāhāya pra hiyase,
marudbhṛagna ā gahi
prati tyam cārum adhvaram go pithāya pra hiyase,
marut’bhīṭh agne ā gahi 1
(he agne) - O Śrī Viṣṇu, Chief Agni, gopīthāya for protection cārum -
auspicious (as prescribed in the śāstras). tyam (tam) - popular,
adhvaram prati - towards all sacrifices, prahīyase - (since Thou being)
called, (yasmāt-tasmāt-so), marudbhīṭh (saha) - along with the Maruts,
ā gahi - come

(RB) yajnam prati prati tyam tam samyak śāstroka lakṣaṇam,
ahīyase

Be .g called towards all popular sacrifices having the
characteristics prescribed in the sastras (hence come to fulfill our
desires)

(187) nahi devo na martyo mahastava kratum parah,
marudbhṛagna ā gahi
na’u devah na martyah mahaḥ tava kratum parah
marut’bhīṭh agne ā gahi 2
(he) agne - O Śrī Viṣṇu, kratum (pratyāgantum) - (to come towards)
yajña, tava (sakasat) - thanī-bee, pārah - another, devah - god. mahaḥ-
better and adorable, na hi -does not exist at all, martyah (tu) na (evastiti
kimu) - needless to add that there is no such man, so, marudbhīṭh ā gahi
- come along with the Maruts, Vāyus.

(RB) (i) mahānnaiva tvadanyo'sti kratumprati.

(ii) viṣṇauhi mukhyato'rtho' yamagnau kamcit ṛte surān.

(i) There is none greater and more adorable than Thee to come to the yajña (ii) In Śri Viṣṇu this supremacy is without any restriction. Agni is supreme except certain gods (from Śri Viṣṇu to Nārada).

(188) ye maho rajaso vidurviśve devāso adruhaḥ,

marudbhiragna ā gahi.

ye mahaḥ rajasaḥ viduḥ viśve devāsah adruhaḥ

marut’bhiḥ agne ā gahi. 3.

adruhaḥ - do not harm the great, ye viśve devāsah - those Maruts, mahaḥ - the great, rajasaḥ - staying in the heavens, viduḥ (akhilam) - all knowing (taiḥ- by those with such foresight), marudbhiḥ etc, as before.

(RB) mahato ranjakāt svargādadadrogdhāro'khilam viduḥ

The Maruts, staying in the heavens, who do not harm the virtuous, are omniscient.

(189) ya ugrā urkamanṛcurahanādhrṣṭāsa ojasā,

marudbhiragna ā gahi.

ya ugraḥ arkam anṛcuḥ anādhrṣṭāsah ojasā

marut’bhiḥ agne ā gahi. 4.

ye- those, ugrāh- cruel, (for the demons), ojasā - with strength, anādhrṣṭāsah - having power unrestrained by others, arkam - the sun, anṛcuḥ (prāptaḥ) - specially manifest in, (taiḥ - with such), marudbhiḥ etc., as before.

(RB) prapta arkam viṛṣeṣeṇa sannidhistatra yad hareḥ.

(Though Śrī Hari's forms are everywhere they are called). Arkam Prāptaḥ (present in the sun) because Śrī Hari is specially mani-
fest in the sun.

(190) ye ṣubhrā ghoravarpasas suksatrásas riśādasah,
       marudbhiragna ā gahi.
       ye ṣubhrāh ghora'varpasas suksatrásas riśādasah,
       marut'bhih agne ā gahi. 5.

śubrāḥ- pure, ghoravarpasaḥ - cruel to the demons, suksatrāsah - protecting physical bodies or the earth or wealth from destruction. riśādasah - enjoying pleasant and comfortable happiness, (of this kind), ye - those Maruts are, marudbhīḥ etc., as before.

(RB) (i) suddhā ghorā balāḥ kṣetra trātārah kṣītito'piva, ramya sat sukha bhoktāro maruto marutatvataḥ.

Pure, showing their might on the cruel demons, protect well the physical bodies and the earth or wealth from destruction, enjoyers of vituous pleasant pleasures, of such kind, are called Maruts because they are proclaimed by the Vedas.

(ii) etādrśāni rūpāni prāṇāgnisthāni ceśituh, prthag vā tādrśānyeva deva gaṇyapi sarvasah.

Seperate forms of this kind of the Supreme Lord immanent in the various indriyas (senses) or the five pranas (vital aims) or jatarāgni (fire in the stomach) are called Maruts and Agni also.

Expl : Ma - rūtāḥ of measured sound (roots mī+ru), or of measured brilliancy (roots mī+ruc) they run very much (mahād+dru V.N.XI.13).

THUS ENDS THE TWENTY-SIXTH VARGA

(191) ye nākasyādhi rocane divi devāsa āsate,
       marudbhir agna ā gahi.
       ye nākasya adhi rocane divi devāsah āsate,
       marut'bhih agne ā gahi. 6.
devāsaḥ - these gods called Maruts, nākasya - the heaven free from sorrow, adhi - upon, divi rocane - in brightness (like that of the sun), āsate - are, (tathā) marudbhiḥ etc., as before.

(RB) (i) svargopari prakāśe ca sūryadāvasate surāḥ.

The Maruts are immanent in the lustre of the sun which engulfs the heavens.

(ii) nako nirdūṣkha rūpatvād dyauḥ prakāśa svarūpataḥ.

(kam - happiness, nākam - sorrow) Nākam is heaven, free from sorrow, dyauḥ is that which is luminous (the sun).

(192) ya īnkhayanti parvatān tirassamudramarṇavam,

marudbhiragna ā gahi.

ye īnkhayanti parvatān tiraḥ samudram arṇavam,

marut'bhiḥ agne ā gahi. 7.

ye - those gods, Martus, parvatān - mountains, īnkhayanti - holding in their hands, wander, (tathā - like wise), arṇavam - ocean (ca - and), tiraḥ-surpass govern, (vartate - abide), (in the case of Śrī Viṣṇu) parvatān - human beings, īnkhayati - prompts, arṇavam - prakṛti, tiraḥ-transcend, govern, (taiḥ - along with them), marudbhiḥ etc., as before.

(RB) (i) pratolayanti girīṃstiraskṛtya ca sāgaram.

The Maruts throw mountains by hand, turn them, likewise surpass the ocean.

(ii) puruṣāṃ prakṛtim vā'pi paravanto hi janmanā, puruṣāḥ

susamudrekāt samudraḥ prakṛtir matā.

Parva is birth and parvataḥ are the jīvas who take birth; Prakṛti (Lakṣmi) is called samudraḥ since She surpasses Brahma and others; She is called arṇava since She supports the elements like water (Maruts prompt men and matter).
(iii) praṅkṛteḥ puruṣāṇām ca prerakah san sadāhare svarūpaṁ
bahubhir yukta āyāṁ sama sad gunaṁ.

O! Śrī Hari, prompter of Prakṛti and men, come in Thy
various forms which have qualities like jñāna and ānanda which nei-
ther increase nor decrease.

(193) ā ye tanvanti raśmibhistiras samudramojasā,
marudbhīragna ā gahi.

ā ye tanvanti raśmi'bhiḥ tirah samudram
ojasā marut'bhiḥ agne ā gahi. 8.
ye - those, raśmibhih- by beauty, knowledge or splendour (Sarvam -
all), ā tanvanti - pervade, likewise, ojasā - by strength samudram tiraḥ
- surpass the ocean, marudbhiḥ ā gahi - as before.

(194) abhi tvā pūrvapitaye srjāmi somyam madhu,
marudbhīragna ā gahi.

abhi tvā pūrva'pītaye srjāmi somyam madhu
marut'bhiḥ agne ā gahi. 9.

(aham - l), tvā abhi - towards Thee, pūrva pītaye - for the first quaff,
somyam - in the form of soma, madhu - delicious liquids, srjāmi - am
acquiring, (tasmāt - so), marudbhiḥ etc., as before.

Expl : 'tataḥ sahayukte' pradhāna iti marutamapraḍhānyam
prasaktam tannirāśā rthamāḥa samasadgunaṁairiti' - R.T. 'sahayukte
apradhāne' (Aṣṭādhyāyi, II.iii.19), when the instrumental case is used
with the indeclinable 'saha' (meaning along with), it implies
unimportance. In the RB of ṛk 193 above the phrase 'samsad guṇaṁ' is
used to dispel all such doubts in this regard.

iti śrīmadānanda tīrtha bhagavadpādācārya viracite śrīmad
rgbhāṣye prathamāṣṭake prathamo'dhyāyaṁ.
Thus ends the Ṛg Bhāṣya of Śrīmadānandatīrtha Bhagavadvādācārya in the First Chapter of the First Aṣṭaka.

Mantrārthamaṇjari:
ādyadhyāyastha mantrārthān bhāṣya tīka nirupitān,
samgrahīṣma bālānām bodhāya prarthitāḥ vayam

We have summarised the meaning of the mantras of the first adhyāya as annotated by RB and the tīka at the request of the pupils and for their enlightenment.

THUS ENDS THE THIRTY-SEVENTH VARGA
HERE ENDS THE NINETEENTH SŪKTAM.
END OF THE FIRST ADHYĀYA

Śrīkrṣnārpaṇaṁastu