

# Ninth and Tenth Mandalas of the Rig Veda with an excerpt of Ribhu Gita and various prayers

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## Note from Ajayan

I'm deeply grateful and indebted for the original translation of the 9<sup>th</sup> and 10<sup>th</sup> mandalas of the Rig Veda by Horace Hayman Wilson. His translation is the basis of this document, and he did a wonderful service. As I type, I have updated some of the language and punctuation, but left archaic language where I felt it would be undistracting to a modern reader. It does convey a sense of the ancient nature of the verses.

I have also omitted many of the parenthetical insertions made by Wilson. Wilson frequently used these to bring clarity to the verse as he understood the intended meaning. Sometimes these were helpful, and where necessary to make sense of a verse, I've left those in. However, often his parenthetical insertions narrowed the meaning of verses in a way that sometimes struck me as unnecessarily pedantic. The original ambiguity of the verses often gives a sense of open-endedness; I believe that expansiveness is truer to the original cognition of the seers. Certainly, it is more poetic.

Reading these verses daily, for at least 10 or 15 minutes, will definitely enrich your experience both in meditation and during your day.

Enjoy,  
Ajayan

## Ninth Mandala of Rig Veda

ANUVAKA 1.

SUKTA I.

IX. 1. 1.

The Rishi IS MADHUCHCHHANDAS of the family of VISHWAMITRA; the deity, as of the entire ninth Mandala (except hymn 5 and part of hymns 66 and 67) is SOMA PAVAMANA; the meter is Gayatri.

1. Flow, Soma, in a most sweet and exhilarating stream, effused for Indra to drink.
2. The all-beholding destroyer of Rakshasas has stepped upon his gold-smitten birthplace, united with the wooden cask.
3. Be the lavish giver of wealth, most bounteous, the destroyer of enemies; bestow on us the riches of the affluent.
4. Come with food to the sacrifice of the mighty devas, and bring us strength and sustenance.
5. To thee we come, O dropping; for thee only is this our worship day by day, our prayers are to thee, none other.
6. The daughter of the Sun purifies thy gushing streams through the eternal outstretched hair.
7. The ten sister-fingers seize thee in the sacrifice, on the final day.
8. The fingers press the Soma, they squeeze it glittering like a waterskin; its juice becomes threefold, enemy-averting.
9. The inviolable kine mingle this fresh Soma with the milk for Indra to drink.
10. In the exhilaration of this draught the hero Indra smites all his enemies and bestows wealth.

IX. 1. 2.

The Rishi is MEDHATITHI of the family of KANWA; the deity and meter as before.

1. Flow on, Soma, seeking the devas, hastening on in thy purifying course; enter Indra, O Indu, the showerer.

2. O Indu, do thou, the mighty showerer, most glorious upholder, send us food, and sit down in thine own place.

3. The stream of the effused creative Soma milks out the joy-giving ambrosia; the accomplisher of holy rites veils itself in the waters.

4. When thou wilt veil thyself in the milk, the mighty streaming waters flow to thee, the mighty one.

5. The juice-distilling Soma, the sustainer, the supporter of heaven, is purified in the water. Favoring us into the straining cloth.

6. The mighty golden-hued showerer of blessings utters a sound as it drops, beautiful as a friend; it shines with the sun.

7. O Indu, by thy power the busy voices are hallowed which adorn thee as thou drops for our exhilaration.

8. We ask thee for exhilaration, thee the giver of the highest world to thy foe-crushing worshipper. Great are thy praises.

9. Indu, do thou, longing for Indra, stream upon us with a shower of ambrosia, like a raining cloud.

10. Indu, thou art the giver of kine, of children, of horses, and of food; thou art the primeval soul of the sacrifice.

### 1X. 1. 3.

The Rishi is SHUNAHSHEPA, the son of AJIGARTA; the deity and meter as before.

1. This divine immortal hastens as a bird to settle on the sacrificial vessels.

2. This divine, expressed by the fingers, and dropping inviolable, rushes against the enemies.

3. This divine, as it drops, is adorned by the sacrifice-desiring priest as a horse for battle.

4. This strong one, as it drops, seems to encompass all desirable things with its power and seeks to bestow them upon us.

5. This divine, as it drops, prepares its chariot; it flings us our boons; it utters a sound.

6. This divine, praised by the priests and giving wealth to the worshipper, plunges into the waters.

7. Making a sound as it drops in a continued stream, it rushes across the worlds into heaven.

8. As it drops, completing the sacrifice, it passes across the worlds inviolable to heaven.

9. Divine and expressed for the devas by an ancient birth, the golden-hued flows into the straining-cloth.

10. Produced at our rite and producing abundant food, the Soma, efficacious in sacrifices, flows effused in a stream.

#### IX. 1. 4.

The Rishi is HIRANYASTUPA of the family of ANGIRAS; the deity and meter are the same.

1. Pure-dropping, bounteous food, welcome and overcome; and make us happy.

2. Soma, give us brightness, give us heaven, give us all good things; and make us happy.

3. Soma, give us strength, give us wisdom, drive away our enemies; and make us happy.

4. Priests, press out the Soma for Indra to drink; make us happy.

5. Do thou by thy power and thy protections bring us to the sun, and make us happy.

6. By thy wisdom and thy protections may we long behold the sun; and do thou make us happy.

7. Bright-weaponed Soma, shower upon us wealth abundant for both worlds; and make us happy.

8. O thou who art unvanquished in battle, smiter of enemies, shower wealth upon us, and make us happy.

9. Pure-dropping, they glorify thee with the holy rites for their own upholding; make us happy.

10. Indu, bring to us varied wealth, abundant in horses and all-reaching; and make us happy.

#### IX. 1. 5.

The deities in this hymn are the Apris other than NARASHANSA; the Rishi is ASITA or DEVALA of the family of KASHYAPA; the meter is Gayatri, except in the last four verses, where it is Anustubh.

1. The pure-flowing shines forth in its brightness, the universal lord, the showerer of blessings, the rejoicer, uttering a loud sound.

2. The pure-flowing TANUNAPAT, rushes sharpening its splendor on the height and hastens through the sky.

3. The pure-flowing bright, the bounteous giver, worthy of all praise, shines forth in its might with the streams of water.

4. The bright golden-hued pure-flowing one rushes in its might, strewing the sacred grass in the sacrifice with its points towards the east.

5. The bright golden doors, praised by the priests together with the Soma, rise up from the vast horizon.

6. The pure-flowing longs for the fair-formed wide-reaching mighty Night and Dawn not yet visible.

7. I invoke the two divine priests, the two deities who behold men—the pure-flowing is radiant and the showerer.

8. May the three beautiful goddesses, BHARATI, SARASWATI, and mighty ILA, come to this our offering of the Soma.

9. I invoke TWASHTRI, the first-born, the protector, the leader; the golden-colored pure-flowing INDU is Indra, the showerer, the lord of all creatures.

10. Pure Soma, consecrate with thy streaming ambrosia the green, bright, golden-hued VANASPATI with its thousand branches.

11. O all ye devas, come together to the consecration of the Soma—VAYU, BRIHASPATI, SURYA, AGNI, and Indra.

#### IX. 1. 6.

The Rishi is the same; the deity is SOMA PAVAMANA; the meter is Gayatri.

1. Soma, who art the showerer, devoted to the devas, favorable to us, flow with thy exhilarating stream into the woolen sieve.

2. INDU, do thou, as sovereign, effuse that exhilarating juice, and pour forth vigorous steeds.

3. Rain out through the filter, while pressed, that ancient, exhilarating fluid, and pour us forth strength and food.

4. The quickly-falling drops, as they filter, follow Indra and reach him, like waters rushing down a declivity.

5. That which sporting in the wood and spurting beyond the sieve, the ten sisters press as a strong horse.

6. That desire-showering liquor, effused for the drink of the devas and for our exhilaration, mix with milk for prowess in battle.

7. The divine Soma, when effused, flows to the divine Indra in a stream, since its milk fattens him.

8. The soul of the sacrifice, the effused Soma, flows; with speed bringing blessings, and maintains his ancient seer-hood.

9. Most exciting, devoted to Indra, as thou pours forth the exhilarating juice for his drinking, thou emit sounds in the secret.

#### IX. I. 7.

The Rishi, deity, and meter as before.

1. The excellent streams, feeling a union with Indra, flow forth in the ceremony by the path of sacrifice.

2. That which is to be praised as the oblation among oblations is immersed in the great waters, the stream of honey, the pre-eminent.

3. The pre-eminent, the showerer of benefits, the truthful, the indestructible, utters continuous sounds in the water, towards the sacrificial hall.

4. When the seer, wearing ample treasures goes round the praises, then the mighty in heaven is eager to repair to the oblation.

5. When the priests excite it, the flowing Soma, like a king, destroys opposing men.

6. The green-tinted, dear to the devas, commingled with the water, sits down upon the woolen sieve; uttering a sound, it is greeted by praise.

7. He who is assiduous in the functions of the Soma, goes with exhilaration to VAYU, Indra, and the ASHVINS.

8. The streams of the sweet Soma flow to MITRA and VARUNA and to BHAGA; the worshippers knowing its (value are rewarded) with happiness.

9. Heaven and earth, for the acquisition of this exhilarating Soma food, win for us wealth, food, and treasures.

#### IX. I. 8.

The Rishi, deity, and meter as before.

1. These Soma juices distil the dear desire of Indra, increasing his vigor.

2. Pure-flowing, filling the ladles, and proceeding to Vayu and the Ashvins, may they sustain our energy.

3. Soma, pure-flowing, desired for the gratification of Indra, do thou impel him to sit in the place of sacrifice.

4. The ten fingers strain thee, the seven priests caress thee, the worshippers gladden thee.

5. As thou streams on the water and the woolen sieve, we wrap thee up with milk for the exhilaration of the devas.

6. Purified in the pitchers, radiant, and green-tinted, the Soma puts on the raiment derived from the cow.
7. Flow to us, thy wealthy; destroy all our enemies; Indu, enter thy friend.
8. Pour down rain from heaven and abundance upon the earth; uphold our strength, Soma, in battles.
9. Thee, the contemplator of men, the beverage of Indra, and the knower of all things, may we be blessed with progeny and food.

IX. I. 9.

The Rishi, deity, and meter as before.

1. The seer having wise designs, when placed between the two boards and effused, proceeds to the stones that are most dear to heaven.
2. Go forth in a most abundant stream, ample for his sustenance, to the guileless man, thine owner, who praises thee.
3. That mighty and pure son, when born, illumines his mighty parents, the progenitor, the augmenters of the sacrifice.
4. Effused by the fingers, gladdens the seven guileless rivers, who have magnified him one and undecaying.
5. Indra, at thy worship, they have provided the present, indestructible, and ever-youthful Indu for thy solemn service.
6. The immortal bearer, the conveyer, beholds the seven rivers—full as a well, he has satisfied the divine streams.
7. Protect us, manly Soma, in the days of sacrifice; purifier, destroy those powers of darkness against which we must contend.
8. Quickly speed on the road for our new praiseworthy hymn; as of old, display thy radiance.
9. Purifier, thou grantest us abundant food with male offspring, and cattle and horses; give us understanding, give us all.

IX. I. 10.

The Rishi, deity, and meter as before.

1. Longing for food, the Soma juices, uttering a sound like chariots or like horses, have come for the sake of riches.
2. Coming like chariots, they are upheld in the arms as burdens of laborers.
3. The libations are anointed with milk as kings with praises, and as a sacrifice by seven priests.
4. The Soma juices, when poured forth, are effused with loud praise, and proceed in a stream to excite exhilaration.
5. The beverages of Vivasvat, and producing the glory of the dawn, the issuing juices spread their sound.
6. The old makers of hymns, men the offerers of the Soma, throw open the doors.
7. The seven associated ministers, like so many kinsmen filling the receptacle of the single, sit down.

8. I take into my navel the navel of the sacrifice; my eye becomes associated with the sun; I fill the offspring of the sage.
9. The powerful looks with the eye of his own resplendent self on the acceptable place of the Soma, fixed by the priests in the heart.

IX. I. 11.

The Rishi, deity, and meter as before.

1. Song, leaders of rites, to this pure-flowing Indu, who is desirous of offering worship to the devas.
2. The Atharvans have mixed with sweet milk for the deity thy divine and god-devoted (juice).
3. Radiant, do thou pour prosperity upon our cattle, upon our people, upon our horses, and upon our plants.
4. Recite praises to the brown-colored, self-vigorous, red, heaven-touching Soma.
5. Purify the Soma that has been effused by the stones, whirled by the hands; mix the sweet in the inebriating juice.
6. Approach with reverence, mix with the curds; offer the Soma to Indra.
7. Soma, slayer of our enemies, the wise one, the fulfiller of the desires of the devas, do thou shed prosperity on our cattle.
8. Soma, who art cognizant of the mind, lord of the mind, thou art poured forth for Indra to drink for his exhilaration.
9. Pure-dropping Soma, grant us wealth with excellent male offspring—grant it to us, Indu, with Indra as our ally.

IX. I. 12.

The Rishi, deity, and meter as before.

1. The most sweet-flavored Soma libations are poured forth to Indra in the hall of sacrifice.
2. The wise call upon Indra to drink the Soma as the mother kine low to their calves.
3. The wise Soma, the bestower of exhilaration, dwells in the hall, mixed with the waves of the river to a chant in the middle tone.
4. Soma, the observant, who is the wise seer, is worshipped in the navel of the sky, the woolen filter.
5. Indu has embraced that Soma that is collected in the ewers and has been passed through the filter.
6. Indu emits a sound, abiding in the firmament of the sky, and delighting the nectar-shedding cloud.
7. Soma, whose praise is eternal, the lord of forests, the shedder of nectar, and rejoicing the generations of men in the midst of our sacred rites.
8. The sage Soma, urged from heaven, flows in a stream to the beloved abodes of his devout.
9. Purifying Indu, bestow upon us wealth of a thousand radiances, excellent in its nature.

IX. I. 13.

The Rishi, deity, and meter as before.

1. The purifying Soma, flowing in a thousand streams and passing through the woolen filter, proceeds to the prepared vessel for Vayu and Indra.
2. Sing aloud, ye who are desirous of protection, to the purifying wise Soma, effused for the beverage of the devas.
3. The Soma juices flow for the attainment of food, giving abundance of strength and hymned the beverage of the devas.
4. Yea, Indu, for our attainment of food, pour forth abundant streams and splendid and excellent vigor.
5. May those divine libations, when effused bring to us thousand-fold wealth and excellent vigor.
6. Like horses urged to battle by their drivers, the swift-flowing juices hasten through the woolen fleece.
7. Making a loud noise, the libations flow like cows lowing to their calves; they are held in the arms.
8. Acceptable and giving delight to Indra, pure, do thou, as thou utters a sound, destroy all our enemies.
9. Pure, beholding all things and destroying those who worship not, sit down in the place of sacrifice.

IX. I. 14.

The Rishi, deity, and meter as before.

1. The wise flows widely round, betaking itself to the waves of the river and uttering a sound desired by many.
2. When the five kindred sacrificing races, desirous of accomplishing pious rites, honor the sustaining with their praise—
3. Then all the devas rejoice in the juice of this powerful, when it is enveloped with milk and curds.
4. Descending from the filters, it hastens, and passing through the cloth's interstices, it becomes united in this with its friend.
5. He who is rubbed down by the grandchildren of the sacrifice, like a handsome young horse, and renders his form like the produce of the kine—
6. Expressed by the fingers, he proceeds obliquely to the produce of the cow to mix with it; it utters a sound that (the worshipper) recognizes.
7. The fingers combine expressing the lord of food, and they grasp the back of the vigorous.
8. Soma, who holds all the treasures of heaven and earth, come favorably disposed to us.

IX. I. 15.

The Rishi, deity, and meter as before.

1. This heroic Soma, expressed by the fingers, proceeds by the sacrifice, hastening with swift chariots to Indras's abode.

2. This Soma engages in many holy rites for the great sacrifice where the immortals sit.
3. Placed he is brought by a brilliant path when the offerers of the libation present him.
4. He tosses his horns as a bull, the lord of the herd sharpens his—bearing treasures by his might.
5. He proceeds along impetuous with golden brilliant rays, the lord of streams.
6. Overpowering at the juncture of time the discomfited concealers, he descends upon those doomed to destruction.
7. The priests express into the vessels this juice that is to be purified, the bestower of abundant food.
8. The ten fingers, the seven priests, express this well-weaponed, and yielding great exhilaration.

IX. I. 16.

The Rishi, deity, and meter as before.

1. They who express thee, the juice of heaven and earth, do it for the foe-destroying exhilaration; they flow rushes as a swift horse.
2. In pious rite by our fingers, we mix with the milk, the bringer of strength, the sender of kine, who envelopes the water.
3. Cast into the filtering cloth the unassailable, invincible. Abiding in the waters; purify it for the drinking of Indra.
4. The Soma of him who is purified by worship flows upon the filter and settles in the place common with the ceremony.
5. The Soma juices flow to thee, Indra, with praises, giving thee vigor for the great conflict.
6. Purified in his woolen robe, and attaining all honors, he stands as a hero amidst the kine.
7. As the lofty rain from heaven, the nutritious stream of the invigorating Soma falls easily upon the straining cloth.
8. Thou, Soma, (protects) the worshipper amongst men, and purified by the cloth thou wanders through the woolen filter.

IX. I. 17.

The Rishi, deity, and meter as before.

1. Like rivers falling down a steep place, so the rapid, foe-destroying, pervading Soma streams hurry.
2. The Soma drops, as they are expressed, flow to Indra like the rains falling upon the earth.
3. Soma, with swelling waves, exhilarating, inebriating, flows to the straining cloth, destroying the Rakshasas, and devoted to the devas.
4. It flows to the pitchers; it is poured out upon the straining cloth; it is magnified at sacrifices by praises.
5. Soma, mounting beyond the three worlds, though illumines heaven, and moving, thou urges on the sun.

6. The sage performers glorify (the Soma) at the head of the sacrifice, entertaining affection for him the all-beholding.
7. Sages, leaders of rites, desirous of sustenance, purify thee who art the giver of food with pious rites for the offering.
8. Pour forth the stream of the sweet beverage; sit down, sharp flavored in the receptacle, alert for drinking at the sacrifice.

IX. I. 18.

The Rishi, deity, and meter as before.

1. Effused while pressed between the stones, the Soma flows upon the straining cloth; thou art the giver of all things to those who praise thee.
2. Thou art wise, thou art a seer, thou bestows the sweet produced from the Soma plant; thou art the giver of all things to those who praise thee.
3. All the devas together pleased enjoy thy drinking; thou art the giver of all things to those who praise thee.
4. Who places in the hands all desirable riches: thou art the giver of all things to those who praise thee.
5. Who milks this great heaven and earth like two mothers: thou art the giver of all things to those who praise thee.
6. Who at once supplies both heaven and earth with viands; thou art the giver of all things to those who praise thee.
7. This vigorous Soma, while being purified, murmurs in the pithers; thou art the giver of all things to those who praise thee.

IX. I. 19.

The Rishi, deity, and meter as before.

1. Whatever wonderful glorious wealth there be in heaven or in earth, do thou, Soma, being purified, bring it to us.
2. Thou, Soma and Indra, are the lords of all, the lords of cattle; do ye, the rulers, prosper our rites.
3. The showerer being purified amongst men, murmuring upon the sacred grass, green-tinted, he sits down in his proper place.
4. The mothers of the male calf, which are sucked by him, long to cherish the bull with their strength.
5. The purified Soma has implanted many a germ in those desirous of conception, which yield bright milk.
6. Bring near to us those who stand aloof; strike terror into our foes; pure-flowing one, thou dost transfer to us their riches.
7. Destroy, Soma, the vigor, the energy, the subsistence of our enemy, whether he be far off or nigh.

IX. I. 20.

The Rishi, deity, and meter as before.

1. The seer passes through the woolen fleece, the beverage of the devas, triumphing over all adversaries.
2. Verily he, the pure-flowing, bestows upon his praisers thousands of victuals with cattle.
3. By thy favor thou gives to us all kinds of wealth; thou flows at our praise. Grant us, O Soma, food.
4. Bestow upon us great renown, grant durable riches to those who are profuse in their libations; bring food to thy praisers.
5. Purified one, doer of good deeds, thou, Soma, enters our praises like a king, O wonderful bearer.
6. Soma, the bearer, abiding in the waters of the firmament, difficult to be surpassed, being cleansed by our hands reposes in the vessels.
7. Soma, thou proceeds to the straining cloth, sportive and generous, like a gift, giving excellent vigor to him who praises thee.

IX. I. 21.

The Rishi, deity, and meter as before.

1. These flowing Soma juices, foe-destroying, exhilarating, heaven-conferring, hasten to Indra—
2. Showing favor, assailing foes, giving wealth to him who rightly effuses them, and bestowing food spontaneously on their praiser.
3. The effused juices come sporting lightly to the common receptacle, they drop into the wave of the river.
4. Like horses harnessed to a car these pure juices bring all desirable blessings.
5. Effused Soma juices, at our indication bestow manifold blessings on this, who has given us nothing.
6. As a great man sets before him a commendable charioteer, so do you grant knowledge to our lord, and flow glistening with water.
7. These effused juices have desired; powerful, they have made for themselves an abiding place. They have animated the intellect of the pious institutor of the rite.

IX. I. 22.

The Rishi, deity, and meter as before.

1. These Soma juices, when let out neigh as they leap swiftly forth like chariots or rapid steeds let loose.
2. Like strong winds, like the rains of Parjanya, like the swift whirling (flames) of fire—
3. These pure Soma juices, sagacious, mixed with curds, easily pervade our ceremonies with their intelligence.
4. Purified, immortal, issuing from the vessels, eager to traverse their paths and the universe, they are never wearied.

5. Spreading in various directions, they pervade the surface of earth and sky, yea, and this highest heaven.
6. Descending rivers follow this excellent as it spreads out the sacrifice; this rite is glorified thereby.
7. Thou, Soma, holds the wealth of kine that thou hast won from the Panis; thou hast called aloud at the outspread sacrifice.

IX. I. 23.

The Rishi, deity, and meter as before.

1. The swift-flowing Soma juices have issued in a stream of the sweet exhilarating at all the praises.
2. Ancient, swift-going, they have traversed a new field; they have generated the sun to give light.
3. Bring to us, purifier, the house of our enemy who presents no libations; bestow upon us progeny-abounding food.
4. The swift-flowing Soma juices diffuse exhilarating wine; they flow to the honey-shedding receptacle.
5. The Soma flows, the sustainer, bearing a sense-invigorating essence—heroic—a protector against calumny.
6. Soma, who art worthy of the sacrifice, thou flows to Indra and to the devas; thou, Indu, vouchsafed to give us food.
7. Having drunk of this chief of exhilarating draughts, Indra irresistible has slain his foes, and may he ever slay them.

IX. I. 24.

The Rishi, deity, and meter as before.

1. The purified, effused Soma juices have flowed forth—mixing, they are cleansed in the waters.
2. The flowing juices rush, like waters flowing down a declivity; purified they gratify Indra.
3. Purifier, Soma, thou proceeds to Indra for his drinking—thence art thou brought by the priests.
4. Thou, Soma, who art the exhilarator of men, flow to the conqueror of enemies; thou who art pure and to be worshipped.
5. When, Indu, effused by the stones, thou hastens to the filtering cloth, thou art an ample portion of Indra's belly.
6. Utter destroyer of enemies, flow forth, to be propitiated by praises, pure, purifying, wonderful.
7. Soma, the exhilarating effusion, is called the pure, the purifier, the gratifier of the devas, the slayer of the wicked.

Anuvaka II

### IX. 2. 1.

The Rishi is Drilhachyuta, the son of Agastya; the deity and meter as before.

1. Green-tinted, do thou who art the bestower of strength, the exhilarating, flow as a beverage for the devas, for the Maruts and for Vayu.
2. Purifying, placed suitably by the sacred rite, uttering a cry, the place; enter by the sacred function into Vayu.
3. This Soma, the showerer, the seer, the beloved, the destroyer of foes, the most devout, shines in its appointed place along with the devas.
4. Pervading all forms, the pure, the desirable goes to the place where the immortals abide.
5. Endowed with wisdom of the past, the brilliant Soma, generating sounds, flows forth continually proceeding to Indra.
6. Most exhilarating and sage, flow through the filter in a stream to attain the station of the adorable Indra.

### IX. 2. 2.

The Rishi is Idhmavaha, the son of Drilhachyuta; the deity and meter as before.

1. The priests have cleansed that Soma (swift as) a horse, on the lap of Aditi with fingers and with hymns.
2. The chants celebrate that Indu flowing in a thousand streams, inexhaustible, the supporter of heaven.
3. They have elevated to heaven by their praise that creative purifying, the sustainer, the maker of many.
4. The worshippers have elevated by the fingers of their arms that unconquerable lord of praise abiding.
5. The sister fingers in a raised place press out by the grinding stones that green-tinted, desirable and far-beholding.
6. The worshippers offer thee to Indra, purifier Indu, filled with praise and bestowing exhilaration.

### IX. 2. 3.

The Rishi is Nrimedha, of the family of Angiras; the deity and meter as before.

1. This seer, the purifying, lauded by us, passes through the filtering cloth, driving away foes.
2. This invigorating heaven-conquering Soma is poured upon the filter for Indra and Vayu.
3. This Soma, the showerer, the summit of heaven, the all-knowing, being expressed is brought by the priests into the wooden vessels.
4. This Indu resounds as it drops, yearning to give us cattle and gold, the conqueror of foes, the irresistible.
5. This pure-flowing, exhilarating Soma is abandoned by the sun in the filtering cloth, the sky.

6. This powerful and purifying showerer, the green-tinted Indu, flows through the firmament to Indra.

IX. 2. 4.

The Rishi is Priyamedha; the deity and meter as before.

1. This swift-flowing, placed by the priests, all-knowing, the lord of praise, hastens to the woolen.
2. This, effused for the devas, flows into the filter, penetrating all the forms.
3. This divine, immortal is brilliant in his own place, the slayer of enemies, the most devoted to the devas.
4. This showerer, expressed by the ten fingers, hastens uttering a sound to the pitchers.
5. This purified, all-contemplating, all-knowing, gives radiance to the sun and all the spheres.
6. This powerful, invincible, purifying Soma proceeds, the protector of the devas, the destroyer of the wicked.

IX. 2. 5.

The Rishi is Nrimedha, of the family of Angiras; the deity and meter as before.

1. The streams of this effused, the showerer, flow forth, as it seeks to surpass the devas in strength.
2. The pious performers, the utterers of praise, purify by their laudation the radiant courser as soon as generated and meriting to be hymned.
3. Soma, distributor of abundant wealth, those radiances of thine when thou art purified are overpowering; fill therefore the praiseworthy ocean-like.
4. Flow, Soma, in a full stream, conquering for us all treasures; drive our enemies away together.
5. Preserve us from the reproach of every one who makes no offerings, who utters blame—that we may be free.
6. Indu, pour to us in a stream terrestrial and celestial riches, bring brilliant vigor.

IX. 2. 6.

The Rishi is Bindu, of the family of Angiras; the deity and meter as before.

1. The streams of this strong Soma flow without effort into the filtering cloth; purified, he excites praise.
2. This Indu, urged by the priests, and purified with a sound in the filter, utters a loud voice.
3. Pour upon us in a stream, Soma, foe-subduing strength, associated with male offspring and desired by many.
4. This purified Soma flows out in a stream to take its place in the pitchers.
5. Indu, they press thee forth by the stones, most sweet-flavored and green-tinted, into the waters for Indra to drink.

6. Express the most sweet-flavored, beautiful, exhilarating Soma for Indra, the thunderer, and for our invigoration.

IX. 2. 7.

The Rishi is Rahugana Gotama; the deity and meter as before.

1. The benevolent juices, being purified, flow forth; they confer intellectual wealth.
2. Indu, be the augments of the riches of heaven and earth; be the lord of food.
3. For thee, Soma, the winds are gracious, for thee the rivers flow; they magnify thy greatness.
4. Be well nourished, Soma; may vigor come to thee from all sides; be of strength in battle.
5. Tawny-tinted, the cows yield butter and milk inexhaustible for thee on the highest summit.
6. Indu, lord of beings, we desire the friendship of thee, the well armed.

IX. 2. 8.

The Rishi is Shyavashva, of the family of Atri; the deity and meter as before.

1. The Soma juices, diffusing exhilaration, rush forth effused at the sacrifice for the sustenance of us abounding in oblations.
2. And the fingers of Trita express this green-tinted Soma with the stones for Indra's drinking.
3. And like a swan entering its own flock, the Soma excites the praise of all; like a horse, it is bathed with milk.
4. Beholding both worlds, Soma, thou hurries, swift as a deer, taking thy seat on the place of sacrifice.
5. Praises commend thee as a woman praises a dear lover; as a hero hastens to the welcome contest.
6. Give to us who are affluent, and also to me, brilliant fame, wealth, intelligence, and glory.

IX. 2. 9.

The Rishi is Trita; the deity and meter as before.

1. The intelligent Soma juices rush along like waves of water, like buffaloes to the forests.
2. The tawny-colored, bright juices hasten to the pitchers with a stream of ambrosia; they pour forth sustenance accompanied with cattle.
3. The libations effused proceed to Indra, to Vayu, to Varuna, to the Maruts, to Vishnu.
4. The priests utter the three sacred texts, the milk kine low, the green-tinted Soma goes sounding.
5. The many sacred hymns, the mothers of the sacrifice give praise; they purify the infant of heaven.
6. From every side, Soma, pour upon us four oceans of riches; grant us thousands.

IX. 2. 10.

Rishi, deity, and meter as before.

1. Indu, when effused and expressed, flows in a stream to the filtering cloth, breaking down strong places by its strength.
2. The Soma effused proceeds to Indra, to Vayu, to Varuna, to the Maruts, to Vishnu.
3. They press the crushed Soma as it pours forth its juice between the effusing stones; they milk out its juice by their acts.
4. The exhilarating Soma is to be cleansed of Trita, and for the drinking of Indra; the green-tinted is mixed with the ingredients.
5. The sons of Prishni milk this Soma at the place of sacrifice, the most beautiful and grateful oblation.
6. Our sincere, smooth-flowing praises approach him, and he uttering a sound welcomes the milk kine.

IX. 2. 11.

Rishi is Prabhvasu, of the family of Angiras; the deity and meter as before.

1. Pour upon us, purifier, ample riches with that stream wherewith thou bestows upon us light.
2. Indu, impeller of the waters, confounder of all, flow forth by thy power as the supporter of wealth to us.
3. With thee, heroic, as our hero, may we overcome our enemies; pour upon us desirable.
4. Indu, the bestower of food, the seer, sends food to the worshipper, showing his favor, acquainted with sacred rites and arms.
5. We clothe with praises that Soma who is the inspirer of praise, the purified, the shepherd of men.
6. On the worship of whom all men fix their thoughts, the lord of pious acts, the purified, the possessor of abundant wealth.

IX. 2. 12.

Rishi, deity, and meter as before.

1. Pressed between the boards, (Soma) has been let loose, like a chariot horse, upon the straining cloth; the courser steps out on the field.
2. Soma, bearer, vigilant, devoted to the devas, flow past the honey-dropping filter cloth.
3. Ancient purifier, illumine for us the luminaries; animate us for strength-bestowing sacrifice.
4. Beautified by the ministers of the rite, expressed by their hands, flows through the woolen filter.
5. May that Soma bestow upon the donor all treasures, whether of heaven or earth or the firmament.
6. Soma, lord of food, thou ascends to the summit of the sky, desirous of horses, kine, and male progeny.

IX. 2. 13.

The rishi is Rahugana; the deity and meter as before.

1. Soma, the showerer, when effused for the drinking, rushes to the filter, destroying the Rakshasas, devoted to the devas.
2. The all-beholding Soma, green-tinted, all-sustaining, rushes to the filter crying aloud to the pitcher.
3. A horse, the pure Soma, the illuminator of heaven, hastens, the destroyer of Rakshasas, past the woolen fleece.
4. The pure Soma upon the high place of Tria, attended by its kindred rays, has lighted up the sun.
5. The slayer of Vritra, the showerer of benefits, the giver of wealth, the invincible, the effused Soma proceeds as to battle.
6. The divine Soma, when effused by the priest, hastens in his might to the pitchers for Indra.

IX. 2. 14.

Rishi, deity, and meter as before.

1. This Soma, the showerer of benefits, the chariot, dashes through the woolen fleece bearing thousandfold food.
2. The fingers of Trita effuse by the stones this green-tinted juice for Indra's drinking.
3. The ten fingers, eager in the work, express that, and by them it is purified for the exhilaration.
4. That Soma sits down among human beings like a falcon, hastening as a gallant to his mistress.
5. That exhilarating juice beholds all—Indu, the child of heaven that percolates through the fleece.
6. That green-tinted, all-sustaining, when effused for the drinking, rushes crying aloud to its beloved place.

IX. 2. 15.

Rishi is Brihanmati, of the family of Angiras; the deity and meter as before.

1. Great-minded Soma, go swift with thy body that is most dear, saying, "Where are the devas?"
2. Sanctifying the unconsecrated, bringing food for the offerer, pour down rain from heaven.
3. When effused enters the filter with force giving forth light, beholding and illuminating.
4. This, who light of movement to heaven, flows through the filter in a stream of water.
5. The effused, honoring whether he is far off or near, is poured out madhu for Indra.
6. The united praise, they squeeze for the green-tinted with the stones; sit down at the place of sacrifice.

IX. 2. 16.

Rishi, deity, and meter as before.

1. The pure, all-seeing has overcome all enemies; grace the sage with their praises.
2. The tawny-hued showerer when effused ascends to his place; he goes to Indra; he dwells in the fixed abode.
3. O Indu, O Soma, quickly pour upon us from all quarters vast and infinite riches.
4. O purified Soma, O Indu, bring all sorts of wealth, bestow unlimited food.
5. O Soma, being purified, bring us thy worshipper wealth with male offspring; recompense the praises of him who glorifies thee.
6. Indu, Soma, being purified, bring us wealth from both worlds; Indu, showerer, glorious.

IX. 2. 17.

Rishi is Medhyatithi, son of Kanwa; the deity and meter as before.

1. Which descend like streams of water, swift, brilliant, rapid, driving off the black-skinned (Rakshasa).
2. We praise the auspicious Soma's imprisonment and hostile, whilst we triumph over the enemy who performs no rites.
3. The sound of the purified, powerful Soma is heard like that of rain; lightnings move in the sky.
4. When effused, Indu, pour forth much food with cows, gold, horses, and strength.
5. Flow all-seeing, fill the vast heaven and earth as the sun the days with his beams.
6. Flow round us, Soma, on all sides in a bliss-bestowing stream, like a river down a steep place.

IX. 2. 18.

Rishi, deity, and meter as before.

1. The green-tinted, generating the luminaries of heaven, generating the sun in the firmament, clothing himself with the descending waters—
2. He with ancient praise when effused flows in a stream, a deva for the devas.
3. The Soma juices of unbounded vigor flow for the increasing, rapid acquisition of food.
4. Milking forth the ancient fluid, the Soma is poured into the filter and crying out generates the devas.
5. Soma being purified, hastens towards all desirable, towards the devas who favor the sacrifice.
6. Soma, being effused pour down upon us, consisting of kine, male offspring, horses and strength, and abundant food.

IX. 2. 19.

Rishi, deity, and meter as before.

1. We invest with praises that Soma who, beloved, is cleansed like a horse with milk for the exhilaration.
2. This Indu all our praises desiring protection, beautify as of old for Indra to drink.
3. Pure flows the beloved Soma, beautified by the praises of the sage Medhyatithi.
4. Purified Soma, grant us auspicious wealth with infinite splendor, O Indu.
5. Indu, like a horse rushing into battle, sounds in the sieve when he flows through, beloved of the devas.
6. Flow for the acquisition of food, for the prosperity of the sage who praises thee; O Soma, grant excellent male offspring.

End of the Sixth Ashtaka

IX. 2. 20.

Rishi is Ayasya, of the family of Angiras; the deity is Soma Pavaman, and the meter Gayatri.

1. Indu, thou advancest to give us abundant wealth; Ayasya bearing thy waves towards the devas.
2. The sage Soma gratified by the praise of the pious, prepared for the sacrifice, is sent in a stream at a distance.
3. This vigilant Soma effused for the devas approaches, all-beholding, he goes to the filter.
4. Flow for us food-desiring, making sacrifice auspicious; the priest with the sacred grass adores.
5. May Soma who is pressed forth by the seers for Bhaga and Vayu, ever prospering, grant us amongst the devas.
6. Receiver of sacrifices, knower of paths, grant us this dat abundant food and strength for the acquisition of wealth.

IX. 2. 21.

Rishi, deity, and meter as before.

1. Indu, do thou the beholder of men flow pleasantly for the banquet of the devas, for Indra's drinking and exhilaration.
2. Approach the office of messenger for us; thou art drunk for Indra, (pour) on the devas wealth for friends.
3. And we adorn thee, the purple-tinted, with milk and curds for the purpose of exhilaration, open the doors for our riches.
4. Indu passes the filter as a horse in going passes the shaft; he proceeds to the midst of the devas.
5. His friends praise Indu sporting in the water and passing through the fleece; their hymns glorify him.
6. Flow, Indu, with that stream wherewith when drunk thou bestowest much vigor on thy discerning worshipper.

IX. 2. 22.

Rishi, deity, and meter as before.

1. Begotten by the stones, the flowing are effused for the banquet of the devas like active horses.
2. The Soma juices, pressed, adorned like a bride who hath a father, flow to Vayu.
3. These brilliant Soma juices, bestowing pleasant food, expressed into the vessel, gratify Indra with the ceremonies.
4. Dextrous, hasten, take with the ladle the pure, mix the exhilarating with milk and curds.
5. Soma, conqueror of wealth, who knows the way, flow forth the bestower of vast wealth upon us.
6. The ten fingers purify this purifiable, pure-flowing exhilarating juice for Indra.

IX. 2. 23.

Rishi is Kavi, the son of Bhrigu; the deity and meter as before.

1. By this sacred solemnity the Soma is magnified before the mighty; exulting, he moves like a bull.
2. They publish his exploits, his acts of Dasyu-crushing: resolute, he acquits the debts.
3. When the praise of Indra is recited, then the juice dear to him vigorous as a thunderbolt, gives us unlimited wealth.
4. When the sage Soma is cleansed by the fingers, he of his own accord desires wealth for the pious worshipper in the granter of wishes.
5. Thou desires to give wealth to those who conquer in combat as to horses in battle.

IX. 2. 24.

Rishi, deity, and meter as before.

1. By sacred rites we solicit of thee, auspicious, bearing wealth abiding in the regions of the vast heaven--
2. The overthrower of the resolute, the praise-worth, to whom many solemn observances are addressed, the exhilarator, the destroyer of a hundred cities.
3. O doer of good deeds, the unwearied hawk brought thee, king over riches, from this heaven.
4. The bird brought thee, the shower of water, the protector of the sacrifices, the common property of every deva.
5. The contemplator of all, the granter of desires, putting forth his energy obtains superior greatness.

IX. 2. 25.

Rishi, deity, and meter as before.

1. Pour down upon us a shower from heaven a stream of waters, wholesome and abundant food.

2. Flow in such a stream that the cattle belonging to the nation may come here to our dwelling.
3. Thou who art most dear to the devas at sacrifice, shower down water in a stream; pour thy rain upon us.
4. Do thou for our sustenance hasten to the woolen filter with thy stream; let the devas hear thy sound.
5. The purifier flows forth destroying the Rakshasas, flashing out brilliance as of old.

IX. 2. 26.

Rishi is Uchathya of the family of Angiras; the deity and meter as before.

1. Forth flow thy mighty like the roar from the ocean wave; emit thy sound like that of an arrow.
2. At thy birth, the three voices of the worshipper are uttered when thou goes to the summit of the fleece.
3. Effuse with the stones into the fleece the beloved, green-tinted, purifying honey-dropping.
4. Most exhilarating sage, flow in a stream to the filter to sit on Indra's lap.
5. Most exhilarating Indu, being anointed with the unguents of milk and curds, flow forth for Indra's drinking.

IX. 2. 27.

Rishi, deity, and meter as before.

1. Adhwaryu, pour upon the filter the Soma that has been expressed with the stones; purify it for Indra's drinking.
2. Effuse the most sweet-flavored Soma, the best ambrosia of heaven for Indra, the wielder of the thunderbolt.
3. Indu, the devas and the Maruts partake of thy sweet purifying beverage.
4. For thou, Soma, being effused, approaches the worshipper for speedy exhilaration and protection.
5. Hasten, sagacious, when thou art effused, to the filter in a stream; bestow upon us food and fame.

IX. 2. 28.

Rishi, deity, and meter as before.

1. May the glittering, the acquirer of wealth, bestow upon us strength together with food; hasten when effused to the filter.
2. Thy juice, dear, flowing in a thousand streams, proceeds by ancient paths to the fleecy filter.
3. Send him who is like a pot; Indu, send us now wealth; swift-flowing, send it with blows.
4. Indu, the invoked of many, overthrow the strength of those people that challenges us.

5. Indu, do thou who art the distributor of riches pour forth for our protection a hundred or a thousand of thy pure.

IX. 2. 29.

Rishi is Avatsara, of the race of Kashyapa; deity and meter as before.

1. Armed with the stones, thy powerful rise up scattering the Rakshasas; drive away those who are our adversaries.
2. By this strength the discomfiter; I praise thee with a fearless heart for the sake of line of chariots ranged and for the sake of wealth.
3. The prowess of thee as thou art poured forth is irresistible against the malignant; destroy him who defies thee to battle.
4. Plunge, Indu, honey-dropping, green-tinted, vigorous, exhilarating, into the waters for Indra.

IX. 2. 30.

Rishi, deity, and meter as before.

1. Towards Soma's ancient body the seers milk the flashing fluid, the sage who grants a thousand boons.
2. He like the sun is the supervisor; he hastens to the lakes; he unites with the seven descending rivers from heaven.
3. The purified Soma, like the divine sun, abides above all regions.
4. Purified Indu, who art devoted to Indra, pour down for our sacrifice food with milk and curds.

IX. 2. 31.

Rishi, deity, and meter as before.

1. Soma, pour forth food, abundant oft-collected, and all good things.
2. Indu, since the praise of thee as food, since thy birth, sit down upon the grass that pleases.
3. And Soma, do thou who art the giver of cattle, the giver of horses, flow to us as food as the days quickly pass.
4. Flow forth, O conqueror of thousands, who conquers and is not conquered, and attacking slays his foe.

IX. 2. 32.

Rishi, deity, and meter as before.

1. The swift Soma, devoted to the devas, destroying the Rakshasas in the filter, bestows abundant food.
2. When the hundred rite-loving streams obtain the friendship of Indra, then the Soma brings us food.

3. The ten fingers commend thee, Soma, as a maiden her lover; thou art cleansed in order to bestow.
4. Do thou, Indu, who art sweet flavored, flow for Indra and Vishnu; preserve the worshippers thy praisers from sin.

IX. 2. 33.

Rishi, deity, and meter as before.

1. Thy unconnected streams advance towards infinite food like the showers from heaven.
2. The green-tinted Soma, contemplating all the holy acts that are pleasing to the devas, rushes brandishing his weapons.
3. He, the object of pious observances, cleansed by the priests, fearless as a king, sits on the waters like a hawk.
4. Indu, when thou art purified, bring us all the treasures that are in heaven and upon earth.

IX. 2. 34.

Rishi, deity, and meter as before.

1. He the delighter flows rescuing; the stream of the effused beverage; he the delighter flows rescuing.
2. The brilliant, the bestower of riches, knows how to protect the worshipper; he the delighter flows rescuing.
3. We have received thousands from Dhvasra and Purushanti; he the delighter flows rescuing.
4. We have received from those two three hundred thousand garments; he the delighter flows rescuing.

IX. 2. 35.

Rishi, deity, and meter as before.

1. Flow, Soma, conqueror of cattle, of horses, of all things, of desirable wealth; bring us riches with male offspring.
2. Flow with waters and with filaments, flow with herbs, flow with the stones.
3. Soma, do thou who art the purifier, the sage, overcome all hindrances; sit down on the sacred grass.
4. O purifying Soma, grant all boons; as soon as thou art born, thou art great; Indu, thou overcomes all.

IX. 2. 36.

Rishi, deity, and meter as before.

1. Hymn with a Gayatri hymn Indu the purifier, the all beholding, the thousand eyed.
2. Thee, the thousand eyed and the supporter of thousands, they make to flow through the filter.

3. The purifier trickles through the hairs of the filter; he hastens to the pitchers entering Indra's heart.
4. All-beholding Soma, flow pleasantly for Indra's gratification; bring food with male offspring.

### Anuvaka III

#### IX. 3. 1.

Rishi is Amahiyu, of the family of Angiras; the meter is Gayatri; deity as before.

1. Flow, Indu for food with that of thine which in battles overthrew ninety and nine--
2. Cities in a moment, and for the sake of the devout Divodasa (subdued) Shambara and then that Turvasha and Yadu.
3. Indu, conqueror of horses, shower forth horses with cattle and gold and unbounded food.
4. We solicit thy friendship as thou drops flowing over the filter.
5. Delight us, Soma, with those thy undulations that flow over the filter in a stream.
6. Soma, who art lord over all, the purifier, bring us riches and food with male offspring.
7. The ten fingers cleanse this Soma, whose parents are the rivers; he is associated with the Adityas.
8. When effused, he proceeds to the filter with Indra and Vayu and with the sun's rays.
9. Do thou who art sweet flavored and beautiful, flow (at) our (sacrifice) for Bhaga, Vayu, Pushan, Mitra, and Varuna.
10. The birth of thy juice is on high; the earth has received intense happiness and abundant food, though (these) exist (naturally) in heaven.
11. By this, obtaining and desiring to enjoy all the good things that belong to men, we enjoy.
12. O thou who art the possessor of wealth flow for us, for the adorable Indra, for Varuna, and the Maruts.
13. The devas approach Indu, completely generated, sent forth by the waters, the demolisher, adorned with milk and curds.
14. May our praises foster him who wins the heart of Indra, as cows who have young ones their calf.
15. Soma, pour prosperity upon our cattle, milk forth nutritious food; augment the laudable water.
16. The pure has generated in heaven the great Vaishvanara light like the wonderful thunder.
17. Bright shining Soma, the juice of thee when thou flows, enters the woolen filter exhilarating, free from evil.
18. Purified Soma, thy juice as it increases, shines bright, a pervading universal light to be seen.
19. Flow forth with that juice of thine that is exhilarating, the best, gratifying the devas, the slayer of Rakshasas.
20. Thou art the slayer of the hostile Vritra, the enjoyer of battle day by day, the giver of kine and the giver of horses.
21. Be now resplendent, mixed with the supporting milch kine, alighting like a falcon on thy place.
22. Flow thou who helped Indra to slay Vritra, who obstructed the great waters.

23. May we, possessed of excellent male offspring, conquer the wealth, O Soma, the sprinkler; being purified, accept our praises.
24. Protected by thee, through thy protection may we be victorious, slaying; be vigilant, Soma, at our sacrifices.
25. The Soma flows, slaying the malignant, slaying the withholders, proceeding to Indra's consecrated.
26. Bring us, purifier, much wealth; conquer our foes; grant us, Indu, fame and male offspring.
27. A hundred foes harm thee not, purposing to give wealth when being purified, thou art benevolently inclined.
28. Thou, Indu, when effused, the showerer, make us celebrated amongst men; slay all our enemies.
29. The friendship of thee here and thy excellent food, Indu, may we overcome our assailants.
30. With thy weapons that are formidable and sharp for slaying defend us from scorn.

### IX. 3. 2.

Rishi is Jamadagni, of the family of Angiras; deity and meter as before.

1. These rapid Soma juices have been directed through the filter (to obtain) all good things.
2. Powerful, repelling many evils, bestowing happiness and riches upon our sons and horses.
3. They advance towards our fair praise, granting to our cattle sustaining wealth and food.
4. The mountain-born Soma flows for exhilaration, mighty in the waters; he alights like a falcon on his own place.
5. The cattle sweeten with their milk the beautiful food that is asked for by the devas; the Soma when effused by the priests is cleansed in the water.
6. Then the ministering priests in the assembly beautify the juice of the exhilarating like a horse, for the sake of immortality.
7. Sit down, Indu, on the filter with those streams the shedders of sweet, which are let fall for our protection.
8. Passing obliquely through the sheep's hairs, hasten for Indra's drinking, sitting in thy place in the wooden vessels.
9. Indu, who art most sweet flavored, the bestower of riches, drop for the Angirasas butter and milk.
10. This all-seeing Pavamana Soma, deposited, sending forth abundance, the product of the waters, is known.
11. This Pavamana Soma, the sprinkler, engaged in sprinkling, the destroyer of the Rakshasas, bestows riches upon the donor.
12. Pour forth thousand-fold wealth together with cattle and horses, delighting many, desired by many.
13. This, the many hymned, having wise designs, being cleansed by the priests, is sprinkled forth.
14. Offering thousand-fold protection, having hundred-fold wealth, the measurer of the world, the sage, the exhilarating flows for Indra.

15. Generated and praised by song, Indu at this sacrifice is deposited in his place for Indra, like a bird on its nest.
16. The pure Soma, effused by the priests, rushes forth as if to battle to alight vigorously upon the ladles.
17. They attach him by seven ceremonies to the three-backed, three-benched chariot of the Rishis to go to the devas.
18. Effusers of the Soma, urge forward that wealth-bestowing, rapid, vigorous steed to go to the battle.
19. Entering when effused into the pitcher, bringing us all success like a her, he stands amongst the cattle.
20. The devout priests milk forth thy sweet juice, Indu, for the devas for the purpose of exhilaration.
21. Pour upon the filter for us for the sake of the devas the most sweet-flavored Soma, most audible to the devas.
22. These lauded Soma juices are let flow for the sake of abundant food in a stream of the most exhilarating.
23. Being purified, thou hastens to the treasures of the kine to enjoy; flow forth thou who grantest food.
24. And hasten for us towards all widely renowned food with cattle, being hymned by Jamadagni.
25. Soma, who art most excellent, flow with thy marvelous protections towards our praises, towards all hymns.
26. Agitator of all, do thou who art the most excellent, raising thy voice, pour forth the waters of the firmament.
27. O sage, in thy might do these worlds stand; to thee the rivers hasten.
28. They unconnected streams descend like the rain from heaven upon the white outspread.
29. Purify for Indra the fierce Indu, the means of strength, the lord, the giver of riches.
30. The truthful seer, Pavamana Soma, sits down upon the filter, giving great energy to the worshipper.

### IX. 3. 3.

Rishi is Nidhruvi, of the race of Kashyapa; deity and meter as before.

1. Pour, Soma, thousand-fold wealth, with excellent male progeny, secure to us ample food.
2. Thou who art most exhilarating effuses food and drink for Indra; thou sits on the ladles.
3. Soma effused for Indra and Vishnu and Vayu drops into the pitcher; may he be sweet flavored.
4. These swift-flowing, tawny-colored Soma juices with a stream of water are let loose upon the Rakshasas.
5. Augmenting Indra, urging the waters, making all our acts ;prosperous, destroying the withholders.
6. The effused tawny-colored Soma juices going to Indra hasten to their own place.
7. Flow with that stream with which thou, Soma, lights up the sun, urging on the waters beneficial to man.
8. The purified harnesses the horse of the sun to travel through the firmament to man.

9. And Indu exclaiming “Indra!” harnesses the sun to ho towards these ten regions.
10. Sprinkle, worshippers, upon the woolen fleece the exhilarating that has been effused in all directions for Vayu and for Indra.
11. Purified Soma, grant us wealth unassailable and which cannot be destroyed by the enemy.
12. Bring to us thousand-fold wealth with cattle and horses; bring vigor and food.
13. Soma, like the radiant sun, when effused flows forth, depositing its juice in the pitcher.
14. These brilliant Soma juices (flowing) towards the dwellings of respectable (worshippers), effuse food and cattle in a stream of water.
15. The Soma juices mixed with curds effused for Indra, the wielder of the thunderbolt, flow through the filter.
16. Soma, pour into the filter to bring us wealth, which is most sweet flavored, exhilarating, and most desired by the devas.
17. The priests cleanse in the waters the green-tinted, powerful, exhilarating Indu for Indra.
18. Soma, pour forth wealth of gold, horses, and male offspring; bring us food and cattle.
19. Sprinkle upon the woolen fleece for Indra the most sweet, desiring battle as if in battle.
20. The (worshippers) desiring protection, cleanse with their fingers the purifiable, the sage; with a noise the sprinkler flows forth.
21. The wise in a stream of water send for the with their fingers and with praise the sprinkler, the shedder of water.
22. Flow, brilliant, let thy exhilarating juice proceed in continuous order to Indra; rise with thy supporting to Vayu.
23. Purified Soma, thou squeezes forth the celebrated riches; do thou who art beloved enter the ocean.
24. Soma, thou who art exhilarating, flows defeating the enemies, bestowing knowledge; drive off the people who love not the devas.
25. The brilliant purified Soma juices are let fall amidst all praises.
26. The purified Soma juices flow swift and bright, destroying all enemies.
27. The purified are poured forth from heaven and from the firmament upon the summit of the ground.
28. Brilliant Soma, do thou, purified in a stream, achieving great acts, destroy all foes and the Rakshasas.
29. Destroying the Rakshasas, pour forth, Soma, with a noise, brilliant and excellent vigor.
30. Bestow upon us, Soma, celestial and terrestrial treasures--Indu, all desirable things.

#### IX. 3. 4.

Rishi is Kashyapa, of the race of Marichi; deity and meter as before.

1. Thou, Soma, art the bright sprinkler; thou shining art the sprinkler whose occupation is sprinkling; thou, the sprinkler, sustains the rites.
2. O sprinkler, the strength of thee the sprinkler consists in sprinkling; they worship consists in sprinkling; thy juice consists in sprinkling; thou truly art always the sprinkler.
3. Indu, the sprinkler, thou neighs like a horse; thou givest us cattle, thou givest us horses; open the doors for our wealth.
4. The powerful, brilliant, rapid Soma juices are effused in the hope of obtaining cattle, horses, and male offspring.

5. Beautified by those desirous of sacrifice, cleansed by their hands, flow through the woolen fleece.
6. May those Soma juices pour forth for the offerer all the treasures of heaven and earth and of the firmament.
7. All-beholding Soma, thy streams as thou art being purified are sent forth like the rays of the sun at present.
8. Soma, thou who art the ocean, bestowing knowledge, hastenest from heaven to all our various forms, and bestows.
9. Purified Soma, when sent forth thou utters a cry, like the sun god passed through the supporting.
10. Indu the enlightener, beloved, flows forth at the praise of the sages; he lets loose as a charioteer his horse.
11. Thy wave devoted to the devas flows to the filter, alighting upon the place of sacrifice.
12. Indu, who art exhilarating and most devoted to the devas, hasten to the filter for Indra to drink.
13. Cleansed by the priests, Indu, flow in a stream for food; approach the cattle with food.
14. Green-tinted, lauded by hymns, being dropped into the curds and milk and being purified, bestow wealth and food upon the worshipper.
15. Purified for the banquet of the devas, go to Indra's station radiant, collected together by the vigorous.
16. The rapid Soma juices being sent towards the firmament, are poured forth expressed by the fingers.
17. The swift Soma juices being cleansed (go to) the firmament without an effort; they got to the abode of the water.
18. Soma, who art devoted to us, guard all our treasures with thy might; protect our home and offspring.
19. The horse of burden neighs, yoked to the sacrifice by the priests when placed in the ocean.
20. When the swift takes his place on the golden seat of sacrifice, he abandons (the sacrifice) to the foolish man.
21. Devoted, glorify Soma; the well-disposed desire to sacrifice; the perverse-minded sink.
22. Flow, Indu for Indra associated with the Maruts, thou who art most sweet flavored, and take thy seat on the place of the sacrifice.
23. The wise who are the performers of pious acts, who are acquainted with holy texts, adorn thee: men purify thee.
24. Mitra, Aryaman, Varuna, and the Maruts drink, sage, thy juice as thou drops.
25. Brilliant Soma, when purified thou utters a sapient speech, feeding thousands.
26. Brilliant Soma, when purified bring a voice, feeding thousands and desiring wealth.
27. Indu, invoked by many, do thou, being purified and being loved by these thy worshippers, enter the ocean.
28. The bright Soma juices with their shining radiance and resounding stream are mixed with the milk and curds.
29. The powerful Soma urged by the urging goes collected to the battle like warriors entering (the battle field).
30. Soma who art a sage, mighty and prospering, approaching flow from heaven for our prosperity and view.

### IX. 3. 5.

The deity is Soma Pavamana; the Rishi is Bhrigu, son of Varuna or Jamadagni, of the race of Bhrigu; the meter is Gayatri.

1. The kindred fingers diligently operating, eager to squeeze thee forth, send out the invigorating, the lord, the mighty Indu.
2. Filtered Soma, who with reiterated radiance shines in the presence of the devas, obtain all boons.
3. Pour, purified, a well-praised shower for the worship of the devas, a continual shower for our food.
4. We who perform good works praise thee, purified Soma, brilliant with radiance, for thou art the showerer.
5. Well-armed, who dost exhilarate, pour forth for us male offspring; O Indu, favorably to our sacrifice.
6. When cleansed by the hands, thou art sprinkled with the water; with the wooden vessel thou attains thy abode.
7. Sing, as Vyashva did, to the filtered Soma, the great, the all beholding.
8. Whose juice they squeeze out with the stones, foe repelling, honey dropping, green tinted, for Indra to drink.
9. We, who have heaped up oblations, solicit friendship of thee who hast won all the riches.
10. Flow in a stream, thou who art the showerer and exhilarating to the lord of the Maruts, granting us all by thy power.
11. Thee, the supporter of heaven and earth, O purified, the beholder of heaven, the powerful one, I send forth to battle.
12. Expressed by these flexible fingers, do thou who art green tinted flow forth in a stream; excite our ally to battle.
13. Swift-flowing Soma, who art the illuminator of the universe, pour down upon us abundant food; (be) to us the revealer of the path.
14. Indu, they praise the vessels together with thy streams (endowed) with strength; enter for Indra's drinking.
15. Do thou whose sharp exhilarating juice the priests express with the stones, flow the destroyer of the evil minded.
16. The king purified at the sacrifice is urged by the priests to pass through the firmament.
17. Bring to us, Indu, for our protection increase of kine with hundreds of cattle and a gift of fortune with beautiful horses.
18. Expressed for the banquet of the devas, bestow on us, Soma, strength, speed, and a form for brilliance.
19. Hasten, Soma, who art most radiant, with a roar to the wooden vessels, as a hawk flying to its nest.
20. Soma, the enjoyer of the water, hasten for Indra, Vayu, Varuna, the Maruts, and Vishnu.
21. Bestowing food upon our offspring, Soma, pour from all quarters thousand-fold.
22. May those Soma juices that are effused at a distance or nigh or on this Sharyanavat—
23. Or amongst the Rijikas, or the Kritvas, or in the neighborhood of the rivers Sarasvati, and so on, or in the five castes—

24. May those brilliant Soma juices when expressed pour down upon us from heaven rain with male progeny.
25. The delightful green-tinted Soma, praised by Jamadagni, urged on the cowhide, flows.
26. The bright Soma juices, the dispensers of food, being mixed with the curds and milk are cleansed in the waters like horses urged.
27. The priests who are present send thee forth at the rites at which thou art effused for the whole of the devas; do thou flow with this splendor.
28. We have recourse today to thy strength, the source of happiness, the bearer, the defender, the desired of many—
29. The exhilarating, the desirable, the wise, the intelligent, the defender, the desired of many.
30. To thy wealth and intelligence for our posterity, O thou to whom fair sacrifices are offered, and to thee the defender, the desired of many.

### IX. 3. 6.

The Rishis are the hundred Vaikhanasas; the deity of verses 19, 20, and 21 is Agni in the form of Pavamana and of the rest of the hymn, Soma Pavamana. The meter of verse 18 is Anushtubh, of the rest Gayatri.

1. All-seeing, who art the adorable friend, flow for friends towards all hymns of praise.
2. Thou, purified Soma, rules the universe by those two halves that stand facing thee.
3. Since thy splendors abound, thou purified sage, Soma, art everywhere with the seasons.
4. Soma, who art a friend, do thou for the sake of all our desirable approach generating food for friends for our support.
5. Soma, the shining rays of thee who art accompanied by brilliance, spread the purifying over the surface of heaven.
6. These thy seven rivers flow, Soma, at thy command; the milch kine hasten to thee.
7. Proceed, Soma, in a stream when effused, giving exhilaration to Indra, bestowing inexhaustible food.
8. The seven kindred uttering and worshipping invoked thee the sage at the sacrifice with hymns.
9. The fingers cleanse thee in the quickly made loud-sounding filter when with a noise thou art sprinkled with the water.
10. Sage Soma, possessor of food, thy food-desiring streams when thou art filtered are let loose like horses.
11. They are let loose in the woolen filter towards the honey-dropping vessel; our fingers have desired them.
12. The Soma juices go to the ocean, as milch kine to their stall; they go to the place of sacrifice.
13. Indu, the flowing waters hasten to our great sacrifices when thou art mixed with the curds and milk.
14. Indu, we abiding in thy frinship, desiring to sacrifice, depending on thy protection, desire thy friendship.
15. Flow, Soma, for the mighty cattle seeker, the beholder of men, enter Indra's belly.
16. Soma, thou art great, most worthy to be praised; Indu, the most vigorous of the mighty; engaged in battle thou ever triumphs.

17. Who, mightier than the mighty, braver than the brave, more generous than the generous—
18. Thou, Soma, who art a hero, (bestow) upon (us) food, the giver of sons; we choose thee for thy friendship, for thy alliance.
19. Agni, thou supports our lives; send us nutriment and food; drive far off the Rakshasas.
20. Agni, the all-beholding, who is in the form of the Pavamana, the benefactor of the five orders, the preceptor at sacrifices; him we solicit, who is hymned by the great.
21. Agni, who art the doer of good, pour upon us brightness and fair offspring; may he make me wealth and plenty.
22. The purified hastens past the adversaries towards the fair praise of the worshippers, visible to all like the sun.
23. Repeatedly purified by the priests, Indu, abounding with food, placed for food, the beholder of all, continually goes.
24. The purified generated the voracious, all-pervading, bright-shining light, destroying the black darkness.
25. The gladsome, swift-moving streams of the purified, green-tinted, unfadingly radiant, the destroyer, have been let forth.
26. The purified, possessing many chariots, most radiant with beautiful splendours, having green-tinted streams, attended by the Maruts—
27. May the purified Soma, the most liberal dispenser of food, pervade with his rays, granting excellent male offspring to the worshipper.
28. Indu when effused drops through the fleecy filter; being filtered Indu into Indra.
29. This Soma sports with the stones upon the cowhide, calling Indra for exhilaration.
30. Purified, bless us with long life by means of that thy nutritious milk that has been brought from heaven.

### IX. 3. 7.

The Rishi of verses 1 – 3 is Bharadvaja of the race of Brihaspati, of 4 – 6 Kashyapa of the race of Marichi, of 7 – 9 Gotama of the race of Rahugana, of 10 – 12 Atri Bhauma, of 13 – 15 Vishvamitra son of Gathin, of 16 – 18 Jamadagni son of Bhrigu, of 19 – 21 Vasishtha son of Mitra and Varuna, of 22 – 32 Pavitra son of Angiras or Vasishtha or both.

The deity of verses 10 – 12 is Pavamana Pushan or Pavamana Soma, of 23 – 24, Pavamana Agni, of 25 Pavamana Agni or Pavamana Savitri, of 26 P. Agni or P Agni and P Savitri together, of 27 P Agni or all the devas, of 31 – 32 Pavamanyadhyetrishtuti (because they are in praise of the students of the 9<sup>th</sup> or Pavamana Mandala). The deity of the rest is Pavamana Soma.

The meter is Gayatri, except verses 16 – 18, which are Dvipada Gayatri, verses 27, 31, and 32, which are Anushtubh, and verse 30, which is Puraushnik.

1. Thou, Soma, who art most exhilarating, most powerful, art disposed to shed thy stream at our sacrifice; flow then thou who art the giver of riches.
2. Thou who art the exhilarator of the priests, bestowing and intelligent, do thou when effused together with food be the especial cause of exhilaration.
3. Do thou when effused by the stones proceed resounding bright excellent strength.
4. Indu effused passes through the woolen filter; green-tinted he roars forth food.

5. Indu, thou hastens through the fleece, thou grants us food and wealth, Soma, strength of flocks.
6. Indu, Soma, bring us thousand-fold wealth consisting of hundreds of cows, having excellent cows and horses.
7. The purified, swift-flowing Soma juices passing through the filter reach Indra by their own paths.
8. The excellent juice of the Soma dropping, poured forth by men of old , the goer, is filtered for Indra the goer.
9. The fingers express the purified honey-dropping heroic Soma; hail him with praise.
10. May the goat-borne Pushan in all his paths be our protector; may he bestow maidens on us.
11. This Soma flows to Pushan, who wears a beautiful tiara like exhilarating ghee; may he bestow maidens on jus.
12. Soma, generator of the praises of the wise, flow in a stream; thou art the dispenser of treasure among the devas.
13. Soma, generator of the praises of the wise, flow in a stream; thou art the dispenser of treasure among the devas.
14. He hastens to the vessels as a falcon enters its nest and enters the wooden with a cry.
15. Thy juice, Soma, spreads around when effused into the vessel as a swift falcon rushes along.
16. Flow, Soma, who art most sweet flavored, giving exhilaration to Indra.
17. Are let loose for the banquet of the devas like chariots desiring the wealth.
18. These effused, brilliant and extremely exhilarating, are let forth for Vayu.
19. Bruised with the stones and effused, thou, Soma, enters the filter, bestowing upon thy praiser, accompanied with excellent male offspring.
20. This, bruised and praised, the slayer of Rakshasas, plunges through the woolen filter.
21. Whatever fear seizes me, near, afar off, or here, purified dispel that.
22. May that purified Soma, the beholder of all, who is the purifier, purify us now by his purifying.
23. Purify, Agni, our divine with thy purifying, which is diffused in the midst of the light.
24. Purify us, Agni, with thy purifying, which possesses the light; purify us with the effusions of the Soma.
25. Shining, urger of all things, purify me by both, by thy purifying and by the effusion; purify me in every way.
26. Purify us, shining Agni Pavamana, urger of all things, with thy three most mighty powerful forms.
27. May the worshippers purify me, may the Vasus purify by their acts; purify me, all ye devas; the intelligent purify me.
28. Soma, nourish, pour forth for the devas with all thy juices the most excellent oblation.
29. Let us approach bearing the beloved loud-sounding youthful oblation fostered by our offerings.
30. May the battle-axe of the foe destroy the foe alone; flow to us bright Soma; (slay) the villain only, bright Soma.
31. He who reads the hymns to Pavamana, the essence collected by the Rishis, enjoys all purified, sweetened by Matarishvan.

32. For him who reads the hymns to Pavamana, the essence collected by the Rishis, Sarasvati milks milk, ghee, and exhilarating Soma.

#### Anuvaka IV.

##### IX.4.1

The deity is Soma Pavamana; the rishi is Vatasapri, the son of Bhalandana; the meter of versis 1 – 9 is Jagati, of verse 10 Trishtubh.

1. The exhilarating Soma juices flow towards the shining as milch kine; the lowing kine sitting on the barhis grass hold in their udders the pure welling up.
2. He with a noise echoes the principal (praises); separating the growing herbs, the green-tinted sweetens them; passing through the filter with great speed, he annihilates the Rakshasas; the shining bestows wealth.
3. The exhilarating who constructed the twin united doth by means of his juice maintain them growing together, imperishable; he has distinguished these two great unbounded worlds, wandering everywhere; he has assumed imperishable strength.
4. The wise, wandering through the two worlds, sending forth the waters, fattens his station with food; the Soma juice collected by the priests is mixed with the barley; it is united by the fingers; it protects the head.
5. The sage is born with developed mind; having his place in the womb of the water, he is deposited by rule from far off; even when young, these two were distinct; the birth was placed in secret, the half was visible.
6. The wise know the form of the exhilarating Soma juice, the food that the falcon brought from far; they cleanse in the waters the fostering, delighting, flowing around, and deserving laudation.
7. The ten fingers cleanse thee, Soma, when effused and placed in the vessels by the Rishis with praises, religious rites, and woolen filters; collected by the priests with oblations to the devas, thou bestows food for a gift.
8. Intelligent praises celebrate the wide-flowing, delighting Soma who sits in good company, who exhilarating in a stream with his water from the sky, wealth-conquering, immortal, sends out his voice.
9. This Soma sends from heaven all water; being filtered he sttles in the vessels; effused with the stones, he is cleansed with water and milk; the filtered Indu bestows delightful wealth.
10. Soma offering as soon as thou art sprinkled, pour various kinds of food; let us invoke the friendly heaven and earth; do ye, O devas, grant us wealth with excellent male offspring.

##### IX.4.2

The rishi is Hiranyastupa son of Angiras; deity as before; meter of verses 1-8 Jagati, of verses 9-10 Trishtubh.

1. Praise is attached as an arrow to the bow; is let loose to the fosterer as a calf to the udder of its mother; as a cow having a copious stream of milk yields it when coming into the presence; in Indra's sacrifices, the Soma is stimulated.
2. The praise is united; the excellent is sprinkled; emitting pleasant juice is driven into mouth; the filtered, diffused, exhilarating swift-flowing hastens to the fleece like the arrow of the combatants.
3. Seeking his spouse is filtered in the sheepskin; he separates his granddaughters on the earth for the sacrifice; green-tinted, adorable, collected, exhilarating, he overcomes; sharpening his vigor, he shines like one of might.
4. The bull lows, the cows flock around him; the divine gather round the station of the radiant; Soma passes through the white sheepskin; he clothes himself with it as it were with a burnished armor.
5. The immortal green-tinted Soma when purified is arranged in an uncleansed shining vestment; he has created who stands on the back of the sky for the destruction and purification—Aditya's brilliance, the cover of the two worlds.
6. The rushing exhilarating, foe-slaying Soma juices when let loose, flow together round the extended cloth like the sun's rays; they flow to no other person except Indra.
7. The exhilarating poured forth by the sprinklers, effect their way to Indra as in a waterfall of a river the pervading to dry ground; bless on our return our two-footed and four-footed things; may food and offspring ever abide with us.
8. Pour upon us, comprising treasure, gold, horses, cattle, barley, and excellent male offspring; you, Soma, are my progenitors, the chiefs of heaven, place, the offerers of oblation.
9. These filtered soma-juices advance to Indra worthy of honor, as chariots advance to battle; expressed, they pass through the woolen filter, casting off infirmity, the horses go towards the rain.
10. Indu, who makes very happy, the blameless one, the destroyer of foes, flow for mighty Indra; bring to thy worshipper gratifying riches; heaven and earth, protect us with auspicious.

#### IX.4.3

The rishi is Renu son of Vishvamitra; deity as before; meter of verses 1-9 Jagati, of verses 10 Trishtubh.

1. For him in the ancient sacrifice thrice seven milch kine milk forth the right mixture; he makes four other beautiful waters for purification when he is nourished with the sacrifices.
2. He being solicited for auspicious ambrosia opens both heaven and earth by his intelligence; he covers the lustrous waters with his greatness, when (the priests) with the oblation recognize the station of the radiant.
3. May those, his immortal, inviolable rays protect both classes of beings, wherewith he stimulates human and divine; thereupon praises reach the royal.
4. Cleansed by the ten well-working, the companion stands amongst the midmost mothers to measure; the beholder of men protecting sacred rites of auspicious ambrosia looks after both races.

5. Being filtered for Indra's world-supporting strength, stationed in the midst of both worlds, he goes; the showerer destroys the evil-minded by his vigor, challenging the asuras like an archer.
6. He repeatedly beholding his parents proceeds with a loud noise, like cows, and with a roar of Maruts; knowing that water to be the best that is good for all men, the intelligent chose man to be the offerer of his praise.
7. The formidable showerer, the contemplator of all, through desire for strength roars, sharpening his green-tinted horns; the Soma settles on his well-prepared station; the cowhide is his cleanser and the sheepskin.
8. Brilliant, cleansing his sinless body, the green-tinted is placed on the high-placed fleece; sufficient for Mitra, Varuna, and Vayu, the exhilarating mixed with the three ingredients is prepared by the performers of good rites.
9. Flow Soma, the showerer, for the banquet of the devas; enter the Soma vessel dear to Indra; bring us safe past the hostile before they oppress us; for he who knows the country tells the direction to him who asks.
10. Hasten as a horse when urged to the battle; flow Indu into Indra's belly; all-knowing, bear us across, as across a river in a boat; fighting like a hero, defend us from the reviling.

#### IX.4.4

The Rishi is Rishabha son of Vishvamitra; the deity is the same as before; the meter of verses 1 – 8 is Jagati, of verse 9 Trishtubh.

1. The donation is given; the vigorous enters his resting-place, and, vigilant, guards against the malignant Rakshasa; the green-tinted produces the all-sustaining water of the sun; the mighty sun to cover the two worlds, to purify.
2. The powerful advances with a roar like a slayer of men; he puts forth that Asura-slaying tint of his; he abandons bodily infirmity; the food goes to the prepared; he assumes a form advancing to the outstretched.
3. Expressed with the stones by the hands, flows; he moves like a bull; with praise he wanders through the firmament; he rejoices he is embraced; with a hymn, he fulfils; he is cleansed in the waters, he is honored at the protected.
4. The powerful, exhilarating Soma juices besprinkle Indra who dwells in heaven, the augments of the clouds, the destroyer of the dwelling; in whom, on account of his greatnesses, the cows, the eaters of the oblations, mix the best in the uplifted udder.
5. The ten fingers of the arms urge him near to the ground like a chariot; he goes, he approaches the concealed (milk) of the cow when the praisers produce his resting place.
6. The shining approaches the golden seat, the station constructed by his holy rites, as a falcon his net; send the well-beloved by their praise to the sacred grass; the adorable Soma proceeds to the devas like a horse.
7. Radiant, wise, flowing in separate streams from the firmament; the showerer offered at the three libations responds to the praises; led in a thousand directions, coming and going, he shines at many a sunrise like one who sings praises.
8. His ray creates a shining form; at whatever battle it is present, it beats down the adversaries; the giver of water goes with the oblation to the divine people, with good praise; is joined by demanding kine as the chief boon.

9. Like a bull approaching the herds, roars; he appropriates the luster of the sun; celestial, flying gracefully, he looks down upon the earth; by his wisdom Soma contemplates mankind.

#### IX.4.5

The Rishi is Harimanta of the race of Angiras; the deity is the same as before; the meter is Jagati.

1. They cleanse the green-tinted; he is harnessed like a swift horse; the Soma is combined in the pitcher with the products of the kind. He utters a sound, send forth praise; how many (boons) abundantly delighting the utterer of praises.
2. Many wise men utter praise together when they have milked the Soma into Indra's belly, when fair-armed men cleanse the delightful, exhilarating juice with their ten united.
3. Unceasing, the Soma goes to mix with the products of the kine; he utters a cry dear to the daughter of the sun. The praiser brings delight to him; he is united to the two kindred sisters.
4. Shaken by the men, expressed by the stones, the delighter, the lord of cattle, ancient, distilling, born in due season on the sacred grass; intelligent, the material of the sacrifice of man, pure, the Soma flows for thee, Indra, of his own accord.
5. Urged by the arms of men, poured forth in a stream, the Soma flows for thee, Indra, for strength; thou accomplishes the rites, thou overcomes enemies at the sacrifice; the green-tinted Soma rests upon the cups like a bird perching on a tree.
6. The seers, the experienced performers of holy acts milk forth the seer, the loud sounding undecaying Soma; the regenerated cattle and the praises combined repair to him at the place of birth of the sacrifice.
7. The supporter of the vast heaven, upon the navel of the earth, moistened among the rivers in the wave of the waters, the thunderbolt of Indra, the showerer, the possessor of wealth, Soma auspiciously exhilarating distils into heart.
8. Performer of good deeds, flow quickly round the terrestrial region, giving to the worshipper and the shaker; do not deprive us of the wealth that enriches our dwellings; may we be invested with abundant wealth of divers kinds.
9. O Indu, bring us quickly with a hundred gifts, with horses, with a thousand gifts, with cattle and with gold; measure unto us abundant riches and food; come, purified one, to our praise.

#### IX.4.6

The Rishi is Pavitra of the race of Angiras; the deity and meter as before.

1. The dripping effused sound together on the jaw, the Soma juices flow together to the place of sacrifice. The powerful has made the three exalted worlds for the use; the ships of the truthful satisfy the pious worshipper.
2. The mighty assembled together send forth together; desirous, they drive it to the wave of the river; generating praise, they nourish the precious body of Indra with the streams for the exhilarating Soma.

3. Having the means of purification, sit round the voice, their ancient father protects their work; Soma, the all-developer, has overspread the mighty firmament; the skillful are able to conduct (the Soma) to the all-sustaining (waters).
4. In the firmament of a thousand streams below; in the summit of heaven, sweet-tongued, in separate drops, his rays, swiftly moving never shut their eyes; fixed each in his place, they are the molesters (of sinners).
5. Which were manifested in heaven and earth, illumined by the hymn, consuming the impious, drive away by their wisdom from earth and heaven the black-skinned hated by Indra.
6. Which regulating praise and purposing celerity were manifested from the ancient firmament—them the blind and deaf avoid; the wicked traverse not the path of truth.
7. The intelligent sages extol the voice in the purifying extended with its thousand streams; the Rudras are their servants, swift-moving, inviolable, reverend, of goodly aspect, the beholders of men.
8. The protector of the sacrifice, the doer of good deeds cannot be resisted; he places in his heart the three purifiers; he the all-wise looks over all worlds; he censures those who are hostile in action, who sacrifice not.
9. The thread of the sacrifice spread over the filter extends by its act to the tip of Varuna's tongue; the wise approaching reached it; but he who is incompetent for the rite sinks even in this world.

#### IX.4.7

The Rishi is Kokshivat the son of Dirghatamas; the meter of verse 8 is Trishtubh, of the rest Jagati.

1. Born in the water, cries out like a child; when powerful and brilliant, he wishes to enjoy heaven; he comes from the sky to mix with the water that nourishes the kine; we ask him by our praises for an opulent dwelling.
2. The supporter of heaven, the prop, the Soma juice who, widely spreading, filling, flows in all directions; may he unite the two great worlds by his own strength; he has upheld them combined; the sage (bestows) food.
3. Abundant food, well-prepared, made of Soma and sweet for who comes to the sacrifice; the way to earth is broad; who is the lord of rain here, the possessor of cattle, the showerer of water, the leader whose road is hither, who is deserving of praise.
4. Full of sap, the butter and milk is milked from heaen, the bond of the sacrifice, the water is generated; the assembled liberal givers delight him; the leaders, the protectors shower down the accumulated.
5. Combining with the wave, the Soma utters a cry; he sprinkles his deva-protecting body for the worshipper; he places the germ upon the lap of the earth whereby we acquire sons and grandsons.
6. May those which are in the third world, the world of many sterams, unconnected, bestowing progeny, descend; the four digits sent down from heaven bearing water bring the oblation and the netar.
7. When the Soma seeks to gain, he assumes a white color; showering, powerful, he knows abundant wealth. He by his wisdom is associated with excellent rites; he bursts asunder the rain cloud from heaven.

8. Anon the sSoma successfully reaches the white water-besprinkled pitcher like a horse the goal; the devout stimulate him with their praise; cattle upon Kakshivat who has seen a hundred winters.
9. Purified Soma, when thou art diluted with the water thy juice passes through the woolen fleece; cleansed by the sages, O exhilarating, purified, be sweet flavored for Indra to drink.

#### IX.4.8

The Rishi is Kavi of the race of Bhrigu; the meter is Jagati.

1. Fit for food flows towards the delightful waters in which the mighty is fostered; the beholder of all, the great mounts the mighty sun's chariot that goes everywhere.
2. The tongue of the sacrifice distils the delightful, exhilarating, speaking lord of this rite, unassailable; the son assumes a third name unknown to his parents in the brilliance of heaven.
3. Shining, he cries aloud into the vessels, pressed by the priests into the golden receptacle; the milkers of the sacrifice glorify him; the supporter of the three sacrifices shines on the days of sacrifice.
4. Effused by the stones and by the praises, fit for food, illuminating heaven and earth, the parents, pure, flow between the sheep's hairs; diluted, the stream of the exhilarating beverage (is purified) day by day.
5. Soma, flow forth for our welfare; purified by the priests, clothe thyself in the mixture; with the exhilarating loud-sounding mighty juices that thou has, inspire Indra to bestow affluence upon us.

(The following are the last two verses of the ninth Mandala. Skipped to them cause I like them...)

#### Anuvaka VII

#### IX. 7. 10.

The Rishi is Kashyapa of the family of Marichi; the meter is Pankti.

1. Let Indra, the slayer of Vritra, quaff the Soma on the Sharyanavat, infusing strength into himself, about to show great prowess: flow, Indu, for Indra.

2. Soma, lord of the four regions, sprinkler, flow from Arjika effused by a truth-speaking, truthful (person), with faith and devotion: flow Indu for Indra.
3. The daughter of Surya brought the vast Soma large as a rain cloud; the Gandharvas seized upon it and placed the juice in the Soma: flow, Indu, for Indra.
4. Soma, the utterer of truth, radiant with truth, truth-speaking, truthful in act, speaking faith, lord, thou art decorated by the upholder: flow, Indu, for Indra.
5. The united streams of thee who art vast and truly formidable flow united; the juices of thee the juicy one meet together; green-tinted, purified by holy prayer, Indu flow for Indra.
6. Wherever the Brahman, O purified, reciting the holy rhythmical text, engendering the delight by the Soma (expressed) with the grinding-stone, is revered, flow Indu for Indra.
7. Where light is perpetual, in the world in which the sun is placed, in that immortal, imperishable world place me, Pavamana: flow, Indu, for Indra.
8. Where Vivasvat's son is king, where the inner chamber of the sun, where these great waters, there make me immortal: flow, Indu, for Indra.
9. Where in the third heaven, in the third sphere, the sun wanders at will, where the regions are filled with light, there make me immortal: flow, Indu, for Indra.
10. Where wishes and desires, where the region of the sun, where food and delight (are) found, there make me immortal: flow, Indu, for Indra.
11. Where there is happiness, pleasures, joy, and enjoyment, where the wishes of the wisher are obtained, there make me immortal: flow, Indu, for Indra.

#### IX. 7. 10.

Rishi and meter as before.

1. Who attends to the stations of the filtered Soma juice—him men call rich in children, who applies his mind to thee, Soma: flow, Indu, for Indra.
2. Rishi Kashyapa, raising thy voice with the praises of the hymn-makers, adore the royal Soma who is born the lord of creeping plants: flow, Indu, for Indra.
3. Seven the quarters of the world with different suns; seven the ministrant priests; seven are the divine Adityas—with these, Soma, protect us: flow, Indu, for Indra.
4. Protect us, royal Soma, with the oblation that has been cooked for thee; let no enemy assail us, or harm anything of ours: flow, Indu, for Indra.

End of the Ninth Mandala

## Tenth Mandala of Rig Veda

Anuvaka I  
Sukta I

X.1.1.

The deity is Agni; the Rishi is Trita Aptya; the meter is Trishtubh.

1. The great fire at the beginning of the dawn has sprung aloft, and issuing forth from the darkness has come with radiance. Agni, the bright-bodied, as soon as born, fills all dwellings with shining light.
2. When born, thou, O Agni, art the embryo of heaven and earth, beautiful, borne about in the plants; variegated, infantine, thou disperses the nocturnal glooms; thou issues roaring loudly from the maternal.
3. May He, who as soon as manifested is vast and wise and thus pervading, defend (me), his third; and when (the worshippers) ask with their mouths for his own water, animated by one purpose, they praise him in this world.
4. Therefore the genetrices, the cherishers with food, wait on thee who art the augments of food, with viands; thou visits them again, when they have assumed other forms; thou art among human beings the invoker.
5. Agni for prosperity, thee, who art the invoker of the devas, the many-colored conveyance of the sacrifice, the brilliant banner of every offering, the surpasser of every other deity in might, the guest of men.
6. Arrayed in splendid garments, that Agni on the navel of the earth; do thou, royal, who art radiant, born on the footmark of Ila, offer worship here as Purohita to the devas.
7. Thou has ever sustained, Agni, both heaven and earth, as a son his parents; come, youngest, to the presence of those desiring; Son of strength, bring hither the devas.

X.1.2.

Deity, Rishi, and meter as before.

1. Agni, youngest, propitiate the desiring devas; lord of seasons, cognizant of seasons, here offer worship; worship with those who are the priests of the celestials; amongst the ministrant priests thou art the best offerer.
2. Whether, Agni, thou prefer the office of Hotri or Potri among men, thou art wise, the giver of wealth, the observer of truth; let us offer the oblations with the Swah, and may the most excellent and divine Agni present them to the devas.
3. May we pursue the path that leads to the devas to convey that which we may be able. May that wise Agni minister; for He verily is the ministrant priest, and let him prescribe the ceremonies and the seasons.

4. O devas, when we who art most ignorant neglect the offices addressed to you who are wise, may the wise Agni complete the whole by those seasons by which he regulates the worship of the devas.
5. Since men of feeble energies, with mind yet immature, are unacquainted with the sacrifice, may Agni, the invoker, the skilled in rites, well knowing, the best offerer, offer worship according to the fit season to the devas.
6. The Progenitor has engendered thee, the chief of all sacrifices, variegated, illuminating; do thou offer the desirable, all-sustaining, praise-accompanied viands growing upon man-occupied earth.
7. Do thou, Agni, whom the earth and heaven, who the waters, whom Twashtri, the glorious creator, engendered, who art cognizant of the path, the road of the Pitris, shine brilliantly, being kindled.

#### X.1.3.

Deity, Rishi, and meter as before.

1. Royal Agni, the lord. He who is the conveyer of the oblation, the radiant, the formidable, the recipient of the Soma, is manifested for the benefaction; all-knowing, he shines forth with great luster; he proceeds, scattering the glimmering darkness.
2. When he has overcome the dark departing (night) by his radiance, then, begetting the damsel, the daughter of the great father, he shines in his course with the treasures of heaven, establishing above the light of the sun.
3. He has come auspicious, waited on by the auspicious; he afterwards approaches his sister (dawn) like a gallant; Agni, spreading everywhere, with omniscient rays, overpowers the dark with brilliant beams.
4. The blazing flames of that mighty Agni do not (deter) his adorers; the fierce flames of the friendly auspicious adorable, the showerer,, the vast, the strong-mouthed, are visible in the sacrifice.
5. The flames of whom, radiant, vast, bright-shining, go roaring like the winds; who covers the sky with most excellent, most lustrous, most sportive, and most mighty rays.
6. Of him, bright-blazing and hastening (toward the devas), the fierce-burning flames roar with the horses (of the Maruts); who shines mighty in his course, most divine, with ancient, brilliant, and loud-sounding.
7. Do thou, great Agni, bring the devas to our (sacrifice). Do thou, the messenger of the young heaven and earth sit down. Agni, who art easily found, who art rapid in movement, do thou come with thy docile and rapid steeds.

#### X.1.4.

Deity, Rishi, and meter as before.

1. To thee, Agni, I present the oblation; to thee I repeat praise; that thou, who art deserving of laudation mayest be present at our invocations; ancient sovereign, Agni, thou art like a well of water in a desert to the man desirous of offering sacrifice.

2. Men have recourse to thee, Agni, youngest, as cattle hasten to the warm stall. Thou art the messenger of the devas and of mortals; mighty, thou proceedest by the firmament between (heaven and earth).
3. Chrishing thee, the victorious like a child, they mother desirous of thy contact sustains thee. Thou comes eager from above the firmament by a downward path, and when released, thou desires to go back like cattle.
4. We who are perplexed know not, O unperplexed, intelligent one, thy greatness; but thou, Agni, verily knows it. Wearing a form he reposes; he moves about devouring with his tongue (of flame); being lord of men, he licks up the mixed oblation.
5. Where is the new born: He is present in the old and in the wood, grey-haired, smoke bannered; though not needing ablution, he hastens to the water like a bull, he whom men with one consent propitiate.
6. As two daring robbers lurking in a forest seize with ten cords. This new praise, Agni, is addressed to thee; attach thyself (to my sacrifice) with thy radiant members as to a car.
7. May this oblation, Jatavedas, this reverence, this praise ever magnify thee. Protect Agni, our sons, our grandsons, and diligently defend our persons.

#### X.1.5.

Deity, Rishi, and meter as before.

1. Agni, the sole capacious ocean of riches, who is of many births, beholds our hearts; he waits on the cloud in the neighborhood of the hidden; go Agni to thy appointed place in the midst of the waters.
2. Great, showerers enveloping with their hymns the common dark, have associated with his horses. Sages, preserve the place of the water and support the divine rains in the vault.
3. The two observers of truth, the two possessors of wisdom sustain; measuring the time, they have brought forth and reared a son; and pondering in their minds on that navel of the universe, movable and immovable, the thread of the sage.
4. The ancient celebrators of the rite desiring wait on (Agni) rightly born for the sake of food; the all-comprising heaven and earth cherish him who abides above the heavens with the sacrificial butter and food from the water.
5. The wise Agni glorified has from the sacrifice raised aloft for the ready manifestation of the seven radiant sister; which when formerly engendered he restrained in the firmament until desirous of (adorers) he bestowed form upon the regions of the earth.
6. The wise have established seven rules of conduct; he is a sinner who deviates from any one of them. Agni is the obstructor of (that) man, he abides in the dwelling of his neighbor, in the region of the scattering of the rays, and in the recipient.
7. Nonexistent and existent in the supreme heaven, in the birthplace of Daksha and in the presence of Aditi; Agni is elder born to us of the sacrifice; in the olden time he was the bull and the cow.

#### X.1.6.

The deity is Agni; the Rishi, Trita; the meter, Trishtubh.

1. This is that Agni by whose protections the worshipper in sacrifice prospers in his dwelling; who, radiant, travels everywhere invested with the excellent splendors of his rays.
2. Agni, the observer of truth, the eternal, who shines resplendent with celestial splendors, who comes untiring like a swift horse, (bringing) friendly gifts to his friends.
3. Who rules over every oblation to the devas, who all-pervading rules at the opening of the dawn, and in whom (the sacrifice), whose sacrifice is undisturbed by his foes, throws his choice oblations—
4. Magnified by our oblations, propitiated by our praises, swift-moving, he proceeds to the presence of the devas; the adorable invoker of the deities, most entitled to worship, associated (with the devas), Agni presents to them with the sacrificial ladle.
5. Bring before us with praises, and with adorations, the brilliant Agni, the bestower of enjoyments, as if he were Indra—him, whom wise worshippers praise with hymns as Jatavedas, the sacrifice to the victorious devas.
6. O Agni, in whom all treasures are brought together as fleet horses are brought together in battle; bestow upon us protections even more effective than those of Indra.
7. Since thou, Agni, born in thy glory, and having sat down, art immediately entitled to the oblation; therefore the holy come to that thine ensign and the most worthy prosper protected.

#### X.1.7.

Deity, Rishi, and meter as before.

1. Divine Agni, bestow upon us from earth and heaven prosperity and abundant food, that we may be able to offer sacrifices. May we be associated, beautiful, with thy indications; protect us, divine Agni, on account of our many hymns.
2. These hymns, addressed, Agni, to thee, praise thee for wealth together with cattle and horses; when a mortal obtains the means of enjoyment from thee, opulent and well-born Agni, thou, who art the granter of benefits by our praises.
3. I regard Agni as a father, as a kinsman, as a brother, as a constant friend. I reverence the face of the mighty Agni, radiant in heaven, adorable as the sun.
4. Agni, our earnest praises have been composed for thee. May he whom thou, the perpetual invoker of the devas, protects in the sacrificial chamber be rich in sacrifices, the master of red steeds, the possessor of abundant food; may the desirable be granted him on shining days.
5. Men have generated with their arms Agni, who is decorated with rays of light, selected as a friend, the ancient priest, the accomplisher of the sacrifice, and they have appointed him amongst people, the invoker of the devas.
6. Offer sacrifice thyself, divine, to the devas in heaven; what can one who is ignorant of of immature understanding effect for thee? As in due seasons, divine, thou hast sacrificed to the devas, so do thou, well-engendered, sacrifice to thine own person.
7. Be our protector, Agni; be our preserver, be the provider and giver of sustenance; bestow upon us, mighty Agni, the donation of oblations, and ever attentive, protect our persons.



## Ribhu Gita

(Excerpt: This has nothing to do with Soma, but everything to do with the Mahavakyas and Advaita: non-duality.)

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### CHAPTER 1 *rbhu-nidagha samvadah*

#### RIBHU-NIDAGHA DIALOGUE

##### 1. Skanda:

The Rishis spoke thus to Ribhu, the devotee of Sambhu, the desireless, the best among sages, decked with ashes and rudrakshas (holy berries), who was at Kedara on the Himalayan peak worshipping the Lord of Kedara.

##### 2, 3. Rishis:

Worthy son of Brahma, the lotus born! For our Liberation, please enlighten us, with the Knowledge, the wisdom of the Vedas and great aphorisms (mahavakyas), which you obtained on Mount Kailasa by worshipping Lord Isvara, by means of which we shall be enabled to cross the shoreless ocean of samsara, (the repetitious cycle of birth and death).

##### 4. Suta:

Gladdened by the words of the Sages and looking around, he addressed the wise assembly, who were established in the contemplation of the feet of the Lord of the octonary form.

##### 5. Ribhu:

There is nothing secret from you, great souls, the noble devotees of Sambhu. Looking at you from the mansion of love of the three-eyed Lord, I shall communicate to you this:

6. the aphoristic Knowledge of Sankara, a great emanation from the head of the Vedas. Hear this, best of men, seekers after the Knowledge of Brahman! Hear this: the Ocean of Siva-Knowledge—

7. by which you shall, conquering your [attachment to the] senses by devotion to Siva, cross that sea of samsara (repetitive cycle of birth and death). Offering obeisance to Mahadeva, I shall expound to you the knowledge of Isvara.

8. Ribhu:

The cause of the universe is the divine Consort of Uma alone, the shining illuminator, the one cause of the sentient and the insentient world, and the one cause of joy. For Him, the great Isvara (Mahesvara), there is no need for any action. He, Hara, alone is the cause of all.

9. The charioteer born of the arrow, and the horses from the faces of the charioteer, the pair of eyes of you, the rider, as the pair of chariot wheels, the chariot fitted and yoked for the hunt, seated in the chariot with a crown on the head and bows and arrows in front, and steering the chariot—may the dust of this Sthanu (the immovable, motionless One, Siva) protect us!

10. Then, addressing Nidagha, Ribhu said: I shall tell you about the definition of the Self, which is not available in all the triad of time—past, present, and future—

11. ever the most secret of the secret, by summarizing what has been expounded by Siva. There is nothing that can be talked of as non-Self, neither the mind as the non-Self, nor the world as the non-Self. Be of the certitude that there is nothing that is non-Self.

12. By the absence of all sankalpas, by the elimination of all forms, by the conviction of there being only Brahman, be of the certitude that there is not anything that is non- Self.

13. In the absence of mind, there is no thinking; in the absence of the body, there is no aging. With the conviction of there being only Brahman, be of the certitude that there is no non-Self.

14. Because of the absence of feet, there is no walking; because of the absence of hands, there is no work. There being only Brahman alone, be of the certitude that there is no non-Self.

15. Because of the absence of Brahma, the Creator, there is no world; in the absence thereof, there is no Hari, the sustainer. There being only Brahman alone, be of the certitude that there is no non-Self.

16. In the absence of aging, there is no death; nor is there the world or the Vedas or the devas. There being only Brahman alone, be of the certitude that there is no non- Self.

17. There is no dharma (righteous conduct), no purity, no [concept of] truth, no fear. There being only Brahman alone, be of the certitude that there is no non-Self.

18. Because there is no decay, there is no movement. Because there is no decay, there is no insentience. There being only Brahman alone, be of the certitude that there is no non-Self.

19. The Guru, indeed, does not exist; truly, there is no disciple. There being only Brahman alone, be of the certitude that there is no non-Self.

20. There being nothing that is the first, there is nothing that is the second; there being no second, there is nothing as the first. If there is the concept of truth, something as nontruth will also arise.

21. If there be any concept of nontruth, a concept of truth will also arise, with it. If there is inauspiciousness, know that there is a notion of auspiciousness. Likewise, if there is auspiciousness, there will be inauspiciousness.

22. If you think of fearlessness, fear is postulated; fear is concomitant with fearlessness. There being only Brahman alone, be of the certitude that there is no non-Self.

23. If there is bondage, there is liberation; in the absence of bondage, there is no liberation. If there is death, there is birth; in the absence of birth, there is no death either.

24. If there is "you," there is "I;" if there is no "you," there is no "I." If there is "this," there is "that;" in the absence of "that," there is no "this" either.

25. "If it is there" implies something not being there; "it is not there" implies something being there. If there is an effect, there is some cause; in the absence of effect, there is no cause.

26. If there is duality, there is (a concept of) nonduality; in the absence of duality, there is no (concept of) nonduality either. If there is something to be "seen," a seer is also there; in the absence of anything to see, there is no seer at all either.

27. If there is an interior, there surely is an exterior; if there be no interior, there is also no exterior. If there be (a concept of) completeness, it implies something of incompleteness.

28. If there is a little that can be thought of, it becomes all in no time; if there is not a little—nothing whatsoever of anything at anytime—nothing arises.

29. Therefore, all this does not exist in the least at any time: neither you nor I, neither this nor that. There being only Brahman alone, be of the certitude that there is no non-Self.

30. There is nothing by way of example in this world, nor is there anything for which an example is to be given. There being only Brahman alone, be of the certitude that there is no non-Self.

31. There is no mind to think, "I am the Supreme Brahman," "This universe is only Brahman alone," "You are also only Brahman."

32. I am Consciousness, and there is no non-Self. Be of this certitude. Thus, in brief, the definition of the Self has been told to you.

33. By hearing this once, one becomes Brahman oneself.

34. Nidagha: Who are You? Who indeed? Tell me, best among speakers, that upon hearing which one is released instantaneously from the great hardship of samsara.

35. Ribhu:

I, indeed, am the Supreme Brahman. I, indeed, am the supreme happiness. I, indeed, am myself. I, indeed, am. I am Brahman alone.

36. I am Consciousness alone. I am possessed of divine Knowledge. I am without any words to express myself. I am Brahman alone.

37. I have no meaning. "This" is without meaning. I am devoid of the meaning of all. I am Brahman alone.

38. I am ever pure, enlightened, eternal, totally blemishless. I am of the nature of the ever-blissful. I am Brahman alone.

39. I am of the nature of the eternal Perfection. I am Existence-Consciousness-Bliss. I am of the nature of nonduality alone. I am Brahman alone.

40. I am of the nature that cannot be described. I am without beginning and without end. I am not of the nature of insentient matter. I am Brahman alone.

41. I am without any sankalpa of my own. I am devoid of all nescience. I am all. I am That itself; I am Brahman alone.

42. I am devoid of all names and such. I am devoid of all forms. I am devoid of all attachments. I am Brahman alone.

43. I am the creator of all speech. I am beyond the end of all the Vedas (Vedanta). I am the end of all times. I am Brahman alone.

44. I am the end of all forms. I am the joy that is the end of all names. I am the end of all the eons of time. I am Brahman alone.

45. I myself am joy and nothing else. I myself am changeless Consciousness. I myself am everywhere. I am Brahman alone.

46. I am the Self, which is Brahman alone. I am solely a mass of pure Consciousness. I am the sole-existent, undivided Essence. I am Brahman alone.

47. I am solely of the nature of Knowledge. I am of the nature that exists by itself. I am the sole-existent, complete Essence. I am Brahman alone.

48. I am of the nature of Existence. I, indeed, am of the nature of beatitude. I am beyond meaning or absence of meaning. I am Brahman alone.

49. I am of the nature that is immeasurable. I am of the nature that cannot be discussed. I am of the nature that cannot be comprehended. I am Brahman alone.

50. I am of the nature that is not woven together. I am without sorrow. I shine uninterruptedly. I am Brahman alone.

51. I am devoid of all activity. I am devoid of all differences. I am devoid of all doubts. I am Brahman alone.

52. I am without an ego. I am without a master. I am ever of the nature of Brahman. I am Brahman alone.

53. I am devoid of Brahma or the characteristics of Brahma and others, devoid of the characteristics of Kesava (Vishnu) and others. I am without the characteristics of Sankara and others; I am Brahman alone.

54. I am silently luminous. I am Brahman alone. I am nothing. I am not "the highest." I am a small thing. I am also the Supreme.

55. I do not have a lustrous body; nor am I the illuminator of the universe. I am a mass of Consciousness. I am of the nature of Consciousness. I am ever of the nature of Existence.

56. I am joyous. I am the embodiment of joy. I am Brahman alone. I am neither a boy, nor am I a youth, nor an old man. I am higher than the highest.

57. I am not of the nature that is manifold. I am Brahman alone. This, my own experience, has thus been told, the supreme Essence of all the Upanishads.

58. Whoever hears this becomes himself Brahman.

59. Those deluded by the intellect with ideas of "little of learning" and "omniscience" and the like, arising out of [conceptual interpretations of] the Vedas, scriptures, treatises, aphorisms, and the like, cannot, even by the study of hundreds of scriptures, know Sankara as being neither the gross nor the atomic, nor fire, wind, space, water, or earth, but as merely the shining Heart-space inside the sheaths within all beings.

Note: The above excerpt was printed from the S.A.T. Web site at [http://www.satramana.org/html/excerpt from ribhu gita.htm](http://www.satramana.org/html/excerpt%20from%20ribhu%20gita.htm) .

The following are prayers that I sometime chant:

## Prayers

### Lokah Samastah

OM

LOKAH SAMASTAH SUKHINO BHAVANTU

LOKAH SAMASTAH SUKHINO BHAVANTU

LOKAH SAMASTAH SUKHINO BHAVANTU

OM SHANTI SHANTI SHANTIHI

Word for word translation:

Lokah (world) Samastah (all) Sukino (happy) Bhavantu (may be)

Meaning:

May all beings (in the three worlds) be happy.

Om peace, peace peace.

### Asato Ma

OM

ASATO MA SADGAMAYA

TAMASO MA JYOTIR GAMAYA

MRITYOR MA AMRITAM GAMAYA

OM SHANTI SHANTI SHANTIHI

Word for word translation:

Asato (from untruth) ma (me) sad (to truth) gamaya (lead)

Tamaso (from darkness of ignorance), ma (me) jyothir (to light) gamaya (lead)

Mrtyor (from death) ma (me) amrtam (immortality) gamaya (lead to immortality)

Meaning:

Lead me from the untruth, unreality, to truth, the real

Lead me from the darkness of ignorance to the light of knowledge

Lead me from death (this world of illusion and constant change) to immortality.

Om peace, peace peace.

### Purnamadah Purnamidam

OM

PURNAMADAH PURNAMIDAM

PURNAAT PURNAMUDACHYATE

PURNASYA PURNAMAADAYA

PURNAMEVA VASHISHYATE

OM SHANTI SHANTI SHANTIHI

Meaning:

That is fullness (or perfect); this is fullness (or perfect). What comes from fullness is fullness.

What remains after fullness is taken from fullness is yet fullness.  
Om peace, peace peace.

## Brahmarpanam

from *Bhagavad Gita* IV:24

OM

BRAHMAARPANAM BRAHMA HAVIR  
BRAHMAGNAU BRAAHMANAA HUTAM  
BRAHMAIVA TENA GANTAVYAM  
BRAHMA KARMA SAMADHINA  
OM SHANTI SHANTI SHANTIHI

Word for word translation:

Brahma (Brahman, the supreme absolute) arpanam (the means of offering) Brahma (Brahman) havir (oblation)  
Brahmagnau (into the fire that is Brahman) brahmana (by Brahman) hutam (is offered)  
Brahmaiva (Brahman indeed) tena (by him) gantavyam (to be reached)  
Brahmakarma (action of Brahman) samadhina (by contemplating or abiding in)  
Om peace, peace peace.

Meaning:

Brahman is the offering, Brahman is the oblation  
Poured out by Brahman into the fire of Brahman  
Brahman is reached by him  
Who sees all as (the action of) Brahman

Brief Explanation:

This verse from the Bhagavad Gita (chapter 4, verse 24) and is traditionally chanted before meals. Brahman is the name of the Supreme Absolute Being, the ultimate Transcendent cause of creation. This verse likens food that is eaten to an oblation poured into the fire during ritual. By chanting this prayer before meals, the food that is eaten is offered to Brahman, the Lord.

OM SHRI GURUBHYO NAMAHA

HARIHI OM

## Gayatri mantra

OM BHUR BHUVAH SWAHA  
TAT SAVITUR VARENYAM  
BHARGO DEVASYA DHIMAHI  
DHIYO YO NAH PRACODAYAT

<b>Om</b>	Primordial vibration, symbol of unmanifested Brahman or Godhead
<b>Bhur</b>	Bhu loka, the earthly plane
<b>Bhuvah</b>	Antariksha loka, the astral plane
<b>Swaha</b>	Swarga loka, the celestial (heavenly) causal plane

<b>Tat</b>	That; Transcendent Truth or Reality, Godhead
<b>Savitur</b>	Ishwara or the Supreme Being, the Creator, Divine Sun or Light
<b>Varenyam</b>	Worthy of worship or adoration, the supreme God
<b>Bargo</b>	Remover of sins and ignorance; effulgence, glory
<b>Devasya</b>	Shining, resplendent light/grace of God
<b>Dhimahi</b>	We meditate
<b>Dhiyo</b>	Our intellect; faculty of understanding
<b>Yo</b>	Who
<b>Nah</b>	Our
<b>Prachodayat</b>	Enlighten, inspire

OM. WE MEDITATE ON THAT TRANSCENDENT TRUTH,  
THE SUPREME BEING, WHO CREATES AND ILLUMINES ALL THE THREE WORLDS.  
WORTHY OF ADORATION, THE DIVINE EFFULGENCE, REMOVER OF IGNORANCE,  
THE RESPLENDENT LIGHT AND SOURCE OF GRACE  
MAY HE ENLIGHTEN OUR INTELLECT.