

इन्द्रसूक्तार्थः

# Indra of Rigveda

Interpretation and notes by Dmitri Semenov

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To be alive means to be vulnerable.



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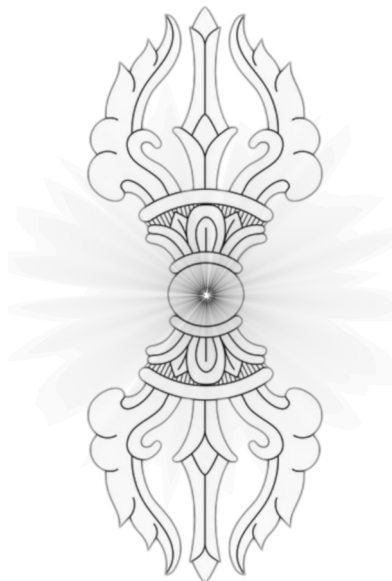
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# Introduction

To noble ones  
who throughout millennia  
kept the flame flickering.

What is Rigveda? It is a collection of hymns composed in archaic form of Sanskrit, and meticulously preserved in every syllable and every accent by generations of learned Brahmins for at least three thousand years. Ancient Indian tradition holds Rigveda to be the “Book of Knowledge” that is a source of many subsequent spiritual ideas and philosophical schools. Various traditions of yoga, liberation and devotion are claiming to be developments of and elaborations upon the wisdom that has shown its facets in the illumination of Rigveda. Although the text is perfectly preserved, the meaning of many stanzas and hymns was lost more than two thousand years ago. Efforts to elucidate the lost meaning were so extensive as to result not only in many commentaries on Rigveda but also in a formulation of auxiliary to Rigveda disciplines, called Vedangas, that aid in preserving, correctly reciting, understanding, and deploying the hymns in ritual activities. Despite those efforts, the knowledge encoded in the Rigveda remains obscure. In words of Sri Aurobindo,

We have in the Rig Veda ... a body of sacrificial hymns couched in a very ancient language which presents a number of almost insoluble difficulties. It is full of ancient forms and words which do not appear in later speech and have often to be fixed in some doubtful sense by intelligent conjecture; a mass even of the words that it has in common with classical Sanskrit seem to bear or at least to admit another significance than in the later literary tongue; and a multitude of its vocables,

especially the most common, those which are most vital to the sense, are capable of a surprising number of unconnected significances which may give, according to our preference in selection, quite different complexions to whole passages, whole hymns and even to the whole thought of the Veda.<sup>1</sup>

The problem of eliciting said knowledge is still unsolved, and, in view of some modern scholars, Rigveda is a deliberately obscure collection of complex riddles which remain undeciphered, and are even inherently indecipherable<sup>2</sup>.

Received interpretations treat the hymns as just liturgical, mythological, or poetical in substance. Western Indology, following closely learned Brahman *Sāyaṇa* who in 14th century wrote extensive commentary on Rigveda from a very narrow perspective of external rituals, presents several full translations of Rigveda<sup>3</sup> differing primarily in phrasing and minor details. In words of Sri Aurobindo, these translations/interpretations give “a plausibility to the absurd and an appearance of body to the unsubstantial”. Some critique of them was given by Sri Aurobindo in “On meaningfulness of Vedas”, “The Secret of the Veda”, “Essays in Vedic Interpretation”, etc., and by Jan Gonda<sup>4</sup>, and the main point of the critique remains valid even for the most recent translation into English by S.W.Jamison and J.P.Brereton<sup>5</sup>.

Both of them (*Sāyaṇa* and modern European scholarship) present one characteristic in common, the extraordinary incoherence and poverty of sense which their results stamp upon the ancient hymns. The separate lines can be given, whether naturally or by force of conjecture, a good sense or a sense that hangs together; the diction that results, if garish in style, if loaded with otiose and decorative epithets, if developing extraordinarily little of meaning in an amazing mass of gaudy

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<sup>1</sup>The Secret of the Veda [Aurobindo, 1998, pp. 3–4]

<sup>2</sup>“The earliest surviving poetic anthology in an Indo-European language, to which the name Rigveda was given at a remote time in prehistoric India, remains largely undeciphered. This is not because Sanskrit scholars, whose preserve it has always been, are unaware of its importance; it is because they, like their ancient predecessors, believe that the poems are deliberately obscure, and therefore inherently indecipherable.” [Thomson, 2009, p. 1]

<sup>3</sup>[Wilson, 1866], [Griffith, 1896], [Geldner, 2003], [Jamison and Brereton, 2014], [Т. Я. Елизаренкова, 1989, 1995, 1999]

<sup>4</sup>[Gonda, 1984]

<sup>5</sup>[Jamison and Brereton, 2014]



figure and verbiage, can be made to run into intelligible sentences; but when we come to read the hymns as a whole we seem to be in the presence of men who, unlike the early writers of other races, were incapable of coherent and natural expression or of connected thought. Except in the briefer and simpler hymns, the language tends to be either obscure or artificial; the thoughts are either unconnected or have to be forced and beaten by the interpreter into a whole.<sup>6</sup>

At the level of words and phrases the problem of interpreting Rigveda hymns is threefold: to find the expressed sense<sup>7</sup> of each word, to guess the implied sense<sup>8</sup>, and to conjecture the allusive or suggestive sense<sup>9</sup>. At a higher level of hymns and collections of hymns, the problem is to reconstruct the paradigm, the grand vision of what hymns refer to that poets of Rigveda expressed or represented with utterances.

This book together with two others<sup>10</sup> proposes a decipherment of an important part of the Rigveda — the hymns to *Indra*, *Soma*, and *Marut*-s. The decipherment is based on the assumption that the difficulties these hymns present on both levels — the level of words and phrases, and the level of grand vision — could be overcome if it is accepted that

*a single hymn might mix expressions that refer to external and physical aspects with those that refer to inner psychological and spiritual aspects;*

*depending on the context, key words might express either external or inner senses;*

*external rituals are symbolic of inner rituals.*

This assumption is not entirely new. The following was stated by Sri Aurobindo:

Their [that is, of Vedic hymns] formulas and ceremonies are, overtly, the details of an outward ritual devised for the Pantheistic Nature-Worship which was then the common religion, covertly the sacred words, the effective symbols of a spiritual experience and knowledge

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<sup>6</sup>The Secret of the Veda [Aurobindo, 1998, p. 6]

<sup>7</sup>*abhidhā*

<sup>8</sup>*lakṣanā*

<sup>9</sup>*vyañjanā*

<sup>10</sup>[Semenov, 2020], [Semenov, 2018b]

and a psychological discipline of self-culture which were then the highest achievement of the human race. The ritual system recognised by *Sāyana* may, in its externalities, stand; the naturalistic sense discovered by European scholarship may, in its general conceptions, be accepted; but behind them there is always the true and still hidden secret of the Veda, — the secret words, *nīṅyā vacāṃsi*, which were spoken for the purified in soul and the awakened in knowledge.<sup>11</sup>

To grasp this hidden meaning of hymns to *Indra*, *Soma*, *Agni* or any other *deva*, one has to assume that these hymns make references to particular visualizations, pictures that are held in mind by a poet or by a reciter/singer of the hymn, and that these visualizations refer, for the most part, to events and actions happening within. Many stanzas of the Rīgveda can be viewed as sketchy impressions (*chandases*) upon talented poets' minds by specific activities and performances of which poets, singers and reciters were on many occasions a part. A hymn, or *sūtra*, presents a facet of such activity, but was not intended to give a full description of it — just an individual impression that resonates with other present or future participants. The collection of the hymns that is Rīgveda seems to attempt to create a mosaic of such individual impressions that could give a fuller, but still concealed from uninitiated, description. These visualizations are different for different hymns but are derived from the same set of paradigms that can only be guessed. References to them are made with a rather cryptic and metaphorical expressions, and with ritual actions. A reconstruction of some visualizations and the vocabulary of referring to them expressions will be presented in what follows.

According to the long tradition (as explicated by *Yaska*) Rīgveda admits a threefold interpretation:

*adhīyajña* (performance of rituals),

*adhīdāivata* (reference to devas),

*adhīyātma* (reference to individual).

While *adhīyajña* approach seeks to interpret words and expressions of the hymns as related to details and moves of a fire offering or other external rituals, as directions that are a part of a fixed script, *adhīyātma* approach strives to treat them as referring to various

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<sup>11</sup>[Aurobindo, 1998, p. 8]

states of mind/body and ways to alter or preserve them, as injunctions<sup>12</sup> to pursue disengagement or even liberation from what later will be called *saṃsāra*<sup>13</sup>.

It is assumed here that “the real thread of the sense is to be found in an inner meaning” [Aurobindo, 1998, p. 9] thus making the *adhyātma* aspect the key to understanding the *Indra*, *Soma*, and *Marut*-s hymns. Outline of the *adhyātma* approach as used here was given in [Semenov, 2018a]. Approaching Rigveda’s hymns and rituals from *adhyātma* side, one’s attention is on changes inside one’s mind and body that actions effect. It is transformations of one’s mind and body that are being pursued and are learned about, not sequences of steps in an external ritual. For example, when one lights a fire, puts into it ghee, and watches flames flare up, external, or *adhiyajña*, view of it is to send the ghee and other substances as an offering to *deva*-s residing somewhere in the sky; *adhyātma* approach in this case would be to view lit fire and poured into it ghee as means to allow oneself to detach from immediate capturing attention stimuli (cold, darkness, wild animals, tiredness, hunger, etc.) and to recall aspirations, dreams, original intentions and visions behind a long-winded quest and to observe that “fire-in-the-belly” which makes one going to flare up — as ghee in physical fire — in the depth of one’s being and to let it shine. When one sings hymns of praise to *Indra*, *adhiyajña* view is to give praise to residing may be nearby, may be far away *deva*, and hope he would hear and come; *adhyātma* perspective is that by rhythmical praises one primes one’s body and mind to accept transition into the state of being possessed by *Indra*. In general, *adhyātma* approach seeks in hymns of Rigveda not liturgical components of external rituals, but, in words of Alfred Hillebrandt, “the patterns of thought which emerge from unfathomable depths.”<sup>14</sup> If one accepts the traditional belief that Rigveda is the “Book of Knowledge”, then, using *adhyātma*, one can read hymns to *Indra*, *Agni*, *Soma*, and *Marut*-s as a teaching on how to become an *ārya* — a noble one — not in blood, or in social standing, but noble in thoughts, deeds, and spirit.

This book is a result of interpreting hymns to *Indra* from the *adhyātma* perspective. Sections *Paradigm* and *Concepts and Symbols* give “the grand vision” behind hymns to *Indra* and keys to the decipherment; section *Descriptions ...* provide detailed and refer-

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<sup>12</sup> *vidhi*-s

<sup>13</sup> circuits of mundane existence

<sup>14</sup> [Hillebrandt, 1990, p3]

enced to the text of the hymns aggregate descriptions of various activities and concepts relevant to *Indra*; *Appendix A* presents a condensed list of *Indra*'s characteristics that can be used in personal practices; *Appendix B* gives names and epithets of *Indra* arranged into semantic clusters; *Appendix C* is a vocabulary of most frequent 1065 words in hymns to *Indra* and is given to help with an independent translation of hymns and stanzas; *Appendix D* lists word frequencies in *Indra* hymns and can be used to point out general focus of the hymns; chapter *Translation* presents a parallel translation of 284 hymns to *Indra* — Sanskrit text of a hymn on the left, translation of it into English on the right. Hymns are presented here in the traditional order as given in Rigveda *samhitā* — arranged into ten books. Books 1,8, and 10 are collections of hymns ascribed to various clans of poets, while books 2–7 are called “family books” since each contains hymns by poets of a particular clan/family. From the perspective of hymns to *Indra*, book 1 can be considered as an introduction to the to aspiring *Indra* worshipers-to-be, book 8 — as technical notes and a field guide to practicing *Indra* worshipers, book 10 as an overview and wider contexts by and for those who have already experienced the state of *Indra*, while books 2–7 are detailing practices of particular groups of companions, or “sacrificial circles”. Book 9 consists of hymns to *Soma* — for translation and commentary on it, see [Semenov, 2020].

What was originally intended as just a clarification of prior translations, which seemed to me to obscure or gloss over something important in the Rigveda, turned out to become not only an endeavor to interpret a big part<sup>15</sup> and of Rigveda “from scratch” but a pilgrimage to hidden lands. Pondering ever novel “well-twisted” stanzas became like wondering through pathless mountain terrain in search of a pass. My field notes of this pilgrimage give readers a chance to journey to that veiled by waterfalls and mists of civilized life land of *deva*-s, demons, and no-self that is a part of human nature. For an intelligent man, Rigveda casts light on secret passages, traps, and bubbling springs of non-forcing strength and all-pervading life-force.

Despite all criticisms that can be leveled against prior interpretations/translations, this book borrows heavily from and builds upon them, in particular, on works by H. H. Wilson, H.Grassmann, Sri Aurobindo, L.Renou, J.Gonda, T.Ya.Elizarenkova, K.F.Geldner, and S.W.Jamison and J.P.Brereton.

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<sup>15</sup>presented in this and two other books on *Soma* and *Marut*-s hymns

## Paradigm

*The path of knowledge  
is a warrior path.*

In the inner psychological sense *Indra* is that which makes one enter a specific altered state of mind/body/physiology. It is assumed here that a close analogy to this altered state of mind/body/physiology is what is known as the gangr, or berserker-gang (that “is an altered state of physiology accompanied or triggered by a high adrenaline state” [Skallagrímsson, 2014, p.24] such that both sympathetic and parasympathetic systems are very active at the same time while some parts of the brain that keep track of the self being shut off — the unitary state [Skallagrímsson, 2014, p.28]), but can potentially differ from it in that a person in the state induced by *Indra* has, despite profound changes in mental and bodily state, full conscious control and sharp mental faculties. In Rigveda, a person who is in this state is said *to be Indra*, or have the quality of being in one degree or another an *Indra*<sup>16</sup>. The word *Indra* is used in Rigveda in three senses: that which makes one enter a specific altered state of mind/body/physiology, a person in such altered state of mind/body/physiology, the state itself. Although the state of *Indra* might occur naturally, it can be entered and exited in a controlled fashion. *Indra* worship in Rigveda is about rituals and practices that are designed to have this state controlled. Although details are very sketchy, some important features of the rituals and practices can be elicited from the text.

This interpretation of hymns to *Indra* assumes that the state of *Indra* shares many aspects with the berserker-gang of Norse lore. First-hand experiences of the gangr described by Wayland Skallagrímsson in [Skallagrímsson, 2014] gave me hints to the interpretation of some technical words used to refer to the state of *Indra* in the Rigveda and to general outlines of the state. His book can be helpful to read in its entirety, but, in order to give the reader a better idea what particular states of mind/body and rituals of entering/exiting them might be relevant or analogous to what is described in this book, two excerpts from it are given below. First, a general description of the gangr [Skallagrímsson, 2014, pp.24–29]:

It all begins with stress. Stress activates the flight

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<sup>16</sup>That “*Indra*” can denote a quality with various degrees of expression is evidenced by the word *Indratama* — “most *Indra*” or “the best *Indra*” — that is used in 1.182.2a and 7.79.3a.

or fight system, also called sympathetic nervous system. This is part of your brain and body that releases adrenaline... a little bit of this is a good thing, and makes reflexes a little quicker... Too much of this is a bad thing, though, for excess adrenaline causes the shakes and a loss of coordination. Meditation seems to alleviate this problem. ... experience with meditation gives those who practice at it the key for managing to endure higher than normal levels of adrenaline while suffering none of the drawbacks. ... Upon the onset of the stress, especially with the extremer techniques, there is a moment of crisis. Is the surge of emotion and adrenaline going to overwhelm you and scatter your thoughts? Or are you going to hang onto a powerful meditative state and let the chaos pass through you, thus staying in control? This is why, as the stress is applied, the berserker is usually also entering a meditative state. ... Once the crisis is past, the berserker is in a state ... of raised energy. ... Depending on the nature of the meditative state the berserker was in when adrenaline shot up, the nature of this state will be different. If the meditative focus was upon energetic, furious, powerful thoughts and emotions then the berserker will be said to be full of *wod* energy: a fiery, furious spiritual energy from Norse lore. If the meditative focus was on calm, balance, and harmony, then it will be more of a *chi*-like energy... What is active in the brain at the time of the adrenaline dump is what gets fired up. ... If this technique is taken to the extreme, the parasympathetic nervous system is activated. The doctors call this occurrence<sup>17</sup> entering the unitary state. Because the brain physically no longer has access to any concept of self, including in some cases the body, it conceives of itself as being whatever the senses are telling it's seeing. (This means the inner senses, as well as the five outer ones.)... There is another crisis moment involved in transitioning from merely raised energy all the way to the unitary state. Once the state is entered into, there is an immediate loss of perspective and sense of

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<sup>17</sup>that is, both sympathetic and parasympathetic systems being very active at the same time while some parts of the brain that keep track of the self being shut off

self, accompanied by a rush of energy and alteration of the way the mind is working. It takes a *truly advanced* meditative state to not be simply thrown into chaos by this, and immediately out of the unitary state. It is true that the unitary state can be entered in a variety of ways. But because the critical feature is to have one half of the nervous system completely overwhelmed, *any method takes some doing*<sup>18</sup>.

That transition — from merely raised energy to unitary state — might have been the germ of the concept of *Śiva* in later systems. Assuming it is true, *Śiva* is *that which transforms state of anger, elevated adrenaline and high stress into deeply meditative state that removes boundaries maintained by the construct of “I”*. This transition results in attainment of *svàr*. *svàr* is an unattached state of mind, equanimity, ease of arising, airiness or fluidity of the mind, and is like a clear calm inside the eye of a cyclon. It is referred to in Rigveda as a jewel, as a treasure.

Second, a description of first-hand experiences [Skallagrimsson, 2014, pp.30–32]:

The gangr begins with the stillness of the mind brought about by meditation.

The senses begin to sharpen. Emotions begin to spike, randomly surging in strength.

There may become an awareness of the space around you...

Entire field of vision becomes brilliant and shines.

The emotions are running high and there begins to be a high degree of connectivity between contemplations, acts, and emotions.

There may be a trapped, panicky sensation. There may come a certainty that Something Horrible is standing right over the shoulder.

Voices that chant or call awful things may be heard.<sup>19</sup>

... there is pronounced psychetachia, which is the perception that time outside the body is running strangely slow.

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<sup>18</sup>emphasis is mine

<sup>19</sup>these are tricks played on one by *Vrtra*, or inner inhibition to enter the state where self is lost. Whatever made one fend for himself in the past, made one to avoid danger, is brought to mind as warning to back off, as a justification for not doing it.

... The pulse is very rapid ... The parasympathetic nervous system kicks in, in response to the enormous stress the body and mind are under.

There is a feeling of ecstasy.

The unitary state is achieved.

There are visions strong enough to completely block out physical sight, even though the eyes are open.

There is a feeling like the berserk is a riverbed through which a torrent of emotion and power rushes.

Anything the berserk looks at the berserk becomes, attains an unitary state with.

...

After the gangr comes the fatigue.

The berserk will often be too weak to stand. A depression sometimes sets in, occasionally getting severe.

There is an emotionally “frayed” feeling, and a short temper.

Many commonalities between such experiences and the state of *Indra* as described in Rigveda will be made clearer in subsequent sections.

Some of the benefits of this approach to interpreting hymns to *Indra* are:

- clear connections between many practices of yoga, tantra and Buddhism of later ages and the Rigveda;
- understanding why elaborate rituals were designed by inspired worshipers and poets of *Indra*, and why they were deemed to be kept secret, under the veil of highly symbolic, full of elliptic expressions, deliberately obscure, poetical and rhythmic language of Rigveda;
- making different aspects of Rigveda — like rituals related to *Soma*, hymns to *Marut*-s, rituals related to *Indra* — well fitting with each other;
- dispensing with incoherent to the text naturalistic interpretation of *Indra* as a deity of rainclouds, thunderstorms and lightning or interpretations that make *Indra* to be just a tool of ideology<sup>20</sup>.

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<sup>20</sup>“*Indra* is a discursive formation produced by ritualists” [Whitaker, 2011, p.104] that ritualizes role and identity representing masculinity, and that masculinity is just a social construct, “an embodied posture and projection” [Whitaker, 2011, p.35]. Similar idea that emphasizes *Indra* as a role model of “distributive communal ethic of semi-nomadic Aryan tribes-



*Indra* in this interpretation is a stirrer, an igniter<sup>21</sup> of a particular type of fury, or divine wrath, that is like a possession by a spirit — very much like Odin is — and, as such, *Indra*'s role is not to structure social organization but, first and foremost, to transform an individual fighter, or even a timid person, into an extraordinary warrior, or to facilitate for a thinker occurrences of insights or formation of non-trivial ideas.

It shall be noted that any external ritual performed by *Indra* adepts is like shadows seen by inhabitants of *Plato*'s cave. Substantial actions and illuminating them light happen on a mental plane effecting changes in what is visible outside and mediated by the gross body. When inner actions become sharp and very effective, the connection of them with external manifestations become so strong, external actions will be capable to evoke a sequence of inner ones. This effect of reverse activation might be the origin of some techniques of *haṭha-yoga* — taking a particular posture, effecting a particular activity of muscles, or breathing in special ways<sup>22</sup>, meditating, entering *samādhi* — all of which might happen in the natural course of entering the state of *Indra* — might trigger or evoke inner actions that cause them during that natural course of events.

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men", of sharing the spoils of war with the community instead of hoarding and accumulating wealth, is presented in [Paliawadana, 1996].

<sup>21</sup>this corresponds well to one of the traditional etymologies of the word *Indra* as formed by the root *indh* (Nir.10.8) "to ignite" and suffix -ra "to facilitate action denoted by verbal root"

<sup>22</sup>like slow inhalation and fast exhalation

## Concepts and Symbols

Here is the list of special terms and symbolic meanings. In many cases they are still provisional.

the rush of vigour *vája* — lasting high level of energy in major muscles making them ready for quick and strong action; it is what athletes call “the second breath”, but without preceding it exertion;

frenzy *ójas* — high level of mostly mental energy that expresses itself as extreme vigour, or a frenzy;

“the treasure” *rái*, *rayí* and sometimes *vásu* — much higher than usual level of adrenaline in the blood; it sometimes leads to seeing objects as if surrounded by brilliant glow at edges and boundaries, and therefore is sometimes characterized as “abounding in gold”.

*svàr* — an unattached state of mind, not-being-entirely-driven by senses and feelings, equanimity, ease of arising, airiness or fluidity of the mind, a clear calm inside the eye of a cyclone;

*vásu* — a beneficial thing; benefits, particularly those granted by *Indra* — the rush of vigour, “the treasure”, *svàr*, courage, defiance of odds, authority, physical and mental strength, increased rate of healing, etc. Occasionally it refers to material wealth like cows, horses, and gold;

The rush of vigour, “the treasure”, *svàr* and other *vasu*-s are what *Indra* adepts are after, knowing that material goods often follow these;

*vájra* — “thunderbolt”; It is an extreme concentration of energies of the body and of the mind, in the *maṇipūra*, in the heart or in other cakras, such that they are ready to be released in an instant, resulting either in a powerful strike, in dissolving boundaries of “I”, in a flash of insight, etc. Adepts of *Indra* are trained to control such concentration and release of energies;

*śávas* — power to change, an impulse to change; radical transformation of one’s personality during transition into the

state of *Indra*, in consequence of which one could start perceiving himself, for example, as being a wolf, a bear, etc.

*śivá* — in the inner sense it means “destroying reactive impulsiveness”, “blessing-with-detachment”; it is that something that causes transition from the chaos of stress and elevated adrenaline into *svàr*; in later philosophy this concept was developed into *deva Śivá*;

*bráhman* — formulation, sacred formula; it denotes a complex and, likely, a highly individualized script consisting of reciting verbal expressions, chanting, visualizations, recollections, contemplations, special breathing, physical actions, and consumption of substances, particularly *Soma*, that is designed to lead a person into a desired state of mind/body. In case of *Indra*, a formulation leads a person to stress, then to elevated state of energy, then to a raised level of adrenaline in the blood, then to a burst of adrenaline and energy throughout the body, sometimes to a transition into other “persona” or dissolution of “I”, and then into *svàr*, while avoiding multiple dangers inherent in the process. A formulation or script might be effective for more than one person, but there is ever-present emphasis in hymns of RV on “having created a new formulation” that reflects individual differences between *Indra* worshipers;

*Tvaṣṭṛ* — creator, or shaper, of distinct states of mind/body. *Tvaṣṭṛ* might be thought of as stored in one’s body/brain predispositions/scripts that direct transformations of mind/body into various configurations, for example, transition from being at rest to a particular fight-or-flight response. At its extreme manifestations, it controls transformations between human persona and animal persona (like a wolf, a bear, a fox, etc.) of a warrior;

bull *vṛṣan* — it stands for something or someone mighty, overpowering, forceful, being in charge, in-control, bearing strong sway, impregnating;

waters *āpas* — in the external sense it means physical waters like those of rain, of rivers, of lakes. In the internal sense it means “inner waters” referring to the

psycho-physiological background of psychological processes that has as a significant component various expressions of hormones and other long-lasting psychoactive substances in the body;

chariot *rátha* — in the inner sense it means that which contains and brings something to mind; in particular, it means a *cakra* (as understood in *tantra*-s, and of which there are seven major ones) connected with energy flows through spine. In a more external sense it is the body and mind of *Indra* adept when the adept is possessed by *Indra* and becomes a vehicle for his expression. In purely external sense it means a war-chariot;

cow *gó* — symbolically it means a self-replenishing source of something nourishing, strengthening, invigorating the mind and/or body that is called “milk”. In the domain of language, “a cow” might mean a single word, particularly a thematic, contemplation-defining word, or it might be an evocative verbal expression. Related to *Indra* are expressions that evoke defiance, courage, mental strength, ferociousness, inspire to perform heroic deeds. The evocative power of such expression is not only in the meaning of words used, but also in the articulation of them. An important for *Marut*'s realm non-verbal “cow” is *Prśni*. In a context of body/mind, it might refer to inner waters or their source;

horse *ásva* — in the inner sense it means sometimes “a rhythm”, sometimes a charge of energy which might be physical as well as mental; it could also mean pulsation of blood throughout the body;

hawk *śyená* in the inner sense it means that which make the mind soar to the third footprint of *Viṣṇu*, or, the mind itself in that footprint;

ghee *ghṛtá* — various things that give a momentary boost to energy of some manifestation like real ghee put into a fire makes it brighter and stronger if only for a moment; in the inner sense it is also a symbol of transmutability — physical ghee easily goes from solid state (when cold) to liquid (when heated) to flames (when burns) without

any residue; it is also a symbol of clear understanding that focuses and feeds the inner fire.

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*Agní* — the Fire; it is that which converts material into immaterial, ordinary food into life-force, wood into light and warmth, physical into mental (in which case it is called *Bhṛ̥gu*); it detaches the mind from clinging to the world outside (in which case it is called *Manú*), engenders and maintains aspirations, dreams and maintains and reminds of original intentions and visions behind a long-winded quest despite induced by circumstances distractions, deprivations, confusions and errors (in which case it is called *án̄giras*).

*án̄giras* — someone or something like a spark that ignites inner fire in humans either using body's natural reactions or by means of rousing speeches and/or heavenly songs. In the context of individual's body, *án̄giras*-es are big muscles — their action raises the level of adrenaline in blood and warms the body.

Three *Āditya*-s — *Mitrá*, *Váruṇa*, and *Aryamán* represent impulses in one's psyche that are related to social interactions. *Indra* is called the forth *Āditya*<sup>23</sup>

being a patron, a benefactor — *Mitrá* — is that which gives rise to active goodwill, amity towards other humans;

feeling an obligation, a duty — *Váruṇa* — is that which gives rise to reciprocal obligations between men. He is called a "joint ruler" since he coordinates behavior of several individuals. *Varuṇa* balances ultimate individuality of a warrior possessed by *Indra* with benefits of cooperation and mutual obligations between kin, companions, and allies during battles and after them;

he who urges to settles disputes, to negotiate — *Aryamán* — is that which gives rise to negotiations, to attempts to solve a conflict by means of a mutually beneficial agreement;

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<sup>23</sup>8.52.7c

“Demons” *Indra* fights and defeats are many, but most are difficult to characterize. Following are some of those about which a guess can be ventured on the basis of RV.

*Vṛtra* — “Concealer or Withholder” of person’s powers. It is the main opponent of *Índra*. Its main function is to block “the waters”, that is, to block expression of hormones, and physiological changes and mental attitudes that are crucial for entering the state of *Índra*. Sometimes *Vṛtra*-s stand for partially in-born, partially learned self-preservation reactions related to both one’s physical body and to the construct of “self”<sup>24</sup>, other times they denote a depressing anxiety, or mental obscurations.

*Śuṣṇā* — the “drying one”; he is a demon who saps mental and bodily energy, but remains mostly in the dark (= in the subconsciousness). He is what causes a resistance to change, an active defence of established routines, priorities, values, or mores; he is a personification of the striving to preserve the status quo.

*Śambara* — a wall of rationalizations derived from concerns about the future of one’s family, or from the assumption that a noble ancestry is too important;

*Svarbhānu* — that which effects extreme weakness, indifference, irritability, emotional frailty, apathy, anxiety or even depression post *Indra* state. It is personified as one of *asura*-s, or spiritual guides, which shows it to be a necessary “evil” to recover from exertions of *Indra* state. The name probably means “having the appearance of equanimity”, but unlike real equanimity the state caused by *Svarbhānu* is accompanied by a very low levels of testosterone and serotonin in the blood;

*Arbuda* — the fear arising from facing something much bigger in size than one’s own body or much stronger in some way;

*dasyu* — an impulse to suffer want is a flow of mental energy triggered by a resolve to obtain something one lacks and a

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<sup>24</sup>“... natural inertia has a tendency to quickly ruin the [unitary] state and the efforts required to maintain it”[Skallagrimsson, 2014, p.131]

conviction that one needs it personally — thus amalgamating the construct of “Self” with the idea that the “Self” is diminished by the absence of that “something”.

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abode *dhāman* — abode, of which in Rigveda are mentioned seven; these seven correspond to the seven cakras and are places where *deva*-s are manifested. There might be other abodes besides these seven.

Heaven *dyú* or *dyaús* — in the external sense means the sky; in the inner sense, it means “the realm of everything mental”, “the pure mentality which is symbolized by Dyaus”[Aurobindo, 1998, p. 118]

Earth *prthiví* — in the external sense means “the ground, the land”; in the inner sense, it means “one’s physical body; one’s material existence”;

knotty or rugged one *párvata* — the flesh and bones of the body with its knotty joints;

mountain *giri* — symbolically it stands for the skull;

the intermediate space *antárikṣa* in the external sense means “the air between the sky and the earth”; in the inner sense, it means “psycho-physiological realm; the realm of vital energies or airs; that which mediates between mental and bodily processes”.

*“Dyaus and Prithivi represent the pure mental and the physical consciousness; between them is the Antariksha, the intermediate or connecting level of the vital or nervous consciousness. Dyaus and Prithivi are Rodasi, our two firmaments; but these have to be overpassed, for then we find admission to another heaven than that of the pure mind — to the wide, the Vast which is the basis, the foundation (budhna) of the infinite consciousness, Aditi.”*[Aurobindo, 1998, p. 118]

*Ródasī* — dual, given in translations here as “*Rodas-es*”, that denotes the Earth and the Heaven in their inner senses;

rain *vr̥ṣṭí* — in the external sense means “continuous descent of something (like stones); sweating”; in the inner sense, it means “expression in the body of some substances

that bring reduction of stress, disappearance of pain, relief of suffering”; it is likely that these substances are endorphins, and  $\beta$ -endorphin in particular.

lightning *vidyút* — in the external sense means “lightning or lightning bolt”; in the inner sense, it means “flash of insight; a vision that strikes the mind with a clear picture that shows how disconnected aspects of something fit together to form a whole”.

spear *ṛṣṭí* — in the inner sense, it means “an aspect that touches raw emotions”.

pole *dhur* — in the external sense often means “the pole of a chariot”; in the inner sense, it means “the spine”.

a sheath *kóśa* — in inner sense it means “the subtle body”;

the spring, the fountain *útsa* — in the inner sense it means “the store of sexual vigour”;

the cask *kavandha* — in the inner sense it means “the store of endorphins”;

the well *udrin* — in the inner sense it means “the store of sugars-base energy”;

a river *síndhu* — in the external sense it means a river or a particular river called *Síndhu*; in the internal sense, in singular it means “the flow of *susumnā*”; in plural it means “flows of sensory stimuli plus flow of stimuli from internal organs plus flow of speech; it can also denote the streams of blood flowing through the body”;

*Rodasí* — is a symbol of rising Kundalini that creates harmony between the Earth and the Heaven (that is, between the mind and the body);

dappled mares *pṛṣatāḥ* — emotion-charged night dreams; images in such dreams;

black antelopes *étāḥ* — fleeting visions, mostly in wakeful state, that might be so strong as to make one momentarily see things among perceived reality that are not there, like taking a bush moved by wind at dusk for a wild animal, or hearing a voice of a person one longs to see in a rustling of the wind;



- bird *vi* — an inspiring fantasy or dream;
- Pṛ́śni* — means “the seductive power of transgression; an enticement to rebel, to transgress or violate social norms”. The “milk” that “the cow” *Pṛ́śni* gives is “the energy to dare, to rebel, to transgress”;
- Rudrá* — a *deva* and an *asura*, an entity behind emergence and development of individuality in a person, of inner separation from the family, community, and tribe; *Rudrá*'s missile (*hetí*, *didyút*) which poets of Rigveda ask him to divert from them (2.33.14, 6.28.7, 6.74.4, 7.46.3) is a cause of a psychosomatic illness (which illness is described in 6.74.3d as “committed fault, crime bound in bodies”), and for which same *Rudra* has remedies or medicine (*bheṣája* 2.33, 6.74.3ab, 5.42.11b) which likely denotes unleashing of inner resources of one's being.



# Descriptions

Sections below present descriptions of various aspects of *Indra*, of his enemies and of his worshipers. In the hymns of Rigveda there are about 9000 phrases characterizing in some way the above, but with few indications of their interconnections. Descriptions in this chapter attempt to arrange most of these phrases so that subsets of them evoke a schema or a vision that make the component phrases connected with each other or with other subsets. Schemas and visions presented here are not necessarily uniquely determined by said subsets, and, therefore, the choices made reflect certain pre-suppositions on my part.

These descriptions, being directly connected to the text of the hymns, can provide a net of constraints that any interpretation of hymns to *Indra* shall fit. They also weave a necessary background context for comprehending the hymns and are intended to allow the reader to become cognizant of concepts behind the poetry.

## Characteristics of *Indra*

Characteristics listed below can refer to both *Indra* and to his adepts — as he is the model of behavior for them — and to the state of being *Indra*. Many of them will be elaborated upon in following sections. Content of this section, stripped of all references for easier reading, can be found in the appendix A. It is notable that some of the characteristics are found to be also those of Odin, Thor, or Odysseus.

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*Indra* is unalterably real (*áprāmisatya* 8.61.4), real, or genuine, (*satyá*, 2.12.15, 4.16.1, 8.90.2), and not-to-be-concealed (*ágohya* 8.98.4). He is all-divine (*viśvādeva* 8.98.2) *devá* (10.104.9), the

*devá* of *devá*-s (10.48.11) and the fourth *Āditya* (8.52.7, 7.85.4).

He is immortal (*ámartya* 3.51.1, *amṛta* 6.21.3), undecaying (*ajára*) (6.19.2, 6.21.1, 8.99.7) — at least in some cases (10.50.5), enduring (*sthávira* 4.18.10, 6.47.8, 10.103.5) or not subject to old age (*ajuryá* 2.16.1, 6.17.13), he is a non-aging (*ajúra* 8.1.2) youth (*yúvan* 1.11.4, 3.32.7, 6.19.2, etc. *kanína* 10.99.10); neither months nor years wear him out (*ná yám jaranti* 6.24.7), yet he is wearing out in his adepts every day (*járamāna* 3.51.1) and causes them to age (*jaráyanta* 2.16.1). An adept of *Indra*, although a human, by means of the immortal nature advances beyond the human kind (6.18.7).

*Indra* has many selves (*purutmán* 8.2.38), and many assumed forms (*puruvárpas* 10.120.6), and is everywhere (*viśvābhú* 10.50.1), belongs to every man (*viśvánara* 10.50.1) — to a foreigner and to *Turvaśa* (8.4.1). He is all-pervading (*vibhú* 6.34.1, 8.96.11), extending widely (*uruvyácas* 7.31.11, 8.2.5), over a wide space (*urujráyas* 8.6.27), overspreading all regions (*ā viśvāni tatána* 7.23.1), filling both *Rodas*-es (*ā ródasī aprṇāt* 4.18.5, 3.53.12) and the intermediate space (*viśvam ā prā antárikṣam* 1.52.13) — and even those are not encompassing him (*ná yám viviktó ródasī nántárikṣāni* 8.12.24). He becomes encompassing (*pári bhū* 2.13.10), spreading on all sides like a mountain (*viśvátas pṛthúḥ* 8.98.4), he is like a wide space (*urú* 2.13.7, 8.65.3, 10.47.3) and has an extensive base (*pṛthúbudhna* 10.47.3). He is deep (*gambhīrá* 2.21.4, 10.47.3) and primordial (*pratnavát* 6.22.7). He and his appearance are lofty, extensive (*bṛhát* 3.32.7, 6.19.2, 8.98.1, 8.89.2). *Indra* projects (*prá ric*) beyond the darkness of the night, beyond days of strengthening, beyond the intermediate space, beyond the heart cakra, beyond the extension of vital airs, beyond the boundary of the body, beyond “the rivers”, beyond the clans (10.89.11). He is immense (*parómātra* 8.68.6) and extreme (*pará* 2.13.10, 5.30.5). He is excessive (*mahánt* 8.65.3), or manifests excessiveness (*mahát* 1.55.1, 3.34.7, 10.89.1).

*Indra* is his own master (*svápati* 10.44.1); he has the power of self-determination (*svadhávant* 1.173.6, 2.20.6, 3.41.8, 5.32.10, 8.49.5, 10.42.9), autonomy, or independence (*svarájya* 1.80, 1.84.10–12, 8.93.11), and is self-ruling (*svaráj* 3.45.5, 3.49.2, 8.81.4, 7.82.2, 8.69.17). Neither a *deva* nor a human can lessen it (8.93.11). He is a sovereign, a chieftain, or a king (*rájan* 1.174.1), and a fiery one (5.40.4); he is the preeminent sovereign (8.16.3), empowered-by-the-Heaven sovereign of *Soma* (6.37.2, 6.20.3), the sole chieftain

of all places of existence (3.46.2), of all creatures (4.17.20), and of all folks (8.64.3). He is the king of tribes (1.177.1, 4.17.5), only he rules over or overpowers them (*abhyas* 4.21.2, 8.24.19, 8.100.4) and commands them (*īś* 8.68.7). He is a chieftain of clans (8.95.3), the master (*īś*) of men who press *Soma* and of those who don't (8.64.3). He is also a chieftain of senses (5.39.4) and of chants (6.24.1). He seeks his own way (*svayú* 3.45.5), and does as he wishes, thanks to his resourcefulness (8.66.4, 8.61.4); he does not bend to other's will (*ánānata* 8.64.7, 8.90.4).

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*Indra* is one-of-a-kind hero (*ekavīrá* 10.103.1), no one was more heroic than he is (8.24.15). There is no one who is similar to him (6.21.10) or is like him (1.52.13), no one like him was born or will be born (1.81.5), neither celestial nor earthly (7.32.23). *Indra* is peerless among the mighty ones (8.63.1), he is superior (*abhibhū* 8.89.6, 8.98.2) to all that was born and will be born because of his power to change (8.97.9). He is above all creatures (6.25.5), no *deva* or a mortal is superior (*jyāyas* in the sense "senior" 6.30.4) or even equal (*ās* 8.97.9) to him. *Indra* has neither rivals (*śátru* 1.102.8, 5.34.1, 8.82.4) nor well-matched opponents (*pratimāna* 4.18.4, 6.18.12), but he also lacks an ally (*ánāpi* 8.21.13).

*Indra* excels at what he is doing. With *aṅgiras*-es he is the best *aṅgiras*, with versifiers the best versifier (1.100.4) — he surpasses all others by degrees (3.46.3). He is the best at finding evocative expressions (8.53.1), the best at breaking strongholds (8.53.1), the best at procuring horses (1.175.5), one of the best at obtaining and giving the rush of vigour (3.12.4, 7.93.1), the best at obtaining what's beneficial (7.18.1), the best of generous ones (8.53.1), the best at assisting (8.66.14); he is the best slayer of *Vṛtra* (*vṛtrahántama* 5.35.6, 5.40.1–3, 8.93.16, etc.). He accomplishes what no one else did or will do (1.165.9). He is effective at what he is doing (*krtnú* 2.13.10, 6.18.15, 4.16.1), effective in a battle (8.16.3), effective at creating a wide space (8.15.4), effective at making well-formed states of mind (1.4.1). He is doing much (*purukṛt* 1.53.3, 2.13.8, 6.21.5, 8.61.6, etc.), he effects everything (*viśvákarma* 8.98.2), he performs wondrous and wonderful deeds (*sudāmsas* 1.62.7, 1.62.9, 3.32.8, *dasmá* 1.4.6, 1.62.5, 5.34.1, etc.). He has performed many manly deeds (4.16.16, 8.93.1), he knows all manly labors (7.21.4), and is accompanied by exertion (10.89.5). He assists everything ( *á bhū* 10.153.5), and without him nothing is accomplished (10.112.9). He alone is the doer of works inside a man (8.96.19) — for example, he finds cows, causes flooding waters

to arise towards the sea, the sun to emerge (2.19.3). *Indra* directs attention towards all spheres of action (8.32.28), but is able to focus on separate problems, clashes, etc. (1.61.6, 4.32.2); he sets in order what is unfinished (8.99.8).

*Indra* is restless (*arṇavá* 3.51.2), in constant motion (*jágmī* 6.42.1, 7.20.1, 8.46.17, 8.93.22), which sometimes leads to changing companions (6.47.17). He is swift (*āsú* 1.4.7, 10.103.1); his moves are sufficient (*araṅgamá* 6.42.1, 8.46.17) and he is expeditious (*túrṇi* 3.51.2). He is steadfast, steady in every action (*sthirá* 10.96.7, 1.101.4), and ever-resolute (*jātúṣṭhira* 2.13.11), not giving way, or even obstinate, (*anānudá* 1.53.8, 2.21.4).

*Indra* is inwardly excited, or inspired (*vípra* 1.130.6, 8.2.36, 8.98.1, etc.). His agitation is deep (8.70.7) and it can be violent due to his own forcefulness (8.12.24) — violent bursts are easy for him (10.27.1). He has rage, or anger, (*manyú*) of a hundred men (10.103.7), he is the most enraged one (*manyumáttama* 4.30.7); this rage is not to be downplayed (*anuttamanyu* 7.31.12, 8.6.35, 8.96.19). But, despite being enraged, *Indra* has the power over affections (1.57.3); by lessening the immediate fury he creates an impassioned man — he desires greatly (4.20.4, 6.39.2), he does not emaciate longings (1.53.2), yet drives into hiding the savage character of himself (2.12.4) — because he governs both violent impulses to change and the daring frenzy (3.36.4). *Indra* owns every lament (1.100.7), but avoids or disperses noxious moods (1.129.8, 1.129.11). His anger is directed into the future (*prācāmanyu* 8.61.9) thus procuring individuality (*ahamsana* 8.61.9). His anger is precious (8.82.3); *Soma* distills it (10.89.6) and makes it auspicious for the heart (8.82.3). When anger becomes rage and is raised above the ordinary measure, *Indra* “crushes what’s firm, shatters what is sturdy” (10.89.6).

*Indra* is an inciter (*súra* 8.6.25, *hétr* 8.99.7), his intention is to stir (*codayatmati* 8.46.19). *Indra* is tumultuous (*dhúni* 1.174.9, 10.89.5), and agitates everything (*viśváyū* 1.129.4). It is by him that all disturbances are made (2.12.4), he stirs up many important events (4.30.22), he engenders action (10.55.8), and rouses to it (2.21.3); he creates “fire inside two rocks” (2.12.3), gathers a troop of followers (2.21.3), and causes fighting (10.103.2). *Indra* is the inciter (*sūnū*) of what’s to become real (8.69.4), of overwhelming strength (10.50.6), of the impulse to change (4.24.1), of a phrase (*coditr* 8.88.6); he delights in every cherished manic thought (10.96.11). Whatever *Indra* stirs, he becomes the master

of that (1.165.10). What is to be energized, that is offered to *Indra* by *deva*-s (2.20.8).

*Indra* is inspiring the meek (6.44.10, 8.80.3), a whip of the meek (2.21.4, 2.30.6), an inciter of a meek man (2.12.6, 10.24.3). *Indra* facilitates anger (6.22.4), effecting both hatred and mutual longings (8.1.2); he is a destructive weapon of an angered one (2.21.4).

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*Indra* is often called “a bull” (*vṛṣan* 1.7.6, 1.16.1, 1.100.17, etc.) — that is, someone mighty, overpowering, forceful, being in charge, in-control, bearing strong sway, impregnating. Many things about him are also called “a bull” — his reigns are “bulls”, his whip is “bull”, his chariot is “bull”, his two tawny ones are “bulls” (8.33.11); he has thrust of a bull (8.33.10), he is able like a bull (6.45.22) and resourceful like a bull (5.36.5), he rumbles loudly like a bull (8.1.2). Four of his guiding aspects are those of a buffalo (10.54.4). He is not to be meddled with (4.18.10), and does not allow defiance to a defiant one (2.12.10). *Indra* appears as a bull, or resembles a bull, (*vṛṣabhá* 2.12.12, 5.40.4, 8.93.20, 2.21.4, 6.17.2, 1.100.2, 1.54.3, etc.), and he is the most excellent among resembling-a-bull ones (8.53.1).

*Indra* has the power of control, or authority, (*túviṣmant* 4.29.3, 10.44.1, 10.74.6; *taviṣvat* 4.20.7), and is surrounded by powers to control (8.88.2). He is in charge (*íśāna* 1.11.8, 1.84.7, 4.16.11, 8.17.9) — in charge of the two tawny ones (4.16.11), in charge of the treasure (8.53.1), in charge of what is beneficial (8.81.4). He has seven reins (2.12.12), and is a joint ruler of the mighty Heaven and the Earth (1.100.1), of the good (4.21.10), of those drawing to themselves — the senses (8.16.1, 10.116.7). By means of his frenzy he can be in charge of everything (8.17.9, 8.6.41, 8.32.14).

*Indra* is a tamer of everything (5.34.5), under his direction are horses, oxen, troops, and all chariots (2.12.7). He is in charge of a man who is on the move, and of a man who is settled (7.32.22). He is in-control (*taviṣá* 1.165.6); he is the only one who rules all tribes and clans (4.21.2, 8.6.26, 8.24.19, 8.68.7). Arising in the five tribes (5.32.11), he is the king, or a chieftain, (*rájan* 1.177.1, 4.17.5) of them, of all folks (8.64.3) and creatures (4.17.20). He is the leader of human domains and of celestial tribes (3.34.2).

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*Indra* is an overseer (*páti*) of what is or to-become real (5.32.11, 6.46.1, 6.60.6, 8.2.38, etc.), of tribes (8.13.9), of a sacrificial assembly (1.21.5), of troops (10.112.9), of men (8.54.6, 10.44.2, 10.44.3). He is an overseer of the activities of training days (3.34.10) and of

fighting matches (8.54.6). He is an overseer of tawny ones (8.24.14), of opulent streams (10.180.1), of great power to change (10.22.3), of the treasure (10.24.3) and of its benefits (10.47.1). Never absent, he watches over both types of existence (8.52.7).

*Indra* is a guiding spirit (*ásura* 1.54.3, 1.174.1, 8.90.6, 10.96.11). He guides by means of loud auditory impressions (1.54.3), and illuminates by means of speech (3.31.8). He seeks inspiring words (1.132.3), employs auditory impressions (*śravasyánt* 1.177.1), guides with voice (3.45.2), roars (4.17.4), and is sometimes like an auditory impression (2.14.12). He is a guide (*netṛ* 4.16.8, 8.69.13, *abhinetṛ* 4.20.8, *padavī* 3.31.8) who gives directions instantly (3.45.5) and induces a rush (8.69.13); his guidance is potent (6.45.3) and leads towards frequent multitude of benefits (4.20.3). He gives an easy passage (*supārā* 8.13.2, 8.32.13) and a chance to move upwards (10.55.6). He is a path-maker (*pura-etṛ* 6.21.12), he has a path forward (6.31.5, 1.173.7); he seeks and finds an unimpeded pathway (*gātú* 2.20.5, 5.30.7, 8.66.14, 1.100.4) — his pathways are unobstructed like those of the Heaven (1.100.3). He is a teacher of men during conflicts (4.20.8), and has abundant power to enlighten his worshipers (4.21.2).

*Indra* is gifted with insight, a poet, (*kavī* 1.11.4, 3.42.6, 6.39.1, 7.18.2, 8.45.14, etc.). Knowing, or knowledgeable, (*vidvāns* 3.44.2, 5.86.4, 7.28.1), he has a correct notion of everything (10.160.2), from him right conceptions go in different directions (6.34.1); his knowledge is embracing everything (*viśvāvedas* 6.47.12, 10.131.6); he is the knowledge for him who is better at pressing *Soma* (7.19.1). His mind is terrifying (*ghorā* 7.20.6), daring (*dhr̥ṣā*) and a master of itself (*sváksatra* 5.35.4).

He has a hundred wives (*śatákratu* 1.4.8, 1.16.9, 3.51.2, 8.61.9, etc.) and knows many tricks (*purumāyá* 6.18.12, 6.21.2) and contrivances (*cyautná* 7.19.5, 8.2.33). He employs *ṛta* by using visualizations based on *ṛta* (6.39.2).

He is not to be deceived (*ádābhya* 7.104.20, 8.61.12), but finds ways to deceive (6.22.2). He has good designs (*sukrátu* 1.5.6, 1.51.13, 3.49.1, 6.30.3, 8.96.19, etc.) and is skillful (*ṛbhū* 10.120.6); his skills are not wavering (*ṛbhūṣṭhira* 8.77.8), and his competencies (*prásasti*) are many (6.45.3). He is mentally disposed for great deeds (8.13.11, 8.34.7, etc.) and has resourcefulness (*krātu* 10.104.10, 3.52.4, 6.17.6, etc.) for that. It is given to him by *deva*-s (1.80.15), and *Indra* fosters it (3.45.3). *Indra*'s resourcefulness is great (3.52.4), abundant (8.68.2), and unlimited (1.102.6).



It is most illuminating of difficulties (1.175.5) and carrying across obstacles (4.21.2). Because of it, *Indra* does as he wishes (8.61.4, 8.66.4) and has ways to overcome adversity (6.22.2). It makes *Indra* terrifying (7.28.2).

*Indra* will not be manifested as a person in confusion nor as one holding two different opinions (6.18.8). He is considering issues from all sides (*viśvátodhī* 8.34.6), he is prudent (*ṛbhvan* 1.100.5, 6.34.2); rash thoughts do not deceive him (1.55.7). His manner of thinking is a result of a forthwith contemplation (6.18.8); he facilitates contemplations (10.89.8) and possesses mental schemas for an effective contemplation (5.29.1), but his verbal mental activity is not conducive-to-exhaustion (1.100.14); he finds or creates mental space (1.63.7, 4.21.10, 4.24.2, etc.) and has effective mental gestures (2.16.8).

*Indra* is empowered by the Heaven (*dyukṣá* 5.39.2, 8.24.20, 8.88.2, etc.) and has a manly and high-spirited mindset (4.16.9, 8.96.13, 8.90.6). *Indra* has mental vigour (*médhira* 1.61.4, 6.42.3); he is attentive, or hearing, (*śṛṇvánt* 3.30.22, 10.89.18); he is vigilant (*animiṣá* 10.103.1–2), undistracted (*ástrta* 1.4.4, 8.93.15, 10.48.11), and not-to-be-diverted (*ánapacyuta* 8.92.8, 8.93.9). He has the power of discernment (*dákṣa* 5.38.4). He is noticing, observant, or discriminating, (*cikitváns* 3.44.2, 4.29.2, 6.41.4, 10.99.1), discerning (*viḥánánt* 3.39.7, *vícetas* 6.24.2, 8.46.14, *vívici* 8.50.6), even well-discerning (*sudákṣa* 1.101.9) and foresighted (*práçetas* 1.5.7, 7.31.10, 8.90.6). He detects in people the knowledge of tending upwards one (1.81.9), and discerns strongholds (7.27.2). *Indra* is the most radiant, or illuminating, (*dyumáttama* 1.53.3) — he finds, beholds and gains *svàr* (3.51.2, 7.32.22, 10.47.5). *Indra* has an abundant power to illuminate (*tuvidyumná* 6.18.11, 8.90.2), and sees clearly (*vicaḥṣaṇá* 1.101.7) — he is a seer (*ṛṣi* 8.6.41, 8.16.7). He brings the light into the senses (10.55.2, 8.1.28); he illuminates nights (3.49.4), and is a progenitor of the sun (3.49.4).

*Indra* is the chieftain of senses (7.27.3, 5.39.4), he resembles and appears as a bull of them (6.18.1, 10.180.3, 8.96.4), he is their mighty joint ruler (10.134.1). He is a source of their agitation (10.103.1), he fills them with what is real (1.177.1, 6.19.1, 7.31.10), supports them (3.51.1, 8.96.20, 10.89.1), and destroys what to them are obstacles (8.96.18) — he hears and sees everything (8.78.5). He overpowers senses (5.35.1, 5.86.2) and prevails over them (6.46.6). He is enchanting the mind (*háryat* 10.96.6, 10.105.1) and has the power to frame ideas and perception (*māyīn* 10.99.10, 1.11.7, 1.51.5, 8.76.1, etc.), the power over affections

(*indriyá* 1.57.3, 1.103.1, 1.104.6, etc.); he shapes one's powers (10.44.3).

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*Indra* is a true *Soma*-drinker (1.29.1, 1.4.2, 6.23.34.25.7, 8.2.4, 8.92.8, etc.), and ever and eager desirous of it (2.14.1, 1.104.9, 3.51.8). *Indra* is inflamed by *Soma* (8.88.1) and is driven by it (8.1.21). *Soma* is auspicious (1.5.7, 8.17.6), illuminating (8.92.16), and nourishing for him (2.11.11), it makes him stronger (2.11.1, 2.11.11, 8.12.20, 2.19.1, etc.).

*Indra* is an astute poet (*kaví* 7.18.2, 6.32.3) whose poetic inspiration is unattainable by mere mortals (*ásamaṣṭakāvya* 2.21.4); among poets he is the most gifted with insight (*kavítama* 6.18.14), he is called the most inspired (*vípratama* 10.112.9) of poets. *Indra* is a master of evocative expressions ("cows") (*gópati* 4.30.22, 8.69.4, 7.18.4, 8.69.2), having power over them (4.18.10), seeking (8.24.20) and finding them (8.53.1, 10.103.6). *Indra's* speech has no malice in it (6.22.2); he is the best among many at a shouting contest of many hymn singers (6.45.28). *Indra* does not impede evocative expressions (*ágorudha* 8.24.20), and imparts them to stanzas (8.2.39), granting well-twisted verses (10.104.7). He creates reciters of verses (6.45.6).

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*Indra* is a true knowing-many-tricks possessing overwhelming strength fighter (*satyasatvan* 6.31.5, *sátvan* 6.22.1, 6.29.6, 8.40.10, 8.45.21) and a non-ephemeral warrior (*yudhmá* 6.18.2, 8.92.8, *yóddhṛ* 8.88.4) — fearless (*ánābhayin* 8.2.1), combative (*samádvan* 6.18.2, 7.20.3), never standing down for the death (10.48.5), fighting daringly (1.53.7) and daring to attack (*dadhṛṣváni* 8.61.3), having much courage (*purunṛmṇá* 8.45.21), being daring in conflicts (*dadhṛṣá* 3.42.6), defiant (*dhrṣnú* 10.103.2) and having defiant mindset (*dhrṣanmanas* 8.89.4). He has the fighting spirit (*makhá* 3.34.2, 10.171.2). He is opposing much (*tuvipratí* 1.30.9) and offers violence to people for the sake of war and for the sake of peace (3.46.2), he overcomes hostiles by fighting (8.16.10). In a person, he is battle-ready (5.33.1).

His valor (*vīryà*) is abundant (1.57.5), great (1.80.8), and renowned (*supravācaná* 2.13.11). No one exceeds *Indra* in valor (1.80.15); in him all aspects of valor — *Soma* in the belly, overwhelming strength in the body, thunderbolt in hand, resourcefulness in the head — are brought together (2.16.2).

*Indra* causes the tumult of battle (*khajakṛt* 6.18.2, 7.20.3, 8.1.7, *khajamkará* 1.102.6), he raises dust high (4.42.5, 6.18.2) and is much-called-upon fighter (6.45.22) in every battle (7.32.24) and in clashes (7.82.4). He is a steadfast defender (8.32.14), him those who are surrounded in a combat call upon (4.42.5); he grinds enemies down (6.18.2, 8.61.10), and is difficult to shake (*duścyavaná* 10.103.2, 10.103.7). During attacks he is over all adversaries (8.99.5); even being alone, he eagerly seeks to engage ever more numerous opponents (5.30.4). He is thundering (6.18.2) vehement (8.40.10) not-to-be-obstructed (7.20.3) not-to-be-matched-in-a-fight (10.103.7) fond of slaughter (10.103.1) fighter. No one wards him off in a clash (8.45.21).

*Indra* is well-armed (*svāyudhá* 6.17.13, 10.47.2) — with missiles (*śárumant* 10.89.5), with bow and arrows (10.103.3), with a spear (1.81.2, 7.30.2), or with having-thousand-spikes weapon (5.34.2). He is a thunderbolt-wielder (*vajrín* 1.7.2, 1.8.5, 3.46.1, etc.) carrying it in arms (*vájabāhu* 10.103.6) or in a hand (*vágrahasta* 6.22.5, 7.32.3, 8.90.4). His “iron” (*āyasá* 8.96.3) thunderbolt (*vájra* 1.32.2, 1.33.12, etc.) is intertwined with him (8.96.3) and is dexterous (10.23.1), difficult to ward off (6.18.11).

*Indra* is a hero who does not strike enemies from the back row (6.42.1). He is a warrior who is in front (7.31.6), a focal-point-of-battle fighter (8.96.4), but he can also be a scout (*spasá* 8.61.15). He is principal in many clashes (5.35.6), his presence has a direct impact (*ṛjṣin* 4.16.1, 5.40.4, 6.17.2, 6.24.1, etc.). He often fights from a chariot (1.173.5, 6.21.1, 6.22.5), and wins chariot contests (6.45.15); he travels by means of chariots (8.70.1). He is the best charioteer of all (8.45.7, 1.84.6).

He is more than a hero, more than a warrior (10.103.5), he is a great commander (10.152.1) who brings his men together by shouting (10.103.1–2), rouses them to action (2.21.3), promotes great courage (10.22.3), and effects in them fearlessness (10.152.2); following him fighters become heroes (10.103.6).

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*Indra* is an agent of change (*śúra* 1.173.5, 7.20.3, etc.) in battles (1.178.3), in clashes (2.17.2), and in men (1.133.6). He is a generous (1.173.5) steadfast (8.92.28) mighty (10.55.6) not-counterbalanced (1.133.6, 3.46.3, 4.42.6, 10.111.3) agent of change (7.20.3, 10.105.6, etc.). When something that can go both ways is on the ground, then he gives benefits to the worshiper (7.27.3). He has the power to change (*śávas* 1.51.4, 1.100.15, etc.), it is best in him (*śaviṣṭha*

6.22.2, 6.22.7), and he is the master of it (6.44.4).

*Indra* is a breaker or demolisher of numerous strongholds and walls (*purām dartý* 1.130.10, 8.98.6, *paraṃdará* 5.30.11, 8.1.8, *purām dartinú* 6.20.3, *pūrbhíd* 3.34.1, 10.104.8, *purām darmá* 3.45.2) — external (8.61.10) and inner ones (8.1.8, *dr̥dhá ārujá* 3.45.2). He breaks open “cowsheds” (*gotrabhíd* 6.17.2, 10.103.6), shatters “cavern” (*valaṃrujá* 3.45.2), he shakes and causes to fall what is unshakable (8.96.4, 2.12.9, 6.18.5), he disperses inertia (1.173.5), crushes what’s firm, shatters what is sturdy (10.89.6). His home is where there is a giving up (1.61.5).

*Indra* is the most excellent slayer (8.70.1), subduer, or oppressor, of *Vṛtra* (*vṛtrahán* 1.16.8, 3.30.5, 8.61.15, etc.) in conflicts and in clashes (10.133.1). *Indra* smashes numerous unapproachable obstacles (4.17.19, 7.83.9, 3.30.4, 8.95.9). He slays lying around the flooding waters (4.19.2) exhibiting vigour snake (2.12.11, 2.30.1, 8.93.2), diminishes the vital power of impulses to suffer want (3.49.2) or slays them (2.12.10, 6.45.24, 8.98.6, 10.47.4), slays of vicious guarding impulse (1.129.11), destroys defensiveness (1.129.11), shatters inhibitions (6.60.5), and destroys infatuations (7.104.21) and reactive impulsiveness (8.63.4, 8.93.3, 8.96.10). He strikes with an arrow those numerous ones who, while not being observed, are causing great evil (2.12.10). *Indra* is superior to curses (1.100.11) and destroys them (8.89.2, 10.55.8). He scatters (10.120.1) or crushes enemies (10.138.4) and their deceitful plans (10.89.8).

*Indra* wins everything (*viśvajít* 2.21.1) and in every way (*satrājít* 2.21.1, 8.3.15, 8.98.4). He defeated hundred armies (10.103.1) and is deliverer of all battles (*tarutá pṛtanānām* 8.70.1). *Indra* is victorious (*jiṣṇú* 10.103.2) in battles, in combats (*pṛtanāsáh* 6.45.8, 10.103.7) and in contests (6.45.15). He conquers men, acquires fertile soil, acquires horses and cows (2.21.1); he wins prizes (*dhánāni* 3.30.22, 5.32.9, 2.21.1, 10.89.18), he wins renown (8.32.14), he wins *svàr* (2.21.1, 10.167.2).

*Indra* is the one of assured supremacy (*sukṣatrá* 5.32.5, 5.38.1, *kṣatrá* 6.25.8, 1.54.11), no one is superior (*uttamá* 4.30.1) to him. He can overcome (*abhibhū*) even limitations of *Tvāṣṭr* and circumstances of birth (3.48.4). On a battle field, he is difficult to surpass (*duṣṭára* 5.86.2, 8.46.9), he is the most able one and no one overcomes him (3.49.2), he is invincible (*áṣāḍha* 2.21.2, 6.18.1, 7.20.3, 8.70.4, 10.48.11) and unconquered (*áparājita* 1.11.2, 3.12.4, 8.38.2, 10.48.11).

*Indra* is not to be outmatched (*pariśak*) or subdued (*nikṛ*

8.78.5); he is not to be warded off (8.92.8), hindered (8.81.3), obstructed (8.66.2, 8.88.3), or restrained (10.27.5); he is unchecked (*ávṛta* 8.32.18, 8.33.6 8.33.10).

Having ways to prevail (*sāsahí* 1.100.3, 8.12.9, 10.133.4), especially in battles (1.102.9, 8.61.3, 8.61.12), seeking to prevail (*sáhyu* 6.18.12), he is prevailing (*sáhamāna* 2.21.2, 6.18.1, 10.103.5). He is prevailing over everything (*viśvāsáh* 6.44.4, 8.70.4, 8.92.1), over “those that draw to themselves” (6.46.6, 8.1.2, 8.21.10), and over demonic tribes (10.148.2); he is overcoming those who intend to hurt (*abhimātiśáh* 10.47.3, 10.104.7) He is prevailing in every way (*satrásáh* 2.21.2, 2.21.3, 3.51.3, 3.34.8, 8.92.7), quickly (*turāsáh* 5.40.4, 10.55.8), or by pushing forward (3.48.4), he is overpowering, or pressing forth, (*túrvat* 1.100.5, 6.20.3, *turváni* 1.56.3, 4.20.1, 5.35.3), and irresistible (*ádhrigu* 8.70.1); there is nothing that just by nature keeps him back (4.20.7).

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*Indra* is manly, or suitable-to-men, (*nárya* 10.50.2), very manly, or heroic, (*suvíra* 6.17.13, 6.45.6, 6.47.26), and most manly (*nítama* 3.49.2, 4.22.2, 8.24.10, 10.89.1); he has manly strength (*páũmsya* 1.80.10, 1.101.3, 2.13.10, 5.35.4, etc.), and is mighty in it (*mahán páũmsye* 1.56.3), possessing of the manly powers (*vīśnyavant* 6.22.1). He has much courage (*tuvĩrĩmñá* 4.22.6, 6.31.5, 8.24.27, 10.148.1), an abundance of it (2.12.1). He has manly mindset, or is manly minded, (*nrĩmānas* 1.51.5, 7.19.4, 4.16.9).

*Indra* is strong, or energetic, (*tavás* 5.33.1, 6.17.8, 7.24.3, 8.96.10, etc., *túmra* 4.18.10), self-strong (*svátavas* 4.20.6, 6.22.6) like a mountain, “the iron one” (*āyasá* 10.96.8). He is stronger than mere strength (*tavásas távīyas* 6.20.3), even injuries do not bend him (8.45.9).

*Indra* is mighty (*mahát* 4.19.1, 6.19.1, 7.31.7, 8.32.13, etc. *mahá* 4.22.3, 6.46.2, 10.55.6), abundant with might (*mahāmaha* 8.24.10, 8.33.15, 8.46.10), possessing the might (*mahín* 7.31.11); he can be such through potent enabling powers (8.2.32, 8.16.7), through rushes of vigour and exalting fits of fervor (4.22.3). He has inherent power (6.21.3), he is capable (*śākín* 1.54.2, 3.51.2, 8.46.14); he seizes powerfully and shields strongly (6.22.5). He is accompanied by enabling powers (*śácīvat* 1.29.2, 1.53.3, 3.53.2, etc.).

He can be strengthened with *Soma* (*sómavṛddha* 3.39.7, 6.19.5), with chants (1.11.1), by reciting and singing, with fire offerings, formulations, and spells, visualizations, and mental gestures (1.10.5, 6.17.3, 6.21.2, 10.73.2, 6.23.5, 3.52.6, 6.23.6). His might can be

augmented (6.20.3). He possesses overwhelming strength (*sáhasvat* 2.13.11), and is born of it (*sahoján* 10.103.5).

*Indra* is the most vigorous (*ójiṣṭha* 8.93.8, 10.73.1), his vigour is abundant (*bhúryojas* 10.120.2) and overwhelming (*abhíbhūtyojas* 3.48.4); he is accompanied by vigour (*ójasvant* 8.76.5). He gives mental and bodily energy (*vayodhá* 3.31.18, *váyas* 6.36.5, 6.40.4, 6.45.2, etc.) He obtains transferring itself over barriers life-force (*áyus* 1.53.11), he himself is that force inside *deva*-s and mortals (8.2.4, 3.31.18). In adversity, he creates or finds wide mental space (*varivovíd* 10.38.4, *varivaskṛt* 8.16.6, *lokakṛt* 10.133.1). He gives the power of discernment (8.24.14) and presents hundred plans (8.32.11).

*Indra* possesses thousand-fold rush of vigour (*vājín* 1.4.9, 6.24.2, 8.2.38, etc., *sahásravāja* 10.104.7), employs it (*vājayánt* 6.60.1, 8.98.12), and is the master, or overseer, of it (*vājānāṃ páti* 1.29.2, 8.24.18). He is best at obtaining it (*vājasátama* 3.12.4), seeks to procure it (8.95.9), and is best at giving it to the one who desires it (7.93.1) — he grants (*vājasáni* 3.51.2), or bestows (*sanádvāja* 10.47.4, 8.13.3), the rush of vigour (*vāja*) to his worshipers (8.92.3, 8.13.3, 6.36.1).

*Indra* has genuine fervor, or zeal, (*śúsma* 1.57.1, 10.44.3, 10.112.10), particularly for a battle (*bhárāya śusmín* 8.13.3); it is encouraged by the Heaven and the Earth (10.113.1), and is unrepulsable (*ápratiskuta* 8.93.12). *Indra* has abundance of it (*tuviśúsma* 8.68.2, 2.22.1, 6.68.2).

One of *Indra*'s means of effecting a change is frenzy (*ójas* 1.55.5, 1.57.5, 1.80.15, 2.22.4, etc.). Using it *Indra* shatters anger (8.4.5), is in charge of the treasure (8.76.1), in charge of everything (8.17.9). He props up the Heaven (10.153.3) with it, and predominates everything manifested (10.153.5). His frenzy is daring (3.36.4) and helping-in-dire-strights (10.105.6).

*Indra* is ferocious (*ugrá* 3.36.5, 3.48.4, 4.20.1, 6.17.13, etc.), and was born ferocious (10.73.1). He is ferocious with his arms (4.22.2) and ferocious through ferocious power-to-change (8.1.21); in every action he is like a strong and ferocious bull (10.28.7). He is the fiercest one (*ójiṃyāns* 6.20.3). He is also terrifying, or fearsome, (*bhūmá* 1.55.1, 1.81.4, 4.20.6, 7.19.1, 7.21.4, etc.).

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*Indra* guards and protects men (1.174.1, 4.17.19, 4.20.1, 6.47.13, 7.30.1). He is the only one among *deva*-s who defends mortals (7.23.5); he is a wandering protector of troops (10.179.2). He is

a stronghold (8.80.7), he is affording good protection (4.17.19, 10.47.2, 10.44.5), he shields strongly (*tuwikūrmí* 6.22.5, 8.2.30, 8.68.1, etc.). He can protect from hatred, from anxiety (10.24.3), he defends enjoyment and thriving (2.13.6); he is also the protector of the Heaven (*pátirdiváh* 8.13.8, 8.98.4, 10.111.3).

*Indra* helps in dire straights (*rṣvá* 1.81.4, 2.21.4, 3.32.7, 4.19.1, etc.), he is a defender (*trātṛ* 1.129.11, 1.178.5, 6.17.2, etc.); although amassing obstacles for himself (8.15.11), he carries his worshipers across obstacles (*táruṭra* 1.174.1, 2.11.16, 3.30.3, 6.26.2, etc.), he is a deliverer (*taruṭṛ* 8.46.9, 8.70.1). *Indra* praises his worshipers by assisting them (7.19.11), he is best at assisting (*śáciṣṭha* 8.66.14), the master of mighty assistance (*śacīpatí* 8.62.8, 4.30.17, 6.45.9, 8.14.2, etc.) and a master of reinforcement (8.59.5), he is a helper (*avītṛ* 6.47.11, 1.81.8, 8.46.13, etc.) who is to be called upon “in shallows, and in depths” (8.70.8); his help does not hold back those who are like-minded to him (7.27.4). He is accompanied by enabling powers (*śacīvat* 1.29.2, 1.53.3, 8.2.39, etc.) and is empowering (*śakrá* 1.10.6, 6.47.11). He can also be difficult to endure (*duṣṭárītu* 2.21.2), oppressive (*jyáyaṅs* 3.38.5, 4.30.1), or even depressing (*khidvas* 6.22.4).

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*Indra* resides in the body (6.22.2) and fashions it according to his wishes (3.48.4); the Heaven and the Earth adapt themselves to *Indra*'s qualities (10.111.5). He is strong-necked (8.64.7), fat-bellied, having strong arms (8.17.8), broad forearms, large arms (6.19.3), large hands (8.81.1). His hand is like an arrow (10.103.2) when it strikes; he is ferocious with his arms (4.22.2, 8.61.10). He might have golden beard, golden hair (*háriśmaśārur hárikeśaḥ* 10.96.8), and, probably, golden mustache (*háriśipra* 10.96.12), but he belongs to every man (*viśvánara* 10.50.1).

*Indra* is a driver of inner waters (3.45.2) He releases them (8.32.2), “digs out” channels for them (4.19.2), “rains” them upwards (*udvāvrṣāṇá* 4.20.7, 4.29.3). He piles up pulsations of blood throughout the body (*vipaścít* 1.4.4, 8.98.1, 8.13.10). He is in charge of the two tawny ones (4.16.11), he is their driver (8.24.17), they are dear to him (3.41.8). He is able to rival all seven cakras (8.96.16, 10.44.4, 1.52.3) and make them accept him (8.92.20).

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Towards his worshipers and adepts *Indra* is benevolent (*suṣumna* 10.104.5), agreeable (*mandrá* 10.73.1), and beneficial (7.32.5); his

benevolence is helpful (*svabhiṣṭiṣumna* 6.20.8); he is their helpful companion (*sákhi* 6.45.17) and promoter (*avitṛ* 4.31.3). He is compassionate (*sumṛḍīkā* 6.47.12, 10.131.6), and shows compassion (*marditṛ* 1.84.19, 8.66.13) towards inwardly-excited worshipers, but he is a lacking pity hero in a battle (*adayóvīrá* 10.103.7). He listens willingly to them (1.178.4, 4.16.16), he has ears that hear (1.10.9, 8.45.17); he hears summons (8.12.23), invocations (6.23.4), and *sáman*-s (8.81.5), and is quick to hear (*śrútkarṇa* 7.32.5).

*Indra* is the owner of substantial vast beneficial treasure (4.21.4, 4.20.8, 1.57.1) and is the only one to command it (8.14.1, 8.46.6, 8.53.1, 10.43.3). He produces it (6.69.3), increases (8.50.1) and emits it abundantly (8.46.17); he, being a primordial yokemate of treasures (6.45.19), carries it across (3.49.3). *Indra* is the giver of the treasure (8.46.2); he puts it into his worshipers (6.47.6, 10.38.4).

*Indra* has the foundation of treasures (10.47.2) and controls all earthly benefits (6.45.20); he has untold wealth (10.99.5). He has many benefits and hundred bounties for his praisers (1.81.8, 4.24.1, 6.22.4, 8.32.11, 8.34.7). He is an abounding-in-gold spring (8.61.6), a fountain of benefits (2.16.7). His benefits are noble (8.38.7); some of his benefits are evident, some are hidden (10.54.5). *Indra* is the master of what's beneficial (1.170.5) and overseer of the benefit of beneficial things (*vásūnām vásupati* 3.36.9, 4.17.6). Together with *Bṛhaspati* he is commanding celestial and earthly riches (7.98.7). He is endowed with what's beneficial (10.42.2), knows what's beneficial (*vasuvíd* 8.61.5, 10.42.3); he is finding it (*vidádvasu* 8.66.1), animating (*vasūjū* 8.99.8), and arranging it (8.46.16); he is in charge of beneficial things (8.68.6, 8.81.4).

*Indra* is generous (*maghávan* 1.32.3, 1.52.11, 3.30.3, 10.104.7, etc.). He is the most generous (*mámhiṣṭha* 1.57.1, 1.30.1, 6.44.4, etc.) giver of benefits (*vasudá* 8.99.4, *dātá vásūnām* 8.51.5), a liberal (*sudánu* 6.38.1, 8.88.2) giver of much (*bhūridá* 4.32.19, 4.32.21), liberally granting what's lovely and beneficial (6.19.5). He is desiring to give (*dātsant* 8.81.3, 2.14.10) and is very helpful (6.21.10), an unhesitating giver (4.31.7).

He is the most generous one to a mortal on a journey (4.24.2). He bestows unmeasured benefits (7.84.4) and is to be called upon in every battle (7.32.24). He is quick to hear his worshiper's requests (7.32.5) and is easy to summon (7.82.4); what one desires of *Indra*, he commands that (8.45.6) and bestows it (8.24.22); he gives bountifully (8.78.4) and energetically (1.109.5). He gives spoils (8.24.22, 6.19.5), divides and distributes wealth (*radāvasu* 7.32.18, *vibhájant* 1.103.6).



*Indra* has many gifts (8.81.2) and they are auspicious (8.62, 8.99.4). One of his gifts is a particular type of breath (*vāsavāna* 1.174.1, 5.33.6, 8.99.8; 8.32.12). Another is a rush of vigour (1.130.1, 7.31.3, 8.2.24, 8.2.34), another — inner waters (8.70.12). *Indra* gives physical strength (*baladā* 3.53.18), infuses strength into an action (8.15.11; *inā* 8.2.35, 1.53.2, 2.20.2, etc.), invigorating everything (*viśvaminvá* 7.28.1, *viśvaújas* 10.55.8). He is an always-strengthening one (*sadāvṛdha* 8.68.5, 5.36.3, 8.24.16), in him worshipers grow stronger (2.20.4). *Indra* incites and gives overwhelming strength (*sahodā* 1.174.10, 6.17.13; *sūno sahasas* 6.18.11, 6.21.11; 8.4.5, 5.35.1), he is cultivated for the sake of the overwhelming strength (*sáhaskṛta* 8.3.4, 8.99.8). He nourishes singers (6.21.8), gives libations (8.46.2), etc. There is no obstructing his gifts (8.88.6). *Indra* has hundred or even thousand (8.32.18) ways or means of helping (8.99.8, 8.2.22, 8.2.26, 8.34.7, 6.22.5, etc.). He leads beyond hatreds (6.45.6), and keeps hostility and anxiety away from his adepts (6.44.16). *Indra* effects support (*dharmakṛt* 8.98.1) and turns away obstacles (6.19.1, 6.19.3). He helps by enabling (*śákmanā śáká* 10.55.6), he is empowering (*śakrá* 8.2.23, 8.66.3, 8.69.14); he renders one competent (*śśānakṛt* 8.52.5, 8.90.2); his side-effects (*ūtí*) do not taper off (6.24.1, 6.45.3).

*Indra* has the most power to change (*śáviṣṭha* 8.90.4, 8.40.2, 1.165.7, 5.29.13, 5.35.8, etc.), his impulse to change can not be defied (*ápratidhr̥ṣṭaśavasa* 1.84.2) — he is a master and overseer of it (*śávasaspáti* 3.41.5, 6.44.4). *Indra* changes powerfully (*śavasāná* 8.46.6, 8.2.22). He puts light into the sun (6.44.23), begets the Sun and the Dawn (3.32.8), impregnates the Heaven, the Earth, and stale streams (6.44.21), etc.

*Indra* really favors those who honor him (8.2.36), who are with an offering (8.32.18). He gives to his worshipers satisfaction of their desires (8.90.2, 5.86.4, 3.50.1), and his satisfaction of one's desire is real (*satyárādhās* 4.24.2, 4.29.1, 7.31.2). *Indra* gives friends (1.170.5), and creates lineages of warriors (3.39.4).

*Indra* is accompanied or attended by a troop of *Marut*-s (*marútvant* 8.76.1, 8.76.5, 1.101.1, etc., *marudgaṇa* 8.89.2) and acts in harmony with them (3.47.2). He also might be accompanied by *deva*-s (*devávant* 10.47.3). To his adepts, *Indra* is a destroying-reactive-impulsiveness companion (*śívá* 2.20.3, 6.45.17, 7.19.10, 8.4.18, 8.63.4, 8.93.3), an inspiring to-be-praised-in-verses companion (*sákhī* 6.45.19, 4.17.17, 8.70.8, etc.), a bearing fullness yokemate

(*yuj* 7.32.20, 1.102.4, etc.) with means to help. He is a promoter and a helper of his companions (4.31.3, 8.96.21); his companion is neither slayed, nor ever overpowered (10.152.1). *Indra* is very selective (*śiprín*) whose companion he becomes (1.30.11, 1.81.4, 2.12.6, 3.36.10, 6.44.14, 7.25.3, 8.1.27, 8.33.7, etc.). He avoids non-pressing-*Soma* man (5.34.5, 4.25.7, 10.42.4), someone envious (1.129.3), a wealthy niggard (4.25.7), or someone who grew big with self-importance (6.47.16); he is a companion of enthusiasts (8.17.14), of those who press *Soma* (8.32.13, 5.34.5, 10.42.4), of extolling him men (6.45.17). He favours loners — even two men who mounted the same chariot call upon him separately (2.12.8). If an adept does not perform heroic deeds for a long time, *Indra* passes to another (6.47.17).

*Indra* is a lonely *deva* (10.104.9), and does not wish “to gain a footing” together with five or ten other *deva*-s (5.34.5). He has no brothers-in-arms (*abhrātrvyā*) and no allies (*ánāpi* 8.21.13); he is an outcast (*parāvṛj* 2.15.7), he is forever without a nest (10.55.6).

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*Indra* is a much-invoked one (*puruhūtá* 6.22.4, 1.51.1, 1.63.2, etc.); he has to be summoned or called upon (*hávya* 1.33.2, 6.21.1, 7.30.2, 8.96.20, etc.; *hve* 10.54.1) in times of peace and in times of war (10.89.10). It is him whom those who are surrounded in a combat call upon (4.42.5); he is called upon by those who are few, and those who are many (10.38.4). He is to be implored (*ídya* 4.24.2, 8.34.8) and is very-welcomed (*purugūrtá* 6.34.2) — seeking help earthlings desire to partake his nature (7.32.17).

*Indra* is sought with verses (*ṛcīṣama* 8.68.6, 8.90.1, 8.92.9, 10.22.2, etc.) and is conveyed with verses (*ukthāvāhas* 8.96.11). He is delighted by recited verses (8.16.2), and quivers with *Gāyatrī* verses (8.1.10). He is cleansed and strengthened by faultless recited verses and *sāman*-s (8.95.7). He is also conveyed by chants (*gírsvāhas* 1.30.5, 1.61.4, 6.21.2, 8.96.10, etc.) and longs for them (*gírsvaṇas* 6.32.4, 6.34.3, 5.86.4, 8.2.27, etc.).

*Indra* is conveyed and impelled by a formulation (*bráhmavāhas* 1.101.9, 3.41.3, 5.39.5, etc.; *bráhmajūta* 3.34.1, 7.19.11), and is best conveyed by a formulation (*bráhmavāhastama* 6.45.19). He is also a formulator himself (*brahmán* 6.45.7, 8.16.7).

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*Indra* longs for fame (*śrávaskāma* 8.2.38) — and is famed above everything (8.2.34), famed by seers (10.47.3) from ancient times

(*sánaśruta* 3.52.4, 8.92.2). He is heard-of-far-and-wide (*vísruta* 1.52.11, 1.62.1), famed (*śrutá* 1.6.6, 1.53.9, 2.14.8, 3.46.1, etc.), famous (*śrútya* 8.46.14), made famous with songs (*gātháśravas* 8.2.38). He is attracting admiration (*panasyú* 8.98.1) and causing-joy (*raṇakrt* 10.112.10) in his worshipers. He is esteemed (*yaśás* 8.90.5, 8.61.5) by them and by people in general (5.32.11).

He is to be preferred (*váreṇya* 3.34.8, 8.61.15, 10.113.2) to all others; his adepts has not found anyone more worthy than him (*yaśástara* 8.2.22). For them, he is worthy-by-himself (*sváyaśas* 7.22.5, 10.49.11), the most worthy-by-himself one (*sváyaśastara* 3.45.5). Obtainment of him is desirable (10.105.1), of all to-be-obtained ones he is the one to-be-obtained (10.120.6); he draws everyone towards himself (10.50.4) — his adept longs for him as a young man longs for a maiden (4.20.5).

*Indra* is worthy of worship (*yajatá* 2.14.10, 2.16.4, 2.21.1, 10.99.11), worthy of a sacrifice (*yajñíya* 3.32.7, 6.47.13, 8.97.13, 10.131.7, etc.), the foremost one of worthy-of-sacrifice ones (6.41.1, 8.96.4). He is worthy to be praised to men with verses (6.24.1). He is praiseworthy (*śáṃsya* 10.47.2; *stuśéyya* 10.120.6) and highly praised (*súṣtuta* 1.129.11, 1.177.5, 4.24.2, 8.6.12; *susṭú* 10.104.5), or mentioned with praise (10.50.2).

The state of *Indra* is for attaining fame (1.57.3), he is an inciter to fame (1.103.4). Fame of an *Indra* adept stands out among tribes (1.102.7).

# Manifesting *Indra*

*Indra* can be manifested, or born, in many different ways, but any method, despite the desire to make it easy<sup>1</sup>, seems to require skills<sup>2</sup>, and efforts<sup>3</sup>, or even exertion<sup>4</sup> on the part of his creator<sup>5</sup>, although, being a *deva*<sup>6</sup>, *Indra* ultimately comes into being, or becomes manifested, by himself<sup>7</sup>.

The sequence of events related to *Indra* manifestation seems to be the following:

first, an embryo of *Indra* shall be engendered by and in his invoker(s)/sacrificer(s)<sup>8</sup>, or inflamed<sup>9</sup>, or conveyed<sup>10</sup>;

next, after being formed and shaped<sup>11</sup>,

he shall be born by parents<sup>12</sup>;

then, *Indra* shall be raised<sup>13</sup> or raise himself (go upwards)<sup>14</sup>;

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<sup>1</sup>10.44.2 Coming hitherward, journey here quickly ... along an easy pathway!

<sup>2</sup>4.17.4 the creator of *Indra* who produced him [to be] roaring, having good thunderbolt, ... not to be budged, should have been most skillful.

8.40.9 Many [are] cues for thee, O *Indra*, and many [are] competencies ...

<sup>3</sup>3.37.2 Let those who make the effort make thy mind and gaze turned towards what's good ...

<sup>4</sup>2.12.14 who [favours] [him who] with [his] help [is] exerting himself

<sup>5</sup>8.78.4 [There is] no easily gaining [thee] ...

<sup>6</sup>4.22.3 The *deva*, ..., being manifested as the most divine ...

<sup>7</sup>5.30.5 When thou, the ultimate one, have manifested thyself...

<sup>8</sup>10.99.7 he ..., nobly engendered by us,...

3.32.14 When the effort to visualize has become contained in me, it produced [him].

1.81.1 he was contained in us prior to rushes of vigour

<sup>9</sup>1.81.8 Do inflame thyself ...

5.30.13 Pungent, pressed out [drops of *Soma*] inflamed *Indra*

<sup>10</sup>1.101.9 who is conveyed by a formulation

8.2.30 conveyed by chants

10.44.3 Here [are] violent in-control [*Marut*-s] conveying *Indra*

10.29.3 Which conveying [would bring thee] hither, towards me, [what] conception?

<sup>11</sup>6.19.1 he shall become with the help of [his] makers well formed, [and] like spreading.

1.130.6 for benevolent state of mind they fashioned thee

<sup>12</sup>10.27.14 The mother have taken up a position. Let loose, the embryo consumes [being-absorbed-into-the-body *Soma*]. Licking the calf of another, she has meted [him] out.

4.17.4 The Heaven is thought to be thy very manly progenitor;

4.17.12 How much, do you think, *Indra* learned from the mother, how much from the father, from progenitor who produced [him], who raises his fervor instantly?

<sup>13</sup>1.130.2 Let them raise thee like bay mares [raise] the sun,...

8.21.4 Since we, companionless [but] inwardly-excited, have raised thee...

10.48.3 With what was and is to be done they raise me.

<sup>14</sup>1.56.1 this one in front of abundant [libations] [raises himself] forth — like

then, he shall become manifest<sup>15</sup> or made to appear<sup>16</sup>;  
 then he shall grow and become strong<sup>17</sup>, or intense<sup>18</sup>;  
 then he is ready to perform wondrous deeds<sup>19</sup> and will help his  
 invoker(s)<sup>20</sup>.

Engendering of *Indra*'s embryo, conveying *Indra*, or inflaming him, could be effected by various causes and circumstances<sup>21</sup>.

The primordial cause of *Indra*<sup>22</sup> which results in the most oppressing and violent form of him is a deeply felt acute sense of danger<sup>23</sup>. When all senses are sharpened to a high degree of sensitivity from, for example, expecting danger from yet unheard, unseen, unsmelled, unfelt with skin source, and, therefore, one is watching intensely to any change in visuals, strives to hear any sound, however muffled, and sense any whiff of smell or a subtle touch that might betray the presence of the danger, then this acute sensitivity of senses might become transformed — by means of the impulse to change the mental stance — into a germ of *Indra*<sup>24</sup>. This sense of danger might come, for example, from observing animal sacrifice<sup>25</sup>. “Just that among places of existence is excellent, from which he,

an impatient courser raises himself up [to mount] a mare.

1.61.9 easily rising upwards

<sup>15</sup>1.121.6 Now that he, who carries [across], has manifested himself,..

5.30.5 When thou, the ultimate one, have manifested thyself

<sup>16</sup>3.40.6 Thou are made to appear with streams of honey

10.96.5 manifested-by-pale-yellow

8.45.4 Slayer of *Vṛtra*, having been manifested,..

<sup>17</sup>1.81.5 Thou have grown beyond everything.

8.6.40 Having grown up to the Heaven...

2.22.3 Arisen simultaneously with the understanding, he has become stronger simultaneously with frenzy;

<sup>18</sup>5.33.2 Thou shall increase in intensity

<sup>19</sup>1.62.7 performing a wondrous deed

2.20.6 Then he, *deva* famed as *Indra* by name, rising, shall become for a man accomplishing most wonderful deeds.

<sup>20</sup>1.81.2 thou are eager to help a sacrificer

1.178.1 thou has come into being with means to help invokers

1.30.6 Stay upright to help us during this rush of vigour

4.21.7 [one brings him] always when the fervor of the most radiant bull helps the praiser to [enter] a contest

<sup>21</sup>8.40.9 Many [are] cues for thee, O *Indra*,..

<sup>22</sup>6.22.7 [who is] primordial

<sup>23</sup>8.6.28 In twists and turns of mountains and in confluence of rivers the inwardly-excited one is manifested by means of a visualization [of being in extreme danger]

<sup>24</sup>1.100.12 As if from a big ladle [he is] arising from the five [senses] by means of the impulse to change

<sup>25</sup>8.50.10 [We shall experience anew ... as much of thee ... ] as [when] at *Kanva*'s [place] during proceeding on its way animal sacrifice ...

whose courage is vehement, was born ferocious.”<sup>26</sup>

Another cause is an extreme anger bordering on fury and wrath<sup>27</sup>.

Another cause is an extreme physical activity approaching frenzy<sup>28</sup>.

“Inflaming *Indra*” might be caused by the presence of some psychoactive substances, external, like herbal concoctions (the most excellent of which is the extract of *Soma* plant) or specially prepared food<sup>29</sup>, or internally produced, like inner *Soma* or testosterone<sup>30</sup>.

Next, is mental conjuring<sup>31</sup>. It might be an intentional visualization<sup>32</sup>, a vision induced by circumstances<sup>33</sup>, a conception<sup>34</sup>, or

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<sup>26</sup>10.120.1

<sup>27</sup>10.73.10 He has come from anger, he has stayed in charming-the-mind [fantasies]

5.30.2 I went along with the wrath of him who makes impact

10.44.3 Here [are] violent in-control [*Marut*-s] conveying *Indra*

<sup>28</sup>10.153.2 Thou [are] born from the presence of force, of overwhelming strength, of a frenzy.

10.73.10 When they say “He has come from a horse”, I think of him as born of a frenzy.

8.76.10 springing up together with the vigour

<sup>29</sup>1.81.8 Do inflame thyself in the presence of extracted [*Soma*] ...

3.40.6 Thou are made to appear with streams of honey ...

3.41.3 Accept, O agent of change, the sacrificial cake!

1.16.2 [Since] these dripping with ghee grains, [and] two tawny ones would lead *Indra* hither on the most easy-going chariot

<sup>30</sup>8.50.3 extracted drops of pure *Soma* inflame him

1.16.2 two tawny ones would lead *Indra* hither on the most easy-going chariot

5.30.1 ... *Indra* coming again and again by means of two tawny ones

3.50.1 Tawny ones can place thee here

<sup>31</sup>4.17.4 The Heaven is thought to be thy very manly progenitor;

<sup>32</sup>1.102.7 A potent effort to visualize has instigated thee

1.52.2 *Indra* I has summoned with an elaborate visualization

3.32.14 When the effort to visualize has become contained in me, it produced [him].

8.61.1 he ... shall come with the help of a concentrated visualization here

<sup>33</sup>8.6.28 In twists and turns of mountains and in confluence of rivers the inwardly-excited one is manifested by means of a visualization [of being in extreme danger].

8.50.10 [We shall experience anew ... as much of thee ... ] as [when] at *Karva*'s [place] during proceeding on its way animal sacrifice ...

<sup>34</sup>10.29.3 Which conveying [would bring thee] hither, towards me, [what] conception?

2.22.3 Arisen simultaneously with understanding ...

a (vivid) recall<sup>35</sup> or recreation<sup>36</sup> of circumstances of past *Indra*'s manifestations.

There are complex techniques of conveying *Indra* called "formulations"<sup>37</sup> which might include as components all mentioned above causes of engendering *Indra*'s embryo, and, in addition, or as primary components, fire offerings, chants<sup>38</sup>, hymns<sup>39</sup>, and evocative utterances<sup>40</sup>.

Some circumstances are favorable to *Indra*'s manifestations. Dawn, or day-break, is mentioned often<sup>41</sup>; a particular time of

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<sup>35</sup>8.50.9 We shall experience anew ... as much of thee ... as [when] thou promoted the flickering one at efficacious [at determining a champion] arranged contest, as [when thou promoted] the will [to win] at *Daśavraja*'s [event]

8.50.10 [We shall experience anew ... as much of thee ... ] as [when] at *Kaṇva*'s [place] during proceeding on its way animal sacrifice, at a long counsel related to domestic [affairs]...

4.23.7 [If the longing], intending to destroy, sharpens again and again a spiteful, lacking-[manifestations-]of-*Indra* mischief, [then] thou [shall] bring to fore [those his, *Indra*'s,] scorching appearances during which he, ferocious, demanding fulfillment of our obligations, has driven far away non-experienced dawns.

10.49.7 I journey around vigorously conveying myself forth by means of moving quickly flickering [inner fires] of the sun.

<sup>36</sup>8.66.5 What of men, thou have placed within [thy] reach before, that we gather for thee — a fire offering, a recited verse, a prompt utterance ...

<sup>37</sup>1.101.9 who is conveyed by a formulation

10.111.1 With genuine actions we cause *Indra* to arise here

<sup>38</sup>6.34.4 the chants together with fire offerings have strengthened the summons

8.66.5 What ... thou have placed within [thy] reach before, that we gather for thee — a fire offering, a recited verse, a prompt utterance ...

8.2.30 conveyed by chants

<sup>39</sup>2.13.5 thee — with hymns of praise as if with waves, [thee,] possessing the rush of vigour *deva*, *deva*-s begot

8.4.2 conveying [thee] by a hymn of praise

<sup>40</sup>8.6.20 [These enticements to rebel,] that [are] bearing [thee] with mouth, have made thee, O *Indra*, into a germ that is like a prop around the sun.

4.32.22 offspring of gaining evocative expressions

<sup>41</sup>1.6.3 thou became manifested together with dawns

1.108.12 When you two, O *Indra* [and] *Agni*, at sunrise on your own accord make yourselves inflamed midst the Heaven

1.177.5 May we, extolling [thee], by morning's favour experience thee!

6.25.9 May we, extolling [thee] *Bharadvāja*-s, through favour of the morning experience thee now

8.80.10 [so that] he, whose treasure is [given] by a vision, might come promptly, at daybreak!

the year<sup>42</sup>, wide mental space is mentioned<sup>43</sup>, assembly of men<sup>44</sup>, natural disposition of *Marut*-s<sup>45</sup>, and the yearning for *Indra*'s presence<sup>46</sup>.

*Indra* can assume various forms<sup>47</sup> and can change forms on his own<sup>48</sup>. The form *Indra* will assume upon his birth, or manifestation, depends on intentions<sup>49</sup> and skills of his makers<sup>50</sup>, on how the two *Aśvin*-s established his domain<sup>51</sup>, on designs of guiding spirits “who have power to frame [ideas and perception]”<sup>53</sup>, on characteristics of individual places of existence of *Indra* invoker<sup>55</sup>, and on accompanying the invoker *Rudra*'s<sup>56</sup> (it probably means that *Indra* is manifested clearly along the line of grievances and lamentations that overtook *Marut*-s). Names given to *Indra* during invocation affect what form he will assume at manifestation<sup>57</sup> — such names will be given in appendix “Names and epithets of *Indra*”. Several having no specific name forms of *Indra* are mentioned<sup>58</sup>. It is also mentioned that he is fashioned by “the pervading one” (3.49.1) which probably refers to inner *Soma*.

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<sup>42</sup>4.21.9 *Hastā* asterism is auspicious for thee

<sup>43</sup>3.37.11 The wide [mental] space which [is] for thee, O stone-wielder, [is] here – for that reason, O *Indra*, approach [us]!

<sup>44</sup>7.24.1 A womb for thee, O *Indra*, is made in [this] assembly — set out to it together with the men

<sup>45</sup>1.165.5 since thou became [manifest] according to our natural disposition

<sup>46</sup>1.177.5 May we, extolling [thee], by morning's favour experience thee!

3.30.6 Make it all real! May this [state] be entered into!

<sup>47</sup>3.37.3 by means of all the chants we go to thy characteristic forms

6.47.18 He has assumed likeness to a form after form

<sup>48</sup>6.47.18 Having multiple forms by means of [his] powers to frame [cognition], *Indra* is continuously on the move because his ten hundred tawny ones are yoked.

<sup>49</sup>1.130.6 for a benevolent state of mind they fashioned thee

10.48.6 I [brought together] these two-against-two heavy-breathing [men] who rendered *Indra* as the thunderbolt in order to fight.

6.44.6 That[, the fervor,] of your verse [is] certainly to be a substratum for *Indra*

<sup>50</sup>6.19.1 he shall become with the help of [his] makers well formed, [and] wide spreading

<sup>51</sup>3.38.5 By means of knowledge-sharing session's visions you<sup>52</sup>, O two off-springs of the Heaven, have established long ago [his] dominion

<sup>53</sup>3.38.7 Wearing one guise<sup>54</sup> after another, they who have power to frame [ideas and perception] adjusted in him the form.

<sup>55</sup>1.101.6 that *Indra* whom all places of existence shall put together

<sup>56</sup>1.101.7 he ... goes on along the direction of *Rudra*-s

<sup>57</sup>6.44.8 gladly accepting for himself through utterances the name, he, who is to be yearned for, has revealed a wondrous form to behold

<sup>58</sup>4.25.2 when he assumes the form of appearing at dawn [waters]

6.45.16 he ... has manifested himself [as] disengaging overseer of tribes

8.69.13 the inducing-rush guide (just that [is] a wonderful appearance)



It appears that *Indra* has many parents. Instructing him mother and his father are mentioned several times (3.48, 4.18, 8.45, 8.77), but never named. His mother is characterized as “best at [promising] prizes” (10.73.1), “having the power to change” (8.45.5), “young woman all around, a genitrix” (3.48.2), and as hiding him as if something shameful (4.18.5). On the basis of these characteristics, and few other hints (1.170.2, 6.66.3, 10.105.10, 10.123.1, 10.27.16, 10.138.6), it is assumed here, quite provisionally, that *Indra*’s primordial mother is *Prśni* — the seductive power of transgression, an enticement to rebel — and his primordial father is *Rudra* — the drive to self-individuate, and that *Marut*-s are his brothers<sup>59</sup> not just in arms. Waters seem to be mentioned as *Indra*’s mothers<sup>60</sup>. May be, it is the Earth and the Heaven that are mentioned as *Indra*’s parents in 1.121.5 and 10.120.7<sup>61</sup>.

After being born, *Indra* is raised<sup>62</sup> by intentional actions<sup>63</sup> which might be as elaborate as a formulation<sup>64</sup>, or raises himself<sup>65</sup> — from whatever place<sup>66</sup> (probably, one of the seven cakras) he was born and into the highest footprint of *Viṣṇu*<sup>67</sup>. It is during this raising that *Indra* interacts with *Viṣṇu*<sup>68</sup>. It is wished that *Indra* remains elevated, or raised, during subsequent acts<sup>69</sup>.

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<sup>59</sup>1.170.2 thy *Marut*-s [are] brothers [to thee]

<sup>60</sup>8.96.1 for him the waters remained the seven mothers

8.89.4 May the waters — [thy] mothers — quickly flow apart!

<sup>61</sup>1.121.5. For thee [is] the juice that the two restless during the hustle parents have led to

10.120.7 Thou cause two ever-in-motion parents to be stable

<sup>62</sup>8.21.4 Since we, companionless [but] inwardly-excited, have raised thee who has companions

<sup>63</sup>10.48.3 With what was and is to be done they raise me.

8.82.4 With recited verses thou are invoked into the highest luminous sphere of the Heaven.

<sup>64</sup>8.4.2 [if] *Kanva*-s, conveying [thee] by a hymn of praise, by means of sacred formulas raise thee,..

<sup>65</sup>1.56.1 Off from [being satisfied with just a] ladle of that, this one in front of abundant [libations] [raises himself] forth — like an impatient courser raises himself up [to mount] a mare.

10.111.2 He stood up with a controlling howl

6.19.2 who just in an instant has completely elevated himself

<sup>66</sup>8.24.27 who [rises] from conducting upwards [abode] midst the seven rivers

<sup>67</sup>8.69.7. When [*Soma*] and *Indra* shall go up home, to the highest point, in the footprint of [our] companion [*Viṣṇu*] we two, having drunk the honey thrice seven times, might become companions.

<sup>68</sup>1.155.1 accompanying-visions mighty hero and *Viṣṇu*; [those two], who on top of the mountains [are] undeceived, gladly have stayed [the course] as if with leading straight to a goal courser.

<sup>69</sup>1.30.6 Stay upright to help us during this rush of vigour

After being raised, *Indra* manifests himself<sup>70</sup> or is manifested<sup>71</sup> by *Soma*<sup>72</sup> or by its effects<sup>73</sup>. Manifestation does not necessarily occur in the place *Indra* was raised or elevated to, but happens in one or more “abodes”<sup>74</sup>, or, less specifically, in both *Rodas*-es<sup>75</sup>. Manifestation is sudden<sup>76</sup>. If manifesting *Indra* is well-practiced at, it might occur without explicitly going through all previous steps<sup>77</sup> (inflaming, shaping, etc.), and/or together with side-effects<sup>78</sup>. To mature one’s practices, *Indra* shall be manifested “as isolated”<sup>79</sup>.

After being manifested, *Indra* produces sounds and speech<sup>80</sup>, expands himself<sup>81</sup> and grows stronger<sup>82</sup>, or is made to spread<sup>83</sup>

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<sup>70</sup> 1.121.6 Now that he, who carries [across], has manifested himself, ..

1.63.1 manifested himself by fits of fervor

<sup>71</sup> 8.45.4 Slayer of *Vṛtra*, having been manifested, ..

<sup>72</sup> 10.96.5 manifested-by-pale-yellow

3.40.6 Thou are made to appear with streams of honey

<sup>73</sup> 6.17.4 Those, the raptures [of *Soma* libations] [manifested] thee extensively

<sup>74</sup> 8.21.4 which abodes are [prepared] for thee, make [thy] appearance through all of them — to drink *Soma!*

8.4.13 Above [the highest point] of the reddening the pressing stones manifest him who is worshiped at proceeding on its way [sacrifice].

<sup>75</sup> 10.134.1 When thou have filled both *Rodas*-es like Dawn [does], [it means that] the genitrix *devī* has produced [thee]

3.30.5 Even these two non-extreme [in their manifestations] *Rodas*-es, O *Indra*, when thou shall grasp them, O generous one, [are] for thee just a way to appear.

<sup>76</sup> 7.20.2 he shall suddenly present [himself] to a worshiper

8.96.21 [he is] at once becoming manifested [when he is about] to-be-called-upon

<sup>77</sup> 10.73.4 Thou approach the sacrifice all at once, [being] expeditious,

<sup>78</sup> 8.97.11 [if his] realm is maintained vigorously, [he is manifested] together with side-effects

<sup>79</sup> 4.25.7 he shall become manifested as isolated [from other *deva*-s] for him who presses out *Soma* to mature [his practices]

5.34.5 He does not wish to gain a footing together with five [or] ten [*deva*-s]

<sup>80</sup> 10.111.2 He stood up with a controlling howl

8.45.4 Slayer of *Vṛtra*, having been manifested, taking an arrow, would ask various questions of [his] mother, “Who are ferocious ones? Who have learned [the skills]?”

8.6.40 Having grown up to the Heaven bearing-thunderbolt bull, slayer of *Vṛtra*, best drinker of *Soma*, howled loudly.

1.178.3 He will raise up chants if, at least, he would come into being.

<sup>81</sup> 1.81.5 Thou have grown beyond everything.

10.134.1 When thou have filled both *Rodas*-es like Dawn [does] ...

8.6.40 Having grown up to the Heaven ...

<sup>82</sup> 5.33.2 Thou shall increase in intensity

2.22.3 he has become stronger simultaneously with frenzy

<sup>83</sup> 6.19.1 he shall become with the help of [his] makers well formed, [and] wide spreading.

and grow<sup>84</sup>.

Although *Indra* is expected to accomplish something wonderful<sup>85</sup>, manifesting *Indra* and consequences of it are not quite predictable<sup>86</sup>.

## Qualities and effects of manifested *Indra*

Just manifested *Indra* has vigour<sup>1</sup> and vehement<sup>2</sup> or extreme<sup>3</sup> appearance; resembling a bull<sup>4</sup> or appearing as a bull<sup>5</sup>, he has thrust of a bull, is overpowering<sup>6</sup>, and, despite being just born, scatters enemies<sup>7</sup>.

Manifested *Indra* is without a rival<sup>8</sup>, invincible<sup>9</sup>, and surpassing and superior to everything<sup>10</sup>

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<sup>84</sup>8.45.16 It is these offering-*Soma* companions [who] manifest thee, O *Indra*, fattening [thee] as a domestic animal.

2.22.3 made full-grown together with aspects of valor

<sup>85</sup>2.20.6 Then he, *deva* famed as *Indra* by name, rising, shall become for a man accomplishing most wonderful deeds.

<sup>86</sup>3.37.1 For killing *Vṛtra*'s kind, for the impulse to change, and for victory in the battle we roll thee [as a dice], O *Indra*!

<sup>1</sup>1.11.4 having immense vigour he came into existence

<sup>2</sup>6.22.9 having vehement appearance one

<sup>3</sup>5.30.5 When thou, the ultimate one, have manifested thyself as an extreme one

1.173.6 When thus, by means of the power to increase in size, he is present for the men in an extraordinary degree, both *Rodas*-es readily are for him — as if [being a] lurking place.

<sup>4</sup>3.48.1 Resembling a bull youth, in the very moment [he was] born ...

<sup>5</sup>8.93.7 He, the bull, shall become appearing as a bull

<sup>6</sup>5.35.3 Since thou have emerged having the thrust of a bull, with [these] helpers [thou are] overpowering.

2.22.3 made full-grown together with aspects of valor, [he becomes] having-ways-to-prevail

<sup>7</sup>10.120.1 Having been born, in the very moment, he, whom all helpers cheer on, scatters enemies.

10.113.4 Just born, he scared away adversaries

<sup>8</sup>1.102.8 because of circumstances of [thy] manifestation, from of old thou are without a rival.

10.28.6 I “grind down” many thousands at the same time, since the progenitor has created me without a rival.

<sup>9</sup>7.28.2-3 When thou has put the thunderbolt into a hand, being terrifying because of [thy] resourcefulness, thou were manifested as an invincible one when through thy own predisposition thou have connected two *Rodas*-es as [thou did] repeatedly calling upon [thee] men

<sup>10</sup>1.109.6 During calls to battle you two have become surpassing those drawing to themselves, surpassing the Earth and to the Heaven, surpassing rivers, surpassing mountains — by means of your power to increase in size, O *Indra* [and] *Agni*, surpassing all other places of existence.

It is also said that his appearance is golden<sup>11</sup> and has enchanted features<sup>12</sup>. He bears the characteristic mark<sup>13</sup> (prob. the fury, the divine wrath), and may be characterized as “deep”<sup>14</sup>.

Just manifested *Indra* is thirsty for *Soma*<sup>15</sup> to become active<sup>16</sup> and strong<sup>17</sup>.

He manifests his presence by inducing fits of fervor<sup>18</sup> and by unleashing mental and bodily vigour<sup>19</sup>.

*Indra* brings illumination to the conscious mind<sup>20</sup> and makes the mind steady<sup>21</sup>. He makes the body firm<sup>22</sup> and stronger<sup>23</sup>, muscles not trembling<sup>24</sup>, and creates more space for the vital airs<sup>25</sup>.

In *Indra* there are bullish rapture, divine voice, verses<sup>26</sup>; he induces chanting<sup>27</sup>.

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4.30.1 No one [is] superior to thee, O *Indra*,..

<sup>11</sup>5.38.2 having golden appearance one

<sup>12</sup>10.96.3 enchanted features has become present in *Indra*

<sup>13</sup>5.30.5 When thou, the ultimate one, have manifested thyself as an extreme one, bearing far-and-wide the famous mark

<sup>14</sup>3.46.4 deep through circumstances of manifestation

<sup>15</sup>3.48.1 Resembling a bull youth, in the very moment [he was] born, impelled to offer [him a draught] of extracted from an herb [*Soma*].

3.32.9 thou really drank *Soma* in the very moment [thou] were born

<sup>16</sup>3.36.2 From of old drops of *Soma* are known to be for *Indra*, by means of which the skillful one, muscular like a bull, [becomes] active.

<sup>17</sup>7.98.3 Having been born, thou drank *Soma* for the sake of overwhelming strength

<sup>18</sup>1.63.1 manifested himself by fits of fervor

<sup>19</sup>1.104.1 [thou,] setting-free mental and bodily vigour throughout the darkness of early morning, [and unharnessing] for food the horses [that are] better at conveying [thee] at the start of the day

<sup>20</sup>3.44.4 Having emerged, enchanted bull shines upon entire luminous sphere.

<sup>21</sup>5.30.4 The very moment [thou were] born, thou made the mind steady

2.12.2 who propped the Heaven

8.12.7 like the sun he caused the two *Rodas*-es to become stronger

<sup>22</sup>2.12.2 Who going astray Earth made firm

3.53.8 The generous one was assuming form after form effecting powers to configure [physiological processes] all over his body

<sup>23</sup>8.12.7 like the sun he caused the two *Rodas*-es to become stronger

8.89.5 When thou were manifested in order to slay *Vṛtra* then thou made the Earth to become larger, and then thou propped the Heaven

5.30.7 through circumstances of manifestation driving an increase [in strength, speed, etc.]

4.20.6 he is .., always manifested for the sake of the overwhelming strength

6.38.5 [who is] manifested completely for the sake of overwhelming strength

6.36.3 Leading-in-the-right-direction side-effects, manly powers, manly strengths, teams of horses have accompanied him, *Indra*.

<sup>24</sup>2.12.2 who calmed agitated knotty ones

<sup>25</sup>2.12.2 who has attuned the middle region to be broader

<sup>26</sup>6.24.1

<sup>27</sup>1.178.3 He will raise up chants if, at least, he would come into being.

He gives to his worshipers advantages — manly powers, manly strengths, resourcefulness, etc.<sup>28</sup> — that are decisive in uncertain situations<sup>29</sup>. Side-effects of *Indra*'s presence are many and will be described in following sections.

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<sup>28</sup>6.36.3, 3.45.3,...

<sup>29</sup>7.27.3 When something that can go both ways is on the ground, then he gives benefits to the worshiper.

## Powers and strengths of *Indra*

Here are characteristic powers and strengths of *Indra*:

*mahimán* the power to increase in size;  
*mahitvá* the power to expand;  
*táviṣ̄s* powers to control;  
*svadhá* and *svarájya* powers of self-determination and autonomy;  
*máhi kṣatrá* extensive supremacy;  
*indriyá* the power over affections;  
*n̄ṛmṇá* courage;  
*sáhas* overwhelming strength;  
*śávas* the power to change;  
*māyá* the power to configure cognition and physiological processes;  
*dyumnás* powers to illuminate;  
*krátu* resourcefulness;  
*dákṣa* the power discernment.

Also, enabling powers (*śác̄s*) (which, probably, are just listed above powers) are mentioned<sup>1</sup>. They are said to be non-binding and like converging streams of milk<sup>2</sup>.

*Indra* can energize the all-pervading vital power (*viśváyus*) for his adepts<sup>3</sup>, and be this very power himself<sup>4</sup>.

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<sup>1</sup>4.20.9 By what ... enabling power [he is] best at assisting?

1.103.2 the generous one slayed him who has no shoulderblades by using enabling powers

1.62.12 do wish to help us with thy enabling powers

3.53.2 accompanied by enabling powers

8.32.15 No one will restrain his well-fitting enabling powers

<sup>2</sup>6.24.4 Thy, O very-helpful accompanied by enabling powers one, powers [are] like converging streams of milk; like calves' cords, thy ... [powers, though] having strings [, are] non-binding ...

<sup>3</sup>6.17.9 When *Indra* for the sake of bestowing-means-[to-act] all-pervading vital power had hurled the snake into [its] lair

10.144.1 thou shall energize all-pervading life-force for an adept

<sup>4</sup>8.2.4 Just *Indra* ... [is] the all-pervading life-force inside *deva*-s and mortals.

3.31.18 [thou,] the all-pervading life-force, appearing as a bull, giving mental and bodily energy,

6.33.4 Such thou ... the all-pervading life-force, shall become favoring us to be stronger

6.34.5 This way, during violent hastening past *vṛtra*-s, *Indra* shall be the all-pervading life-force and a strengthening helper.

## The power to increase in size and to expand

*Indra's* power to increase in size or to expand is genuine<sup>1</sup>, astonishing<sup>2</sup> and great<sup>3</sup>. It is extolled by his agitated worshipers<sup>4</sup>. The same power, or powers, belongs also to *Marut*-s (1.85.2, 1.167.7), *Agni* (1.59.7, 6.59.2), *Soma* (9.62.27), *Viṣṇu* (7.99.2), *Varuṇa* (8.59.5), *Sarasvatī* (6.61.13), *Savitṛ* (7.45.2), the Dawn (7.75.1), the Sun (8.101.11), the waters (10.75.1), and the wind (10.168.1).

It seems that *Indra's* power to increase in size initially comes either from *Soma* — his mother mentions its presence right after *Indra* is born and drank *Soma*<sup>5</sup>, or from the “two tawny ones”<sup>6</sup>. It needs to be worked on<sup>7</sup> to become superior to obstacles — it is not to be obtained at once<sup>8</sup>. It can be strengthened by *Marut*-s<sup>9</sup> by *Viṣṇu*<sup>10</sup>, or by *Indra* himself by apportioning derived from *Soma* vigour to it<sup>11</sup>. *Marut*-s can borrow this power from *Indra*<sup>12</sup>. This power maybe transferred to and thus attained by *Indra* worshipers<sup>14</sup>.

*Indra's* power to increase in size is so great, that nothing can contain it<sup>15</sup> for it is superior to the Heaven, the Earth, and the

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<sup>1</sup>3.32.9 genuine is that thy power to expand

<sup>2</sup>6.59.2 the most astonishing here, O *Indra-Agni*, [is] your power to increase in size

<sup>3</sup>6.72.1 O *Indra* and *Soma*, great [is] this your power to expand!

<sup>4</sup>8.3.8 Today him, first of all, his power to increase in size, the agitated ones repeatedly extol.

<sup>5</sup>7.98.3 Having been born, thou drank *Soma* for the sake of overwhelming strength, thy mother mentioned [thy] power to increase in size.

<sup>6</sup>8.65.4 Let those bearing on a chariot, tawny ones convey here thy, O *deva*, might, thy, O *Indra*, power to increase in size!

<sup>7</sup>10.113.1 When he kept working at the power to increase in size, [and] at the power over affections, drinking *Soma*, resourceful, he grew stronger.

<sup>8</sup>8.3.10 That his power to increase in size which a trembling one cries after is not to be attained at once.

<sup>9</sup>10.113.3 When thou, bearing weapons, stood still in order to fight with the snake, with *Vṛtra* — to understand the spell, all *Marut*-s, indeed jointly, strengthened thy power to increase in size, [and] the power over affections

<sup>10</sup>10.113.2 That his power to vigorously increase in size *Viṣṇu* [strengthened]

<sup>11</sup>2.17.2 Let he become [manifest] who indeed for the sake of the most excellent nourishing crossed over here, apportioning vigour to the power [for him] to increase in size;

<sup>12</sup>3.31.17 ... amiable, straight-going ones<sup>13</sup> [are] around to pluck thy power to increase in size [for their own expansion].

<sup>14</sup>10.54.3 Which seers before us have surely reached [that] limit of thy regular power to increase in size when thou made the mother and the father together to manifest [thee] from their own body?

8.3.13 For surely those [just] extolling *svar* have not obtained the power of increase in size, the power over affections of this one.

<sup>15</sup>7.21.6 One shall not contain thy power to increase in size, [and its] regions.

intermediate space<sup>16</sup>, thus allowing *Indra* to extend himself like a sea (at high tide)<sup>17</sup>. *Indra* is mighty because of this power<sup>18</sup>.

This power encompasses the Earth and the Heaven from all sides<sup>19</sup> and throughout<sup>20</sup>; using it, *Indra* drives them apart<sup>21</sup>. It reaches beyond the Earth and the Heaven<sup>22</sup>, and becomes dominating all places of existence<sup>23</sup>.

By means of this power *Indra* creates a wide (mental) space for his worshipers<sup>24</sup> and uncovers for them an enclosure of cows<sup>25</sup>, accepts *Soma*<sup>26</sup>, grasps a thunderbolt<sup>27</sup>, and swells all manly powers<sup>28</sup>; because of it, *Indra* presents himself as a glow in the head<sup>29</sup>. Other powers use this power to extend themselves<sup>30</sup> helping *Indra*

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<sup>16</sup>1.61.9 The power to expand of just of this one has indeed become superior to the Heaven, to the Earth, to the intermediate space.

6.21.2 whose power to expand greatly surpasses the Heaven and the Earth

<sup>17</sup>8.3.4 This one, thousand times cultivated for the sake of overwhelming strength by seers, has extended himself like the sea [at high tide].

<sup>18</sup>8.12.23 mighty because of the power to increase in size

<sup>19</sup>1.33.9 by [thy] power to increase in size encompassed both *Rodas-es*, from all sides

<sup>20</sup>7.20.4 Thou have filled with [thy] power to expand indeed both *Rodas-es*

<sup>21</sup>7.23.3 That one has driven asunder two *Rodas-es* with [his] power to expand — *Indra* [being] unopposed, has removed obstacles.

<sup>22</sup>6.18.12 The power to increase in size of him who has abundant power to illuminate, [who is] enduring, thrill-inducing, reached beyond the Heaven [and] the Earth.

<sup>23</sup>4.16.5 also, from that time his power to increase in size which has become dominating all places of existence, was extended beyond [the original domain].

1.109.6 During calls to battle you two have become surpassing those drawing to themselves, surpassing the Earth and to the Heaven, surpassing rivers, surpassing mountains — by means of your power to increase in size, O *Indra* [and] *Agni*, surpassing all other places of existence.

10.96.11 Through [thy] power to increase in size delighting in two *Rodas-es*, now thou delight in every new cherished manic thought.

<sup>24</sup>10.147.5 Do thou, being extolled, using [thy] power to increase in size, create for the swarm a wide [space]

<sup>25</sup>10.28.7 with the power to increase in size I shall uncover for a worshiper the enclosure [of cows]

<sup>26</sup>8.92.23 By means of the power to increase in size ... thou have embraced that which partakes of *Soma* — which [is] in thy bellies

<sup>27</sup>8.68.3 Whose two hands, using thy power to increase in size, have swiftly grasped moving along the earth enchanting thunderbolt ...

<sup>28</sup>8.70.6 With the power to increase in size, with the power to change, thou have swelled all manly powers

<sup>29</sup>2.17.2 he has, through the power to increase in size, assumed in the head a form of a glow.

<sup>30</sup>10.113.7 The two [, power to control and the rage] have come together extending themselves with powers to expand — [those are] to be effected first which are aspects of valor



to get beyond inner defenses<sup>31</sup>.

## Control, self-determination and autonomy

*Indra* has the power to control<sup>1</sup>, is in-control<sup>2</sup>, and is alone in-charge<sup>3</sup> of everything<sup>4</sup> — once he has been manifested. In particular, *Indra* controls or directs horses, oxen, troops, chariots<sup>5</sup>, courage of fighting parties<sup>6</sup>. Under his sway are even *Varuṇa* and the sun<sup>7</sup>, he controls his adepts<sup>8</sup>, and their energy<sup>9</sup>, senses<sup>10</sup>, inner waters<sup>12</sup>, emotions<sup>13</sup>, poetic expressions<sup>14</sup>, and “two tawny ones”<sup>15</sup> — he can dominate all places of existence<sup>16</sup>, he controls all earthly benefits<sup>17</sup> and is a joint ruler of the good<sup>18</sup>.

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<sup>31</sup>6.21.7 The shield of a guarding [impulse], manifesting itself extensively, has spread over thee. Extend [thyself] well over it!

<sup>1</sup>*túviṣmant* 1.55.1, 1.165.6, 2.12.12, etc.

<sup>2</sup>*taviṣá* 1.165.6, 8.15.1, 8.46.12

<sup>3</sup>*śāna* (1.7.8, 1.11.8, 8.6.41, 8.15.1)

<sup>4</sup>8.17.9 By means of frenzy thou [are] in charge of everything

8.93.4 O *Vṛtra*-slayer, towards whatever today thou, O Sun, did rise, all that is under thy will, O *Indra*!

<sup>5</sup>2.12.7 Under whose direction [are] horses, [under] whose [direction are] oxen, [under] whose [direction are] troops, [under] whose [direction are] all chariots

<sup>6</sup>6.25.6 He controls courage of both these [parties] if during a hostile encounter [his] adepts call upon [him]

<sup>7</sup>1.101.3 under whose sway [is] *Varuṇa*, [under] whose [sway is] is the sun

<sup>8</sup>1.5.2 being in charge of to-be-chosen ones

<sup>9</sup>8.2.31 Only this one who shields strongly, he alone, thunderbolt-in-hand, always unhurt, bestows rushes of vigour.

8.92.3 Only *Indra* [is] for us a giver of mighty rushes of vigour

10.134.6 Since thou carry [this] energy like a long hook, thou shall control [it] like goat [controls] a [bush-]branch with a forefoot

1.61.12 [thou,] commanding even-little-[amounts of] energy]

<sup>10</sup>1.7.9. Who alone rules again and again over those that draw to themselves<sup>11</sup>, over beneficial [things], [that is] *Indra* [who rules] over five clans.

<sup>12</sup>1.52.2 having become impatient through [the effects of] the herb, was subduing the floods

<sup>13</sup>10.111.2 He stood up with a controlling howl, he has completely encompassed even violent darkening emotions.

10.49.6 When [I made] strengthening [me *Soma*] to cause [me] to spread uninterruptedly, at the extreme shore of darkening emotion I created luminous spheres.

<sup>14</sup>4.17.11 *Indra* put completely under [his] control evocative, enchanting, rhythmical [expressions]

<sup>15</sup>5.33.3 Thou, having excellent horses, wield here the whip

<sup>16</sup>8.92.6 Drinking exhilarating [drops] *deva*, by means of divine frenzy he shall become dominating all places of existence.

<sup>17</sup>6.45.20 he alone controls all earthly benefits

<sup>18</sup>4.21.10 Indeed, *Indra* is the true joint ruler of the good

*Indra* is as if surrounded by various powers to control<sup>19</sup> among which his fighting spirit<sup>20</sup>, frenzy<sup>21</sup>, unencompassed by circumstances of manifestation valor<sup>22</sup>, and resourcefulness<sup>23</sup> are mentioned. The power to control is pervading and is set in *Indra* in “the right way”<sup>24</sup>, it helps to restrain dark or distracting forces<sup>25</sup>.

*Indra*’s powers to control can be activated<sup>26</sup>, they can be nourished<sup>27</sup> by *Soma*, and increased by *Marut-s*<sup>28</sup>; they can be activated and strengthened by *Indra* himself when he is fighting the snake or *Vrtra*<sup>29</sup>.

In addition to powers to control, *Indra* has autonomy<sup>30</sup>, the power of self-determination (1.173.6, 3.51.11, 8.49.5, 10.42.9), and extensive supremacy (1.54.8) which the Earth and the Heaven permit to *Indra*<sup>31</sup>; these qualities no one can lessen<sup>32</sup>, but they can be strengthened and nourished<sup>33</sup>.

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<sup>19</sup>1.51.2 surrounded by powers to control one

<sup>20</sup>3.34.2 an instigation of thy in-control fighting spirit

<sup>21</sup>1.11.8 who is in charge by means of a frenzy

8.6.41 alone being in charge by means of a frenzy

8.17.9 By means of frenzy thou [are] in charge of everything

<sup>22</sup>5.29.14 Performing all these repeatedly, O *Indra*, through valor unencompassed by circumstances of manifestation, [and because of these] which thou, O thunderbolt-wielder, daring, performed, no one who [can] remove this thy controlling power.

<sup>23</sup>8.61.4 It shall be just as [thou] wish — because of [thy] resourcefulness

<sup>24</sup>1.51.7 In thee the pervading power to control [is] set in the right way.

<sup>25</sup>1.56.3-4 [He,] provoking anger in [his] helpers, shall detain [*Śuṣṇā*] in fetters, if strengthening thee divine power to control accompanies *Indra* in order to help [that]

1.83.5 we sacrifice to the immortal one with a view to a birth of a restraint

<sup>26</sup>10.112.5 He [,*Soma*,] rouses thy bearing-fullness power to control

<sup>27</sup>6.41.4 Using it, [extracted *Soma*], nourish all powers to control

<sup>28</sup>3.32.3 [They,] who for thy sake did increase the fervor [and] the power to control, they, the *Marut-s*, shall illuminate by means of speech thy vigour.

<sup>29</sup>1.52.2 Like a piece of rock on firm ground [is] unshakable he ... has become stronger in [his] powers to control when he, *Indra*, vanquished obstructing flow waters *Vrtra*, [and,] having become impatient through [the effects of] the herb, was subduing the floods.

5.32.2 having struck reposing, confused snake, thou, O *Indra*, have effected the power to control

<sup>30</sup>1.84.12 [They are] beneficial following [*Indra*’s] autonomy.

1.80 they praise with songs [thy] autonomy

<sup>31</sup>4.17.1 Thou [are] mighty, O *Indra*, to thee indeed the Earth, the Heaven promptly shall permit supremacy;

<sup>32</sup>5.29.14 no one who [can] remove this thy controlling power.

8.93.11 [Thou,] whose independence (even [if it is] thy intention) neither a *deva*, nor an unrestrained person lessen.

<sup>33</sup>4.21.1 he, who like the Heaven has strengthened his many powers to control, might nourish [his] overwhelming supremacy.

*Indra* is often called a joint ruler (*samrāj*)<sup>34</sup> together with *Varuṇa*.

Whatever *Indra* stirs, he becomes overseeing-what's-to-become-real<sup>35</sup> master of that<sup>36</sup>. *Indra* is a master of everyone<sup>37</sup> — one who is on the move and one who stays quiet<sup>38</sup>, and when he employs the power to control, he rules all tribes and clans<sup>39</sup>.

## The power over affections (*indriyā*)

The power over affections is characteristic of *Indra*<sup>1</sup>, but is also ascribed to *Soma* (9.48.5, 9.89.6). There are two varieties of it as 1.103 appears to purport — one is readily available as a surge of energy caused by anger, pride, daring and similar counter-emotions, another is a mental control<sup>2</sup>.

*Soma* extract indicates to worshipers existence of this power<sup>3</sup> and is connected to both its varieties<sup>4</sup> — *Soma* activates and energizes it<sup>5</sup>. The second variety is not readily available<sup>6</sup> and requires

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<sup>34</sup>1.17.1. I prefer help of two joint rulers, of *Indra* [and] *Varuṇa*,...

6.68.9 Now, do thou reveal to the joint ruler, to *deva Varuṇa*, [thy] cherished thought

1.100.1 He, who is a bull, at-home with manly powers, [is] a joint ruler of mighty Heaven and the Earth.

4.19.2 thou, having originated in what's real, are becoming a joint ruler, O *Indra*,...

<sup>35</sup>1.11.1

<sup>36</sup>1.165.10 Since I am known to be violent, O *Marut*-s, whatever [things] I were to stir, just I, *Indra*, will be the master of them.

<sup>37</sup>2.13.6 thou are the only master of everyone

<sup>38</sup>7.32.22 being in charge of this one, who is on the move, being in charge of [that one] who is settled

<sup>39</sup>8.6.26 When indeed thou employ the power to control, thou, mighty, throughout a frenzy unbounded, O *Indra*, rule over clans.

8.24.19 who is the only one who rules over all tribes

8.68.7 The dancer commands tribes.

<sup>1</sup>1.57.3 [whose] characteristic is the power over affections

<sup>2</sup>1.103.1 By means of the Earth this one [a power over affections,] [operates], another one [is] in the Heaven; cast the other one!

<sup>3</sup>1.55.4 Just he [,*Soma*,] [who is] in a wooden [cup], together with making homage [worshippers] murmurs indicating esteemed among people [*Indra*'s] power over affections.

<sup>4</sup>1.103.1 The banner is connected as if equally [to them both].

<sup>5</sup>10.116.1 Drink *Soma* for the sake of ample power over affections

8.12.8 When, O intense overseer of what's real, thou devoured a thousand buffaloes, only after [that] thy ample power over affections has gained in strength.

<sup>6</sup>1.103.1 That thy primary power over affections [is] far [from being readily available]; poets of old employed this one.

some techniques to master and to activate it — visualizations<sup>7</sup> and reciting verses<sup>8</sup> are mentioned, but are unlikely to be the only ones.

*Indra* worshipers put trust into this power<sup>9</sup> and wish it to be pervading *Indra*<sup>10</sup> — because it is instrumental in slaying *Vṛtra*<sup>11</sup>.

## Manly powers and overwhelming strength

*Indra* has an abundance of courage<sup>1</sup> and manly powers<sup>2</sup>, which are sometimes characterized as enduring<sup>3</sup>.

Only *deva*-s are mentioned as the source of these powers<sup>4</sup>. Humans and enemies of *Indra* also possess these powers<sup>5</sup>.

Manly powers can be strengthened by *Indra* worshipers<sup>6</sup>, by *deva*-s<sup>7</sup>, or by *Indra* himself with the power to increase in size and the power to change<sup>8</sup>. *Indra* uses manly powers to cross over aversions<sup>9</sup> and to overcome curses<sup>10</sup>.

*Indra* also possesses overwhelming strength<sup>11</sup> in his body<sup>12</sup>. He

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<sup>7</sup>8.15.7 An effort to visualize sharpens that thy vast power over affections, thy fervor, and resourcefulness, the to-be-preferred [as a weapon] thunderbolt.

<sup>8</sup>8.93.27 I set up all recited verses towards thy power over affections

<sup>9</sup>1.104.6 Trust was placed into thy great power over affections.

<sup>10</sup>1.84.1 Let the power over affections pervade thee

<sup>11</sup>6.25.8 To thee, for the sake of thy great power over affections, everything is always yielded to slay *Vṛtra*.

<sup>1</sup>2.12.1 he, through abundance courage, O people, is *Indra*.

8.24.27 having much courage

<sup>2</sup>6.22.1 possessed of the manly powers

5.33.6 Since in thee, O *Indra*, is to-be-asked-for frenzy and manly powers

<sup>3</sup>1.54.8 extensive supremacy and enduring manly powers

<sup>4</sup>1.80.15 courage and the resourcefulness, fits of frenzy *deva*-s have put together into him.

<sup>5</sup>6.19.6 Thou shall give us all powers to illuminate manly powers of humans ... to make [us] exult

1.102.4 Shatter manly powers of the enemies, O generous one!

<sup>6</sup>10.44.2 Let us strengthen manly powers of thee who has drunk [*Soma*]

1.54.8 May several *Soma*-drinkers [here] be preeminent through [this sacrificial] activity, [those] who make extensive supremacy and enduring manly powers of thee, O *Indra*, who has bestowed, to grow!

<sup>7</sup>10.113.8 Moreover, all the *deva*-s strengthened for thee, using rich in *Soma* eloquence, [those] about-to-become-effective manly powers.

<sup>8</sup>8.70.6 With the power to increase in size, with the power to change, thou have swelled all manly powers

<sup>9</sup>1.100.3 [he,] having ways to prevail by means of manly powers, crossing over aversions

<sup>10</sup>1.100.10 Through the manly powers he [is] superior to curses

<sup>11</sup>1.83.5 do ye pay homage to the most excellent overwhelming strength!

<sup>12</sup>2.16.2 He carries *Soma* in the belly, overwhelming strength, might in the body, thunderbolt in hand, resourcefulness in the head.

obtains this strength as exclusively his own<sup>13</sup>. One stanza states that this power comes from a quick action of pressing forward<sup>14</sup>. *Soma* energizes this power<sup>15</sup>.

It is present in *Agni*<sup>16</sup>, in *Bṛhaspati*<sup>17</sup>, in *Marut-s*<sup>18</sup>, in *Mitra* and *Varuṇa*<sup>19</sup>, in the battle rage or fury (*manyú*)<sup>20</sup>, and also in *Vṛtra* — but *Indra*'s overwhelming strength overcomes it<sup>21</sup>.

## The power to change (*śávas*)

*Indra*'s power to change is a power to change one's mental and/or physiological stance to a degree that one's persona or a concept of "self" might change and even become, at least temporarily, discarded. It is called a manly power<sup>1</sup>, so any change it effects shall enhance what poets of Rigveda considered to be manly qualities — valor, daring, courage, strength, virility, forcefulness, being in charge, self-determination, and heroic aspirations. The power to change manifests itself through an impulse to change.

This power, or powers<sup>2</sup>, is mentioned to be present not only

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<sup>13</sup>1.57.6 Thou always obtained all-pervading overwhelming strength as exclusively thy own.

<sup>14</sup>6.18.4 Since I think that the only real overwhelming strength of thee ... [is] from quick [action] of pressing forward, ..

<sup>15</sup>1.16.6 6. These drops of *Soma* juice,.., drink them for an overwhelming strength, O *Indra*!

6.17.4 Exhilarating [drops of *Soma* excite again and again the entire great pervading overpowering strength

<sup>16</sup>1.97.5, 1.189.4, 6.60.1, etc.

<sup>17</sup>4.50.1

<sup>18</sup>6.66.9, 7.56.19

<sup>19</sup>7.60.10

<sup>20</sup>10.83.1

<sup>21</sup>1.80.10 *Indra* knocked out *Vṛtra*'s power to control, [he knock out] overwhelming strength with overwhelming strength.

<sup>1</sup>8.51.10 The treasure has spread in us the manly power to change  
1.80.3 since thy power to change [is] a manly power, thou shall kill *Vṛtra*,  
thou shall win waters

8.3.8 In the rapture of extracted [Soma], in *Viṣṇu*'s second footprint], *Indra* has strengthened just his [own] manly power to change ...

<sup>2</sup>8.68.8 No one shall attain thy powers to change.

in *Indra* — *Agni*<sup>3</sup>, *Marut*-s<sup>4</sup>, *Bṛhaspati*<sup>5</sup>, and *Aśvin*-s<sup>6</sup> are said to possess it, but *Indra* has it the most<sup>7</sup>.

This power comes from mental gestures<sup>8</sup>, from “the treasure”<sup>9</sup>, and from a thunderbolt<sup>10</sup>. *Tvaṣṭṛ* can strengthen it<sup>11</sup>, *Indra* adepts can too<sup>12</sup>, and *Indra* does it himself<sup>13</sup>. This power to change has limits that no one can reach<sup>14</sup>. It is forceful<sup>15</sup>, ferocious<sup>16</sup>, daring<sup>17</sup>, invincible<sup>18</sup>, bullish<sup>19</sup>, manly<sup>20</sup>, and irresistible<sup>21</sup>. It is through it that *Indra* is superior to all creatures<sup>22</sup>.

*Indra*’s power to change has several effects. It helps *Indra* to

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<sup>3</sup>5.86.3 Indeed, their forceful power to change, [is] the scorching flame of the two generous ones [*Indra* [and] *Agni*].

<sup>7</sup>9.3.2 Since you two, [*Indra-Agni*,] having swelled with the power to change, shall become stronger together, such, laden with spoils, O changing powerfully ones, having power over abundant “pasturage” of the treasure, do mix thrill-inducing enduring rush of vigour!

4.8.8, 5.7.3, etc.

<sup>4</sup>1.39.8, 5.52.8, 6.66.6, etc.

<sup>5</sup>2.24.11

<sup>6</sup>7.74.6, 8.9.20

<sup>7</sup>6.22.7, 7.21.5, 8.40.2 having the most power to change

<sup>8</sup>6.22.2 who has the most power to change through mental gestures

<sup>9</sup>8.51.10 The treasure has spread in us manly power to change

<sup>10</sup>10.49.2 I have boldly taken — for the sake of the power to change — the thunderbolt.

<sup>11</sup>1.52.7 *Tvaṣṭṛ* has strengthened for thee the to-be-employed impulse to change

<sup>12</sup>8.62.10 In the shelter of thee they have frequently increased thy manifested power to change, thee, thy resourcefulness

<sup>13</sup>8.3.8 In the rapture of extracted [Soma], in *Viṣṇu*’s second footprint], *Indra* has strengthened just his [own] manly power to change

10.23.5 who, like a father [strengthens his] power to control, has strengthened the power to change

<sup>14</sup>1.54.1 the limits of thy power to change is not to be reached

1.100.15 The limits of whose power-to-change not among *deva*-s, not among mortals, the *deva*-s and even the waters should have reached

6.29.5 For thee no limit to his power-to-change is set

<sup>15</sup>5.86.3 Indeed, their forceful power to change, [is] the scorching flame of the two generous ones [*Indra* [and] *Agni*].

<sup>16</sup>8.1.22 ferocious through ferocious power-to-change

<sup>17</sup>1.54.2 who with daring power to change aligns both *Rodas*-es

<sup>18</sup>6.19.2 swelled with invincible power to change

<sup>19</sup>8.3.10 Thy, O *Indra*, overwhelming strength [is] that bullish impulse to change, with which thou poured out potent waters [towards] the sea.

<sup>20</sup>8.3.8 In the rapture of extracted [Soma], in *Viṣṇu*’s second footprint], *Indra* has strengthened just his [own] manly power to change

1.80.3 since thy power to change [is] a manly power, thou shall kill *Vṛtra*, thou shall win waters

<sup>21</sup>8.24.9 thy ... power to change is irresistible

1.84.2 whose impulse to change can not be defied

<sup>22</sup>8.97.9 Through the power to change thou are superior to all creatures

be ferocious<sup>23</sup>, to obtain unrepulsable fervor<sup>24</sup>, to cast a thunderbolt<sup>25</sup>, to align the Heaven and the Earth<sup>26</sup>, to tend upwards<sup>27</sup>, and to maintain like-mindedness with Night and Dawn<sup>28</sup>. Using this power *Indra* defeats obstructing waters *Vṛtra* and wins the waters<sup>29</sup>, subdues or vanquishes the snake<sup>30</sup>, fights demon *Śuṣṇā*<sup>31</sup>.

By means of this power *Indra* facilitates for his worshipers sacrificial activities<sup>32</sup> and makes such activities rewarding<sup>33</sup>. Through this power *Indra* agitates worshiper's "deep base"<sup>34</sup> and helps them to be in the presence of the divine<sup>35</sup>.

## The power to configure mind and body (*māyā*)

*Māyā* — is the power to configure cognition and physiological processes. It is present in many *deva*-s — *Indra*, *Marut*-s (1.88.1, 1.64.7, 1.167.2, 5.58.2), *Mitra* and *Varuṇa* (1.151.9, 3.61.7, 5.63.4,

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<sup>23</sup>8.1.22 ferocious through ferocious power to change

<sup>24</sup>8.97.13 always obtaining unrepulsable [fervor] by means of powers to change

<sup>25</sup>4.17.3 He, casting with the power to change the thunderbolt, shall pierce the mountain

<sup>26</sup>1.54.2 who with daring power to change aligns both *Rodas*-es

<sup>27</sup>6.20.1 the treasure of him who tends upwards by the power to change stands in battles over men.

<sup>28</sup>1.62.9 [he,] by means of the power to change, has maintained a like-mindedness [with Night and Dawn].

<sup>29</sup>1.80.3 since thy power to change [is] a manly power, thou shall kill *Vṛtra*, thou shall win waters

8.12.26 When thou, using the power to change, have defeated obstructing flowing waters *Vṛtra* ...

7.21.6 Since thou have slayed *Vṛtra* with thy own power to change ...

<sup>30</sup>4.22.5 thou, daring courageously, with the thunderbolt, with the power to change subdued the snake

1.51.4 When thou, O *Indra*, using the power to change, vanquished *Vṛtra* the snake

<sup>31</sup>1.56.3 [that impulse] together with which in [his] exhilaration the iron [thunderbolt degraded] having-the-power-to-frame-[ideas and perception] *Śuṣṇā*.

<sup>32</sup>4.22.1 The generous one, who with the power to change keeps balancing the stone, [prepares] a formulation, a hymn of praise, *Soma*, to-be-recited verses.

1.100.14 Whose verbal mental activity [is] not conducive-to-exhaustion because of the power to change

<sup>33</sup>6.29.3 The daring thunderbolt-wielder abounds in sacrificial rewards through [his] power to change.

<sup>34</sup>4.19.4 With the power to change he agitated the deep base like wind [agitates] stagnant water

<sup>35</sup>8.62.8 That thy, O *Indra*, power to change is extolled [as] the most excellent for [being in] the presence of the divine.

5.85.5–6), *Aśvin*-s (5.78.6, 6.63.5, 10.24.4), *Āditya*-s (2.27.16), *Agni* (3.20.3, 10.88.6), *Soma* (7.82.3), and *Tvaṣṭṛ* (10.53.9); various demons have it — *Śuṣṇa* (1.11.7, 1.56.3, 5.31.7, 6.20.4), *Vṛtra* (2.11.9, 10.111.6, 10.147.2), the snake (1.32.4, 2.11.5, 5.30.6), *dasyu*-s (1.33.10, 1.117.3, 2.11.10, 4.16.9, 8.14.14, 10.73.5) *Svarbhānu* (5.40.6,8), *Namuci* (1.53.7), and *Pipru* (10.138.3); mortals have it as well (3.60.1, 6.45.9, 1.39.2).

When directed at the mind and the senses, this power frames perception and thinking. In cases when entities other than *Soma*, *Indra* or artisans employ it, this power creates mostly-imperceptible context for perception and cognition that resolves uncertainties, ambiguities, and lack of information with a strong bias towards intended by the entity conclusion. In such cases effects of this power can be called tricks, deceit, cunning, sorcery, magic. Such effects are not necessarily designed to harm — *Marut*-s incite men to adventures by emphasizing positive aspects of a quest and attenuating difficulties and toil. *Mitra* and *Varuṇa*, through their activities to facilitate socializing, might create a bias towards cooperation, but can also effect a false impression that others share one's values, preferences, or goals. Enemies of *Indra* use this power in a way that is deemed by poets of Rigveda as harmful. *Indra* and *Soma* use this power to expand the mental space, to illuminate imposed by various demons restrictions on perception and cognition (and thus on solutions to various problems).

When artisans use it, it is employed to effect transformations of materials into wondrous things — to which metallurgy, architecture, chemistry are primary examples — as A. C. Clark said, any sufficiently advanced technology is indistinguishable from magic.

When *māyā* is directed at the body, it triggers various physiological processes in unusual contexts. *Indra* triggers a rush of vigour<sup>1</sup>, a frenzy<sup>2</sup>, puts thunderbolt into arms<sup>3</sup>, releases inner waters<sup>4</sup>, etc.; *Aśvin*-s trigger healing mechanisms in the body<sup>5</sup> and mobilize body's resources in moments of extreme danger or

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<sup>1</sup>10.42.7 Effect for invoker vision which has a rush of vigour for a jewel!

8.92.3 Only *Indra* [is] for us a giver of mighty rushes of vigour

<sup>2</sup>4.19.4 using powers to control, *Indra*, commanding a frenzy, destroyed strongholds;

<sup>3</sup>10.144.2 [This one effects] skillful thunderbolt for him who is disposed to give

<sup>4</sup>8.96.18 Thou released arrested rivers, thou overcame waters [that were] the mistresses of the demon.

10.104.9 Thou did set potent waters free from the curse

<sup>5</sup>1.34.6, 1.34.11, 1.112.8, etc.



stress<sup>6</sup>; external *Agni* can, by mere sight of it, make body relaxed and warmed, while inner *Agni* can raise temperature in parts of the body contrary to its reflexes (as evidenced by practice of *tummo*). Enemies of *Indra* — *Śuṣṇa*, *Vṛtra*, the snake (*áhi*), and other demons — employ *māyā* in ways that frequently lead to harm.

*Indra* uses this power to support the mind<sup>7</sup> and the body<sup>8</sup>, to assume various forms himself<sup>9</sup> in order to effect changes in the body<sup>10</sup>; he also uses it to defeat his numerous enemies<sup>11</sup>. More details on this will be given in other sections.

## The power to illuminate (*dyumná*)

The power to illuminate is, in the inner sense, the ability to show memories, sensations, feelings, emotions, ideas, etc. that one is not aware of or is not fully conscious of, or does not consider at the same time<sup>1</sup> — just like the dawn has the power to show all of the landscape in its entirety — and, thus, to inspire. In the external sense, it is the power to shed light onto things that are in the dark — like the fire does.

This power, or powers<sup>2</sup>, is present in *Indra*, *Soma* (1.91.2, 3.37.8, 3.40.7, 6.44.1, 9.2.2, etc.), *Agni* (1.36.8, 1.73.4, 5.23.1, etc.), the Dawn (1.48.1, 1.48.16, 4.51.7), *Marut*-s (1.37.4, 5.87.7), daytime sky (4.16.19, 10.115.7), *Sarasvatī* (6.61.13), *Mitra* (3.59.6), and humans (1.54.11, 1.103.3, 2.2.10, etc.).

*Indra* has abundant power to illuminate<sup>3</sup>, he shall find light

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<sup>6</sup>1.112.5–6, etc.

<sup>7</sup>2.17.5 he, through the power to frame [perception], supported the Heaven from falling off.

<sup>8</sup>4.30.12 And thou, O *Indra*, should have hindered using the power to frame [cognition] the stream *Vibālī* that spread over the ground.

<sup>9</sup>6.47.18 Having multiple forms by means of [his] powers to frame [cognition], *Indra* is continuously on the move ...

<sup>10</sup>3.53.8 The generous one was assuming form after form effecting powers to configure [physiological processes] all over his body when thrice [but] for a short time he made an appearance from the Heaven;

<sup>11</sup>1.80.7 when indeed him — that having the power to frame cognition beast — thou have defeated with the power to frame cognition.

4.30.21 In order to deceive, he put to sleep with blows thirty thousands demons — [he,] *Indra* using the power to frame [cognition].

<sup>1</sup>for example, when one believes A and not-A separately, one at a time, thus not becoming aware of the contradiction

<sup>2</sup>3.40.7, 5.38.1

<sup>3</sup>1.9.6, 6.18.11, 8.90.2

even in blind darkness<sup>4</sup>. *Soma* is mentioned as a source of this power in *Indra*<sup>5</sup>, also the speech<sup>6</sup> is such a source.

Worshippers of *Indra* ask him to impart to them this power<sup>7</sup> so that they can transfer his fervor upwards<sup>8</sup> (that is, to upper cakras), become his companions<sup>9</sup>, and see opportunities<sup>10</sup>.

## Resourcefulness (*krátu*)

*Krátu* is a quality of the mind<sup>1</sup> that can be described as resourcefulness at solving problems combined with the resolve to overcome difficulties, as a skill in outwitting opposition. Depending on context it might manifest itself as resourcefulness, as skill, as a wile, as an understanding, or a design for a confrontation.

It is present in *Agni*<sup>2</sup>, *Soma*<sup>3</sup>, in *Mitra* and *Varuṇa*<sup>4</sup>, in *Aryaman*<sup>5</sup>, *Savitṛ*<sup>6</sup>, *Ṛbhu-s*<sup>7</sup>, *Aśvin-s*<sup>8</sup>, *Trita*<sup>9</sup>, *Bṛhaspati*<sup>10</sup>, in the

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<sup>4</sup>1.100.8 He shall find light even in blind darkness.

5.31.3 He drove abundant [waters] inside the cave, he illumined conglomerated [there] darkness with light.

<sup>5</sup>8.93.8 Inspired by *Soma*, he [becomes] possessing of the power to illuminate, possessing of the divine voice.

<sup>6</sup>3.31.8 [he,] attracting-cows guide, [is] illuminating by means of speech; like-minded, he freed [his] companions from the unspeakable.

4.16.3 since he illuminates with stanzas, he should have begot the seven singers of the Heaven;

<sup>7</sup>7.25.3 Share between us the power to illuminate and the jewel!

6.19.6 Thou shall give us all powers to illuminate manly powers of humans ... to make [us] exult

6.19.9 O *Indra*, place into us possessing of *svàr* power to illuminate!

4.16.9 with [various] aids thou shall cast him into the power to illuminate by an invocation

<sup>8</sup>3.37.10 Put [into us] difficult to surpass power to illuminate — [and] we [will] transfer thy fervor upwards.

<sup>9</sup>6.26.8 Would we, O *Indra*, [being cast] into this power to illuminate by means of an invocation, be thy dearest companions

<sup>10</sup>1.9.8 loud auditory impression [and] best-at-procuring-thousand[opportunities] power to illuminate — these [are] carried-in-a-chariot libations

<sup>1</sup>2.16.2 he carries *Soma* in the belly, overwhelming strength, might in the body, thunderbolt in hand, resourcefulness in the head.

<sup>2</sup>1.12.1, 1.19.2, 3.6.5, etc.

<sup>3</sup>1.91.2, 8.79.7, 9.4.5, etc.

<sup>4</sup>1.2.8, 1.25.10, 3.62.16, 5.66.1, etc.

<sup>6</sup>1.73.2, 6.71.1, 10.64.7

<sup>7</sup>4.33.9, 10.105.6

<sup>8</sup>1.112.23

<sup>9</sup>8.7.24, 10.8.7

<sup>10</sup>1.190.3

battle fury<sup>11</sup>, in medicinal herbs<sup>12</sup>, and in mortals<sup>13</sup>.

*Indra* is often (67 times) called *śatákratu* — “having hundred wiles”<sup>14</sup>, and only twice *śatákratu* characterizes not *Indra* — once *Aśvins* (1.112.23) and once medicinal herbs (10.97.2).

Resourcefulness is imparted to *Indra* by *deva*-s<sup>15</sup>; it is sharpened by efforts to visualize<sup>16</sup>; it is abundant in *Indra*<sup>17</sup> as it is in *Soma*<sup>18</sup>.

*Indra*’s resourcefulness facilitates activation of other powers and abilities<sup>19</sup>; it makes *Indra* in-control<sup>20</sup>, not-to-be-warded-off<sup>21</sup> and overcoming difficulties<sup>22</sup> terrifying<sup>23</sup> warrior<sup>24</sup>. *Indra* can procure for his adepts this resourcefulness<sup>25</sup>; he fosters and directs it<sup>26</sup>.

## The power of discernment (*dákṣa*)

This is the power to go beyond appearances and see the hidden structure or dynamic of things. It is present in *Agni*<sup>1</sup>, *Soma*<sup>2</sup>, in

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<sup>11</sup>10.83.5, 10.84.6

<sup>12</sup>10.97.2

<sup>13</sup>1.64.13, 1.68.9, 8.42.3

<sup>14</sup>this is probably close to a characteristic of Odysseus — *polimētis*

<sup>15</sup>1.80.15 courage and the resourcefulness, fits of frenzy *deva*-s have put together into him.

10.48.3 in me *deva*-s pull up the resourcefulness

<sup>16</sup>8.15.7 An effort to visualize sharpens that thy vast power over affections, thy fervor, and resourcefulness, the to-be-preferred [as a weapon] thunderbolt.

<sup>17</sup>8.68.2 having abundant resourcefulness

1.102.6 [thou have] unlimited resourcefulness

<sup>18</sup>6.45.16 being resourceful as the bull [*Soma*]

<sup>19</sup>10.144.6 through [his] resourcefulness the mental and bodily vigour, the life-force is transferred

<sup>20</sup>4.21.2 whose resourcefulness — like fit-to-teach joint ruler — having prevailed, carrying across [obstacles], rules over the tribes

<sup>21</sup>8.92.8 who, due to his resourcefulness, is not to be warded off

<sup>22</sup>7.21.6 Moreover, in a raid become over[coming] through resourcefulness!

<sup>23</sup>7.28.2 being terrifying because of [thy] resourcefulness

<sup>24</sup>8.88.4 Through resourcefulness, and the wondrous power to change, majestically, thou are a warrior for all creatures.

<sup>25</sup>4.20.3 thou, O *Indra*, will procure for us resourcefulness

5.31.11 Accepting in advance [our sacrifice] he will procure for us resourcefulness.

7.32.26 bring to us [thy] resourcefulness

<sup>26</sup>3.45.3 Thou foster resourcefulness as if it were cows ... [directing it] forward like a good shepherd milch-cows to a pasture

<sup>1</sup>1.95.6, 2.9.1, 3.1.3, etc.

<sup>2</sup>1.91.2, 8.79.4, 9.4.3, etc.

*Mitra* and *Varuṇa*<sup>3</sup>, in *Marut*-s<sup>4</sup>, *Savitṛ*<sup>5</sup>, *Aśvin*-s<sup>6</sup>, in the Heaven and in the Earth<sup>7</sup>, in *R̥bhū*-s<sup>8</sup>, and in humans<sup>9</sup>.

*Indra* is well-discerning<sup>10</sup>, he arouses this power by drinking *Soma*<sup>11</sup>. *Indra* worshipers ask him to impart to them this power, which can be illuminating but also terrifying,<sup>12</sup> considering it as a good fortune<sup>13</sup> — and *Indra* gives it lavishly<sup>14</sup>, distributing it all over conscious areas of the mind<sup>15</sup>. Not only this power helps adepts not to be deceived by tricksters<sup>16</sup>, but seems to be required for becoming possessed by *Indra* in a desired fashion<sup>17</sup>, for the fervor *Indra* induces shall be discerning<sup>18</sup>.

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<sup>3</sup>1.2.7, 1.15.6, 1.23.4, etc.

<sup>4</sup>5.29.1, 8.94.7, 8.94.10

<sup>5</sup>6.71.1

<sup>6</sup>3.58.7, 8.26.1

<sup>7</sup>4.56.6

<sup>8</sup>4.37.2

<sup>9</sup>1.59.4, 1.91.14, 3.4.9, 7.32.9, etc.

<sup>10</sup>1.101.9

<sup>11</sup>1.56.1 To arouse the mental power, he makes himself drink the enchanting [drink]

1.56.2 Now, [having become] prevailing [over obstacles], ascend the overseer of the power of discernment

<sup>12</sup>6.44.9 Put into us the most illuminating power of discernment

5.38.4 bring to us ... thy ... power of discernment

6.23.2 terrifying power of discernment

<sup>13</sup>2.21.6 O *Indra*, fix for us most excellent goods — devotion, good fortune of the power of discernment,..

<sup>14</sup>8.24.14 I entreated giving lavishly the power of discernment overseer of tawny ones.

<sup>15</sup>8.93.26 He shall distribute thy mental power across luminous spheres, he shall apportion riches to a worshiper.

<sup>16</sup>7.32.12 Who [is] accompanied-by-tawny-ones *Indra*, him tricksters do not deceive — he put in him, who offers *Soma*, the power of discernment.

<sup>17</sup>8.62.6 Being satisfied with the power of discernment of him, who employs *Soma*, he makes the companion harnessed.

1.51.2 Discerning [and] skillful ones [made themselves ready] for reeling with excitement *Indra*.

7.26.2 when they, who discern *samāna*, call upon him eagerly

<sup>18</sup>6.19.8 Bring here for us [that] impregnating fervor, O *Indra*, [which is] carrying away prizes, [which is] swelled, [which is] well-discerning, with which we would place rivals within [our] reach in battles...

## *Indra's frenzy or vigour (ójas)*

Frenzy, or, when of lesser energy, vigour, is manifested predominantly by *Indra*, *Marut-s* (1.19.4, 1.85.4, 2.34.1, 5.57.6, etc.), *Soma* (3.51.10, 9.2.7, 9.5.3, etc.), and by *Agni* (1.127.3, 4.7.10, 8.75.10, 8.93.23, 10.65.2), and, only occasionally, by some other *deva-s* — *Viṣṇu* (8.12.27, 10.113.2), *Varuṇa* (7.82.3, 7.82.9), *Bṛhaspati* (2.24.2), *Āditya-s* (1.188.4), the Earth (5.84.3), etc., and, probably, by his enemies *Vṛtra* and *Suṣṇa*<sup>1</sup>; the battle fury also manifests the frenzy (10.84.2).

*Indra* is capable of a frenzy that is the most fierce and violent<sup>2</sup>, and of a gracious one<sup>3</sup>; his vigour is outstanding<sup>4</sup>, overwhelming<sup>5</sup> — through it *Indra* predominates everything manifested<sup>6</sup> and cannot be contained neither by Heavens, nor by Earths, nor by intermediate spaces<sup>7</sup> — and enduring<sup>8</sup>. It arises spontaneously<sup>9</sup>.

*Indra* is born of a frenzy<sup>10</sup> and with an unparalleled vigour<sup>11</sup>; he becomes stronger simultaneously with frenzy<sup>12</sup>.

This frenzy, or vigour, comes from *Soma*<sup>13</sup>, *Marut-s*<sup>14</sup>, and from the Heaven and the Earth<sup>15</sup>. There is a “mould” for obtaining *Indra's* frenzy — performing three toils, gaining three grounds, and

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<sup>1</sup>8.96.17. Indeed thou, O thunderbolt-wielder, provoked to dare, have destroyed with the thunderbolt [that] unopposed frenzy [of *Vṛtra*], using deadly weapons thou degraded [that] of *Suṣṇa*.

<sup>2</sup>6.19.6 Bring here for us, O agent of change, ... the most fierce violent frenzy, O overwhelming one!

<sup>3</sup>6.26.7 that thy superior gracious frenzy

<sup>4</sup>1.165.10 May only mine vigour stand out, whatever [deeds] I, daring, shall still perform with the right conception!

<sup>5</sup>3.34.6, 3.48.4, 4.42.5

<sup>6</sup>10.153.5 Thou, O *Indra*, by means of a frenzy are predominating everything manifested.

<sup>7</sup>8.6.15 Neither Heavens, nor Earths, nor intermediate spaces shall contain thunderbolt-wielder *Indra* throughout [his] frenzy.

<sup>8</sup>3.32.9 Not heavens [are] strong [but] thy vigour [is], neither days, nor months [or] years shall suppress [it].

<sup>9</sup>1.52.12 In order to help, thou, whose frenzy arises spontaneously

<sup>10</sup>10.73.10 When they say “He has come from a horse”, I think of him as born of a frenzy.

10.153.2. Thou, O *Indra*, [are] born from the presence of force, of overwhelming strength, of a frenzy.

<sup>11</sup>6.29.6 Since only [he was] born having unparalleled vigour, he assails many obstacles and impulses to suffer want.

<sup>12</sup>2.22.3 he has become stronger simultaneously with frenzy

<sup>13</sup>9.97.41 he who is becoming pure did put into *Indra* the vigour

<sup>14</sup>3.47.3 *Marut-s*, who [stood] by thee — thou did strike *Vṛtra*, [and] they gave thee a frenzy

<sup>15</sup>6.47.27 from the Heaven, from the Earth the vigour [is] raised up;

acting in the light of three luminous spheres<sup>16</sup>. The three toils are probably “establishing the treasure”, obtaining a rush of vigour, and slaying *Vṛtra*; the three [material] grounds are probably the muscles which shall be primed for action, the blood that should be rushing throughout the body, and the inner waters that shall be released; the three luminous spheres, or mental spaces, are probably those activating resourcefulness and discernment, flaring up aspirations, and centering the mind on the attitude of equanimity.

The frenzy helps, first of all, *Indra* himself<sup>17</sup>. Using it, *Indra* props up the Heaven<sup>18</sup>, steals sun's wheel<sup>19</sup>, destroys strongholds<sup>20</sup>, hews into pieces *Vṛtra*<sup>21</sup> and the snake<sup>22</sup>, makes *Śuṣṇa* retreat<sup>23</sup>, and overcomes everything profane<sup>24</sup>. *Indra* also apportions the vigour to his own power to increase in size<sup>25</sup>.

The Heaven and the Earth adapt themselves to of *Indra*'s frenzy<sup>26</sup> thus making the frenzy even stronger<sup>27</sup>; *deva*-s have recourse to it<sup>28</sup>.

*Indra*'s frenzy is desired by his worshipers<sup>29</sup> to be in them<sup>30</sup>; for

<sup>16</sup>1.102.8 A mould of [thy] frenzy [has] as constituent parts three toils, three [material] grounds, three luminous spheres, O overseer of men!

<sup>17</sup>8.36.3. With [thy] strength thou help *deva*-s, with the frenzy — thyself.

<sup>18</sup>10.153.3 by means of [thy] frenzy thou propped up the Heaven

<sup>19</sup>1.175.4 Being in charge through frenzy, steal sun's wheel

<sup>20</sup>4.19.4 using powers to control, *Indra*, commanding a frenzy, destroyed strongholds

<sup>21</sup>10.113.6 when he, ferocious, vigorously hew into pieces keeping waters, concealed by ignorance *Vṛtra*

<sup>22</sup>1.130.4 Clothed with the vigour, with powers to change, majestically, O *Indra*, like a chariot-builder a tree from a forest, thou cut [the snake] down, as if with an ax thou cut [the snake] down.

<sup>23</sup>5.32.9 Through apprehension of *Indra*'s vigour and his expansion he [*Śuṣṇa*,] now abandons the two divine ones as well.

<sup>24</sup>2.22.4 By means of the frenzy he shall overcome everything profane

<sup>25</sup>2.17.2 Let he become [manifest] who indeed for the sake of the most excellent nourishing crossed over here, apportioning vigour to the power [for him] to increase in size;

<sup>26</sup>1.57.5 The vast Heaven has meted itself out to match thy valor, and this Earth has submitted itself to thy frenzy.

<sup>27</sup>8.6.5 That his frenzy has reached fever pitch when *Indra* made both *Rodas*-es roll together like a hide.

<sup>28</sup>6.18.15 Following the Heaven and the Earth, immortal *deva*-s betake themselves to this thy frenzy

<sup>29</sup>5.33.6 in thee ... is to-be-asked-for frenzy and manly powers

<sup>30</sup>6.47.30 Make [our] strength absorb [thy] roar, instill into us frenzy!

5.31.13 Place those who seek to sacrifice within [thy] reach, and put the vigour into them — into folks who might become thy.

4.41.4 Who of us [is] ill-disposed, wolf-like, intending to deceive, may you two fashion in him the overwhelming vigour!

fighters *Indra* is, because of the frenzy, a model<sup>31</sup>, he makes them stronger with it<sup>32</sup>, and they make fire offerings to it<sup>33</sup>. Possessing *Indra*'s frenzy — as opposed to an animal-like frenzy — that is what separates an adept of *Indra* from savages<sup>34</sup>.

## *Indra and deva-s*

The term *deva* is usually translated and interpreted as “god” which leads to errors and confusion. The word and the idea of “god” in mythological texts (*purāṇa-s*) and in Greek and Mesopotamian cultures signifies something other than Vedic *deva*.

*Deva-s* of Rigveda lack any hierarchy, completely separate domains, they lack the immutability, the static character of an “absolute being”. They are “born” all the time — and from each other<sup>1</sup>. They could borrow from each other characteristics and powers to a degree that one *deva* becomes another. A good example of this are stanzas 5.3.1-2ab:

1. O *Agni*, thou [are] *Varuṇa*  
    when thou come into existence,  
    thou become *Mitra* when kindled.  
    In thee are all *deva-s*, O son of overwhelming strength,  
    thou [are] *Indra* for a mortal worshiper.
2. Thou become *Aryaman* when,  
    possessing inherent power,  
    thou bring up the hidden nature of maidens.

another one is:

2.1.3b thou [, *Agni*,] are venerable wide-ranging *Viṣṇu*.

The concept of *deva* in Rigveda has at least two aspects: external and internal. A *deva* might become manifested, or projected

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<sup>31</sup>1.102.6 An *Indra*, [though] lacking order [in his actions] because of [his] frenzy is a model [for other fighters]

<sup>32</sup>2.17.5 He shall strengthen knotty ones that are turned towards [danger] by means of a frenzy

<sup>33</sup>6.36.2 Before and after folks have made fire offerings to his frenzy.

<sup>34</sup>1.103.3 He [who] puts trust in the frenzy, [is] ever-fostering [it], [he who is] breaking into pieces strongholds, he parted ways with savage [tribes].

<sup>1</sup>for example 10.72.4cd: “Daksa was born of Aditi, and Aditi, in turn, from Daksa.”, *Soma* is a father of *deva-s* in 9.109.4b, etc.

outwards, as natural phenomena — as fire, the sunlight, winds, thunderstorms, etc., and it might become manifested internally by affecting direction, intensity and effectiveness of mental actions (for example, the famous *Gāyatrī* mantra (RV 3.62.10) expresses the wish that *deva Savitṛ* sharpens up, sets in motion visions or insights (*dhī-s*). Internal aspects of *deva-s* are direct, they are not mediated by something else. One of the earliest explicit statements of this unmediated internal character of *deva-s* can be found in *Bṛhadāraṇyakopaniṣad* 1:4:10 “Moreover, who reveres a different [then being the whole] quality of being a *deva* in the manner *it is one, I am another*, he does not know.”<sup>2</sup>

The idea of reducing the multitude of mysteries or the variety of *deva-s* to a single entity does not have a strong presence in the Rigveda, and when present, it seems to be contextually restricted — in contrast with some Upanishads and later philosophical texts that attempt to establish the statement “there is one and the only *deva* of which the 33 *deva-s* are just aspects” as a foundational belief. Identifying one *deva* with another, like in quoted above RV. 5.3.1-2a, is understood here as a statement that in a given context one *deva* functions in some important aspects as the other *deva*, not that the two are just different aspects of one and the same *deva*. Whatever reader’s conception of *deva-s* is, it is instructive to keep in mind a remark by S.W.Jamison, “Given its enigmatic style, the Rig Veda has very little direct evidence for anything”.

Rigveda infuses the mind with a potent medicine against that timeless curse upon humans — to be sure of things that only seem certain due to the duress of attachments. Thus hymns of Rigveda bring one closer to the sublime.

## ***Indra* and celestial tribes**

*Indra* is called “the *deva* of *deva-s*” (10.48.11) and their chieftain<sup>1</sup>. *Indra* is a sovereign, and so are other *deva-s*<sup>2</sup>, but *Indra* is preeminent among them<sup>3</sup> and incomparable<sup>4</sup> when it comes to “the power

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<sup>2</sup> *atha yo'nyāṃ devatāmupāste'nyo'smāvanyo'hamasmīti sa naveda*

<sup>1</sup> 3.40.3 extolled chief of the [celestial] tribes

6.46.6 chieftain among *deva-s*

<sup>2</sup> 1.174.1 Thou, O *Indra*, are a sovereign, and those who are *deva-s*.

<sup>3</sup> 1.55.3 through the valor [is] pre[eminent] among *deva-s*

<sup>4</sup> 1.165.9 No one similar to thee is known among *deva-s*.



to change”<sup>5</sup> or to valor<sup>6</sup>.

In many passages it is not clear which of many *deva*-s of celestial tribes are meant by word “*deva*-s”. Therefore, characterizations of *deva*-s’ interactions with *Indra* and with his worshipers that will be given below shall be considered as potentially referring to different subsets of *deva*-s depending on circumstances of invocation and invokers. Not all mentioned interactions are present at every manifestation of *Indra*.

Sometimes *deva*-s beget<sup>7</sup> *Indra*, and upon his manifestation (or birth) attend to him<sup>8</sup> adjusting his form<sup>9</sup> so that he would be a *Vrtra*-slayer<sup>10</sup>. *Deva*-s put into *Indra* various abilities — the manly power, the resourcefulness<sup>11</sup>, and the valor<sup>12</sup>. They strengthen his manly powers<sup>13</sup>, fashion for him the power to change<sup>14</sup>, and encourage his fervor<sup>15</sup>.

A drink of *Soma*, the supremacy and the overwhelming strength are yielded to *Indra* by *deva*-s<sup>16</sup>, and moderated by them<sup>18</sup>.

*Deva*-s might call up a battle of *Indra* with a snake<sup>19</sup> or with

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<sup>5</sup>1.100.15 The limits of whose power-to-change not among *deva*-s, not among mortals, the *deva*-s and even the waters should have reached

<sup>6</sup>1.55.3 through the valor [is] pre[eminent] among *deva*-s

10.43.5 Another [*deva*] shall not be able to imitate such deed of valor of thee, neither an ancient [*deva*] nor a modern one

<sup>7</sup>2.13.5 thee — with hymns of praise as if with waves, [thee,] possessing the rush of vigour *deva*, *deva*-s begot;

<sup>8</sup>3.5.18 for a great battle all *deva*-s attended to thee [who was just] born

<sup>9</sup>3.38.7 Wearing one guise after another, they who have power to frame [ideas and perception] adjusted in him the form.

<sup>10</sup>3.49.1 [whom] *deva*-s shall cause to emerge as a destroyer of *Vrtra*-s

<sup>11</sup>10.120.3 Into thee they all bundle resourcefulness ...

1.80.15 courage and the resourcefulness, fits of frenzy *deva*-s have put together into him.

10.48.3 in me *deva*-s pull up the resourcefulness

<sup>12</sup>8.62.7 Following [thy] designs, O *Indra*, all *deva*-s have imparted to thee valor ...

<sup>13</sup>10.113.8 Moreover, all the *deva*-s strengthened for thee, using rich in *Soma* eloquence, [those] about-to-become-effective manly powers.

<sup>14</sup>10.48.11 ... they have fashioned me for auspicious power to change [as] unconquered, undistracted, invincible.

<sup>15</sup>10.113.1 That his fervor the Heaven and the Earth, being in agreement with all *deva*-s, encouraged

<sup>16</sup>5.29.5 Then through understanding ... all *deva*-s yielded to thee a drink of *Soma* when in the course of flickering you made flying in the east bay mares<sup>17</sup> of the sun secondary.

6.25.8 The supremacy [and] the overwhelming strength, [are yielded] to thee by *deva*-s when [thou are] endured by men.

<sup>18</sup>7.21.7 Even *deva*-s who were prior to thy guidance moderated [thy] overwhelming powers to get a dominion.

<sup>19</sup>5.29.8 When thou devoured three hundred buffaloes in a month, [and when]

*Vṛtra*; in a combat they put *Indra* in front<sup>20</sup>, choose him to strike *Vṛtra*<sup>21</sup>, and sometimes put a thunderbolt into his hands<sup>22</sup>. *Deva*-s impel *Indra*<sup>23</sup>, cheer him to fight<sup>24</sup>, and rejoice over him<sup>25</sup>. What is to be energized, during gaining of waters *deva*-s offer to *Indra*<sup>26</sup>.

Sometimes *deva*-s join<sup>27</sup>, or try to become like-minded with *Indra*<sup>28</sup>. Other times they abandon him<sup>29</sup>. *Indra* is so powerful that all *deva*-s together do not oppose *Indra*<sup>30</sup> or diminish his

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thou, the munificent one, drank up three containing *Soma* channels, all *deva*-s called up a battle, as if [it was] a song, for *Indra*'s sake so that he would slay the snake.

- <sup>20</sup>8.12.22 *Deva*-s have placed *Indra* in front for *Vṛtra* to be slain  
 8.12.25 When *deva*-s put thee, O *Indra*, in front in a close combat  
 1.131.1 All acting in harmony with each other *deva*-s has put *Indra* in front  
 6.17.8 Then all *deva*-s set thee in front — alone [but] strong, O *Indra*, to contest [the supremacy].
- <sup>21</sup>4.19.1. Here at this time it is thou, O bearing thunderbolt *Indra*, whom all *deva*-s — listening willingly helpers — [thee,] mighty, fullgrown, helping in dire straights, [whom] both *Rodas*-es choose out [of all *deva*-s] as the only one to strike *Vṛtra*.
- <sup>22</sup>2.20.8 when they put his thunderbolt into [his] arms, he, striking impulses to suffer want, should have crossed over into iron(?) strongholds.
- <sup>23</sup>1.11.5 Thou have uncovered, O stone-wielder, the aperture of rich-in-cows cavern, being-brought-to-fore *deva*-s of him who has-become-fearless impelled thee.
- <sup>24</sup>1.103.7-8 All *deva*-s cheered thee when thou, O *Indra*, defeated *Pipru*, causing lack of barley *Śuṣṇa*, *Vṛtra*, [and] [desolated] stronghold of *Śambara*  
 6.18.14 Then all *deva*-s shall cheer thee to slay the snake
- <sup>25</sup>1.102.1 During onset and during the impulsion [of the treasure], that having-ways-to-prevail *Indra deva*-s, [being induced] by the-impulse-to-change, rejoiced over.  
 10.73.8 Through the impulse to change, *deva*-s rejoice over thee;  
 10.28.7 Since *deva*-s have really experienced me in every action as strong [and] ferocious bull, [admiring me,] “O *Indra*!”
- <sup>26</sup>2.20.8 To him what is to be energized was always offered during gaining flooding waters, to *Indra* — by *deva*-s
- <sup>27</sup>5.31.8 You two became ferocious [when] thou did lead *Kutsa* when indeed *deva*-s zealously joined you two.  
 6.18.15 Following the Heaven and the Earth, immortal *deva*-s betake themselves to this thy frenzy  
 10.113.2 *Indra* together with going along with [him] *deva*-s having slayed *Vṛtra*, became to-be-preferred [to others].  
 5.29.9 with *deva*-s thou placed *Śuṣṇa* within his reach  
 3.46.3 [he,] with *deva*-s on all sides, is not-counterbalanced
- <sup>28</sup>8.89.2, 8.98.3 *Deva*-s extended themselves to be like-minded with thee
- <sup>29</sup>4.18.11 And [his] mother motivated the powerful one [thus], “these *deva*-s abandon thee, son”.  
 4.19.2 As if they are decrepit the *deva*-s abandoned [the fight];  
 8.96.7 Fleeing from *Vṛtra*'s hissing all *deva*-s who were companions abandoned thee.
- <sup>30</sup>4.30.3 Not even all *deva*-s [together] have opposed thee

sphere of influence<sup>31</sup>; they are afraid of him<sup>32</sup>.

*Indra* creates mental space for *deva*-s<sup>33</sup>; guiding them with his intention<sup>34</sup> and destroying multiple obstacles<sup>35</sup>, *Indra* finds for *deva*-s an unimpeded way<sup>36</sup>. In some cases *Indra* helps *deva*-s<sup>37</sup>, in others he fights and ward them off<sup>38</sup>.

*Deva*-s help worshipers with their interactions with *Indra*. They lead a worshiper to *Indra*<sup>39</sup>, allay anger and nourish worshipers<sup>40</sup> taking hold of their minds<sup>41</sup>. *Deva*-s actively seek those worshipers who are implementing a formulation, reciting verses and extolling *Indra*<sup>42</sup>, who are not stingy<sup>43</sup>, who press *Soma*<sup>44</sup> and grow strong<sup>45</sup>.

## *Indra and Soma*

*Indra* is the true drinker of *Soma*<sup>1</sup>. Having a longing for it<sup>2</sup>, ea-

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<sup>31</sup>3.32.8 all *deva*-s do not diminish realms [of him]

<sup>32</sup>5.30.5 that's why *deva*-s were afraid of *Indra* — he overcame all waters [that were] the mistresses of the demon

<sup>33</sup>3.34.7 Through fighting, through excessiveness, *Indra* created mental space for *deva*-s;

10.180.3 for *deva*-s thou created a wide space

<sup>34</sup>4.26.2 *deva*-s are guided by my intention.

<sup>35</sup>7.19.4 During arousing of *deva*-s, thou, together with men, destroy numerous obstacles

<sup>36</sup>10.104.8 For *deva*-s and for a man thou shall find an unimpeded way.

<sup>37</sup>8.36.3. With [thy] strength thou help *deva*-s, with the frenzy — thyself.

<sup>38</sup>4.30.5 When thou all-alone fought all of the raving *deva*-s, thou, O *Indra*, warded off the assailants.

<sup>39</sup>6.29.4 Extolling *Indra* men, implementing a formulation, reciting verses, [are] most desired by *deva*-s.

1.83.2 *Deva*-s lead forward him who seeks the *deva*, like suitors they make themselves frequent him who is fond of formulations.

<sup>40</sup>1.104.2 *Deva*-s will allay savage's anger, they will nourish our kind for an easy passage.

<sup>41</sup>6.44.8 *deva*-s take hold of minds [of adepts] for auspiciousness;

<sup>42</sup>6.29.4 Extolling *Indra* men, implementing a formulation, reciting verses, [are] most desired by *deva*-s.

<sup>43</sup>7.32.9 *deva*-s [are] not for him who tries to be stingy.

<sup>44</sup>8.2.18 *Deva*-s seek him who presses [*Soma*], they are not eager to sleep, untiring, they go towards carelessness.

<sup>45</sup>6.68.4 When men and wives grow strong, all *deva*-s are self-inviting themselves to a man.

<sup>1</sup>1.29.1 true *Soma*-drinker

1.4.2 Come to our pressings, drink *Soma*, O *Soma*-drinker!

6.23.3 be a drinker of pressed out *Soma*

<sup>2</sup>1.104.9 They say thou to have longing for *Soma*.

gerly desiring it<sup>3</sup>, *Indra* frequents *Soma* pressings<sup>4</sup> and accumulates *Soma* as a lake collects streams flowing into it<sup>5</sup>, and drinks *Soma* as soon as he is born<sup>6</sup> (that is, manifested). Among *deva*-s, *Indra* is not the only who drinks *Soma* — *Agni*<sup>7</sup>, *Viṣṇu*<sup>8</sup>, and *Marut*-s<sup>9</sup> are mentioned.

Despite *Indra*'s desire to drink *Soma*, worshipers sometimes have to entice and to bring him to a *Soma* pressing. This is done by commending *Soma* as possessing of *svàr*<sup>10</sup>, and extolling it as helping in a battle, as good at creating a wide space, as accompanied by overwhelming strength, and laden with spoils<sup>11</sup>, by assuring that it is palatable, sweet, delightful, nourishing and auspicious<sup>12</sup>.

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<sup>3</sup>3.51.8 Being such — eagerly desiring [it] — quaff here *Soma* ...

4.23.1 Drinking, desiring, enjoying the herb, he has grown...

<sup>4</sup>1.9.10 [To him who is] at-home at every *Soma* libation

1.16.8 For the sake of exhilaration *Indra* sets out to just about every incited [by him] *Soma* pressing

1.30.4 Thou [will] repeatedly resort [to it, to *Soma*] like a dove [to its] nest.

<sup>5</sup>3.36.8 *Soma*-receiving cavities are like lakes — he has collected into himself many pressings;

<sup>6</sup>3.32.9 thou really drank *Soma* in the very moment [thou] were born.

3.32.10 Thou drank *Soma* the moment thou were born, O *Indra*, for exhilaration in the ultimate space of detachment;

3.48.1 Resembling a bull youth, in the very moment [he was] born, impelled to offer [him a draught] of extracted from an herb.

6.40.2 Drink this which thou, O *Indra*, having been born, drank for exhilaration [and] resourcefulness...

<sup>7</sup>1.21.1 Those two [*Indra* [and] *Agni*], best *Soma*-drinkers, [wish] *Soma*.

<sup>8</sup>1.155.1 Ye shall praise in verse your drink from the herb to accompanying-visions mighty hero and *Viṣṇu*;

<sup>9</sup>3.51.8 Being such — eagerly desiring [it] — quaff here *Soma* with *Marut*-s, O *Indra*, with companions [quaff] our extracted [drink]

<sup>10</sup>1.173.1 we shall commend that strengthening possessing of *svàr* [*Soma*]

<sup>11</sup>8.15.4 We extol that wine [that is] for thee, [that is] impregnating, [and] having ways to prevail in battles, [that is] effective at creating a wide space...

3.47.1 for the sake of [coming] battle, drink *Soma* of thy own accord for an exhilaration ...

1.175.2 May our exhilarating bull make an appearance for thy sake — the to-be-preferred [to all others] wine [that is] accompanied by overwhelming strength, laden with spoils, prevailing in battles, immortal.

<sup>12</sup>8.17.6 May it be palatable for thee in order to taste well, rich in honey for thy body, may *Soma* be auspicious for thy heart!

1.5.7 Let them be auspicious for thee

4.20.4 Thou shall delight in the herb [that is] coming from the base [of a mountain]!

8.49.4 Drink incomparable, prolonging [life], nourishing, sweeter than honey...

8.33.13 Journey here, O *Indra*, for a drink of containing *Soma* honey

8.65.8 For thee the men milked with stones this — containing *Soma* honey.

*Indra* is being assured that offered *Soma* is his and his only<sup>13</sup>, and is invited and urged to drink<sup>14</sup>. *Soma* drops by their very presence might convey *Indra* to a drinking bout<sup>15</sup>; “the two tawny ones” can do that too<sup>16</sup>.

*Indra*’s disposition at a *Soma* pressing is important<sup>17</sup>, and it is preferable that there is an anticipation of the drinking<sup>18</sup>, reveling in it<sup>19</sup>, and acting like a bull<sup>20</sup>. In addition, *Indra* might have to find *Soma*<sup>21</sup>.

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<sup>13</sup>1.54.9 Just for thee [are] these numerous pressed-with-stones settled in bowls [*Soma* drops].

[These] cups [are] *Indra*’s drinks.

3.43.1 ... journey here ... to a *Soma* libation that is only thy

3.40.5 Thy [are] empowered by the Heaven drops of pure *Soma*!

6.41.1 Extracted drops of *Soma* purify themselves for thee!

1.101.9 for thee, O *Indra*, we have pressed *Soma*

10.29.6 For thee to choose [are] rich in ghee *Soma* juices

<sup>14</sup>1.101.10 untie two lips [for *Soma*]

3.50.2 Drink now this well-pressed, esteemed [*Soma*]!

1.104.9 Do thou, extending widely, pour [it] into [thy] belly!

2.11.11 Just drink, drink *Soma*, O agent of change *Indra*!

3.40.2 Drink, drench [thyself] with the ever-satisfying [*Soma*]!

1.84.4 Drink this extracted [*Soma*], O *Indra*, the most excellent imperishable wine!

3.35.6 Having settled onto sacrificial grass during this sacrifice, put this drop of pure *Soma* into [thy] belly, O *Indra*!

<sup>15</sup>1.10.16 Let tawny ones convey thee, the bull, here to drink *Soma*

1.101.10 Let tawny ones convey thee here

3.43.6 May mighty yoked tawny ones convey thee, O *Indra*, hither, to drinking companions!

<sup>16</sup>8.13.23 And thy two highly praised tawny bulls carry the chariot towards the most intoxicating [drink] of him, who is not subject to old age, whom we approach.

2.18.4 O *Indra*, approach, [employing the chariot] with two tawny ones, with four, with six, being summoned, with eight, with ten, a drink of *Soma*!

2.18.5 Approach, coming hitherward, employing [chariots] with twenty, thirty, forty tawny ones, with fifty well yoked to chariots, O *Indra*, with sixty, with seventy [approach] a drink of *Soma*!

2.18.6 Approach, coming hitherward, [employing chariots] with eighty, ninety, with a hundred tawny ones, [thou], being conveyed [here], because for thee, O *Indra*, this *Soma* is poured out among *Śunahotra*-s for thee, for an exhilaration.

<sup>17</sup>3.35.6 Once more, well-disposed for this [*Soma*], drink [it]!

<sup>18</sup>3.35.8 Having learned of it, drink [it], being well-disposed, anticipating [drinking]

<sup>19</sup>1.9.1 revel in the herb

<sup>20</sup>1.32.3 Acting like a bull, he chose *Soma*.

1.55.2 *Indra* becomes aroused like a bull in order to drink *Soma*.

<sup>21</sup>1.62.5 throughout the morning by means of the sun, by means of evocative expressions thou should have discovered the herb.

*Indra* drinks *Soma* inside a human<sup>22</sup>, and thus, the disposition of such human matters. It is mentioned that in some circumstances *Indra* drinks only in ferocious ones<sup>23</sup>. Being enticed to rebel<sup>24</sup>, becoming mature in one's practices and consuming particular food<sup>25</sup>, and, may be, running-in-the-family predisposition<sup>26</sup> are mentioned as helping *Indra* to drink. Most frequently mentioned time for a *Soma* libation is early hours of the day<sup>27</sup>. In any case, it is important to have abundance of both *Soma* extract and the inner *Soma*<sup>28</sup>.

Prepared for *Indra* extract of *Soma* has three main components, as in the general case [Semenov, 2020, p.45]: drops of juice from sprinkled with water and then pressed with stones stalks of the herb<sup>29</sup>, milk<sup>30</sup>, and honey<sup>31</sup>. The milk can be thickened or coagu-

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- 2.22.4 he should have found the sap, he, of hundred wiles, should have found the libation [of *Soma*]
- <sup>22</sup>8.64.10 This *Soma* is pressed for thee among commoners, in a human — come here, rush forth, drink it!
- <sup>23</sup>2.11.17 Just in ferocious ones, O agent of change, do thou, procuring joy, drink *Soma* during “three-howls”, O *Indra*!
- <sup>24</sup>8.6.19 These enticements to rebel [are] yielding to thee, O *Indra*, [to be] mixed [with *Soma*] ghee,..
- <sup>25</sup>6.29.4 That *Soma*, most mixed one, shall become extracted in whom the ripening matures [in whom] there are [parched] grains.
- <sup>26</sup>3.42.9 Thee, the primordial one, O *Indra*, we, descendants of *Kuśika*, seeking help, summon for a drink of extracted [*Soma*].
- <sup>27</sup>1.62.5 throughout the morning ... thou should have discovered the herb.  
3.46.4 [him] extracted *Soma* juices enter during early hours of day  
3.52.1 O *Indra*, enjoy at day-break our accompanied by grains, by gruel, by cake, by verses [*Soma*].  
5.30.13 Pungent, pressed out [drops of *Soma*] inflamed *Indra* at night, at first lights [of dawn]...
- 10.112.1 O *Indra*, drink at will extracted [*Soma*], since thy [is] the morning pressing, the initial draught.
- <sup>28</sup>2.14.3 Surround *Indra* with drops of *Soma* as old man [would surround himself] with clothes  
2.14.11 fill him — like a granary with barley - with *Soma* [fill] *Indra* — let this be your sacrificial act  
6.23.9 during *Soma* libations sate him, liberal *Indra*, with drops of *Soma* — whether he would be [there] for that our battle [or not]!
- <sup>29</sup>8.2.10 These pungent extracted among us *Soma* drops, [that are] for thee, O *Indra*, they, translucent, need to be mixed [with milk].  
2.13.6 thou milked from a damp [stalk] mouth-drying rich in honey [juice]  
10.28.3 With the stone they press for thee possessing-of-delight strong drops of *Soma*, thou drink those.  
2.13.1 Then, the to-be-beaten [herb] became a swelling [libation]; the juice of the stalk [thus becomes] ambrosia first
- <sup>30</sup>3.32.2 Drink, O *Indra*, agitating translucent [juice] mixed with milk [that] we have yielded for thy exhilaration!
- <sup>31</sup>8.4.8 the milk is mixed with the honey of the bee

lated — with slightly different effects<sup>32</sup>. The fourth ingredient — barley<sup>33</sup>, or some other grains<sup>34</sup> — is often<sup>35</sup> mixed or consumed with a *Soma* extract. One effect of barley is to strengthen *Indra* for a drink of *Soma*<sup>36</sup>. Not-mixed, or poorly mixed *Soma*, although helpful, is insufficient for *Indra*<sup>37</sup>.

Drinking *Soma* without performing a formulation makes it influencing *Indra* less<sup>38</sup>. Such formulation involves reciting verses, uttering praises of *Indra*<sup>39</sup> and chanting<sup>40</sup>. All of these shall be performed eagerly<sup>41</sup>, and are intended to inflame *Indra*<sup>42</sup>.

<sup>32</sup>8.2.9 [when thou, *Soma*, are] mixed with thickened milk [thou are] in the middle [between giving knowledge and causing *Indra*'s exhilaration]; mixed with coagulated milk [thou are] the most exhilarating [drink] of the agent of change.

<sup>33</sup>8.92.4 Being selective, *Indra* drank the offering — endowing with mental powers herb, mixed with barley drop of purest *Soma*

2.22.1 During “three-hows” having-much-fervor buffalo drank [as much] as he wished, to his satisfaction, barley-mixed *Soma* extracted by *Viṣṇu*.

3.42.7 This, O *Indra*, mixed with milk and mixed with barley extracted by bulls [*Soma*] drink for our sake...

<sup>34</sup>3.52.1 O *Indra*, enjoy at day-break our accompanied by grains, by gruel, by cake, by verses [*Soma*].

<sup>35</sup>In *Soma* hymns barley is mentioned only once, in 9.68.4, while it is mentioned as part of a *Soma* libation six times in *Indra* hymns

<sup>36</sup>3.52.8 May they [, the grains,] strengthen thee for a drink of *Soma*

<sup>37</sup>8.2.5 Neither translucent one, nor poorly mixed one are helping to satiate him who is extending widely; they [just] extricate the benevolent one [from apathy].

<sup>38</sup>7.26.1 extracted [drops of *Soma*] that are without a formulation do not [exhilarate] the generous one.

<sup>39</sup>1.8.10 Since only a verse and a hymn of praise of him [are] desirable [to him], [those two are] to-be-recited for *Indra* to drink *Soma*.

7.26.1 For him create a verse that he shall enjoy — a new manly one so that he would listen to us.

2.11.3 During recited verses with which he, O agent of change, was satisfied, and during agreeable to *Rudra* hymns of praise, O *Indra*, just for thee [are] these [libations] in which [thou are] exalting, as [just] for *Vāyu* the replenishing ones flow forth.

8.95.7 Let cleansed, mixed [with milk *Soma*] exhilarate [him] [who was] strengthened by faultless recited verses.

4.32.11 During *Soma* libations adepts extol those thy [deeds] that thou performed as manly deeds

<sup>40</sup>1.176.2 Do thou make the chants pervade him who alone [rules over] those that draw to themselves,...

<sup>41</sup>7.26.2 In verse-after-verse *Soma* has exhilarated *Indra*, in tune-after-tune extracted [drops of *Soma*] [exhilarated] the generous one when they, who have mental power over *samāna*, call upon him eagerly — like sons [their] father — for help.

8.40.6 Do thou [, O *Agni*,] cause [*Indra*] to destroy the vigour of the fiend so that we can apportion prepared benefit of this one to *Indra*!

<sup>42</sup>10.48.4 for a worshiper I “grind down” many thousands — when *Soma*

Visualizations help in this context<sup>43</sup> and also are facilitated by *Soma*<sup>44</sup>. Attention shall be paid to the subtle body<sup>45</sup> by perceiving and visualizing the rising of the inner *Soma* along the spine<sup>46</sup> and collecting at cakras<sup>47</sup>; emotions shall be controlled<sup>48</sup> and geared towards gladdening *Indra*<sup>49</sup>; particularly, the attention shall be on the *maṇipūra* cakra and cakras in the head<sup>50</sup>, and on whatever is instrumental to set-before-the-drinking goals<sup>51</sup>.

*Soma* is auspicious for *Indra*<sup>52</sup> and assists him in various

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- drops of him who is uttering verses inflame me.
- 1.101.10 Inflame thyself by means of the tawny ones who [are] thy...
- 2.11.11 Let the extracted possessing exhilaration [drops] inflame thee!
- 8.92.16 Which for thee ... [is] now the wine having the most power to illuminate, with which thou can now inflame [thyself] into a rapture...
- <sup>43</sup>8.69.1 He seeks to procure for ye the nourishing drink together with bearing fullness visualization.
- <sup>44</sup>8.63.1 [he,] over whose doors intelligent father has smeared for himself visions.
- <sup>45</sup>3.32.15 Like a raincloud [soaks my body], I soaked [my] subtle body [for *Indra*] to drink;
- 1.130.2 Drink effusing through use of stones *Soma* ... sprinkled throughout subtle body!
- <sup>46</sup>2.14.9 Do willing service to this one — guide upwards in the spine purified within, in the spine, [inner *Soma*]!
- <sup>47</sup>3.48.4 becoming superior to *Tvaṣṭr* and circumstances of birth, stealing *Soma*, he drank [it] in the receptacles.
- 8.51.4 [for whom] consisting of three components [ambrosia] [was placed] into the highest footprint [of *Viṣṇu*]
- <sup>48</sup>7.24.2 The mind is seized for thee, extracted *Soma* [is] twice-swollen,...
- <sup>49</sup>4.31.6 When for thy sake, O *Indra*, passions run together, together with cakras, then I [would enjoy the extract of the herb] in thy [presence] as [I do now] in [the presence of] sun.
- 6.44.16 *Indra*'s favorite ambrosia has been drunk in such manner that it shall gladden the *deva* to be agreeable to feelings, so that he would keep hostility and anxiety away from us.
- <sup>50</sup>3.51.12 May it reach into thy two cavities
- 6.30.2 Every day "the sun" shall be perceived, a skillful [adept] shall spread the seats [of *Soma*] far off [from each other].
- 3.51.12 [may *Soma* reach] by means of a sacred formula the head,
- 4.42.4 In the seat of *ṛta* I [, *Indra*,] swelled waters [that are] sprinkling what holds [two *Rodas*-es apart] [and] the Heaven, and son of *Aditi*, possessing of *ṛta*, by means of *ṛta* shall spread over the Earth consisting-of-three-components [*Soma*].
- <sup>51</sup>3.51.12 [may *Soma* reach] two arms ... for the accomplishment of [our] desire!
- <sup>52</sup>1.173.8. Since pressings [of *Soma*] in the sea [are] auspicious for thee,...



ways<sup>53</sup>. It induces *Indra* to come near<sup>54</sup>, to become active<sup>55</sup>, aroused<sup>56</sup>, and moving around<sup>57</sup>; it gives him vigour<sup>58</sup> and makes him more adaptable to the situation<sup>59</sup>.

The most often mentioned effect of *Soma* on *Indra* is “inflaming”<sup>60</sup>. When *Soma* inflames *Indra* into a rapture<sup>61</sup>, it fashions

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<sup>53</sup>2.22.1 He shall assist him — [that] *deva* [shall assist] [this] *deva*, the real *Indu* [shall assist] the real *Indra*.

6.20.3 [he] became the sovereign of containing *Soma* honey that aided the breaker of all strongholds

6.44.2 Which [is] for thee, O very capable one, [is] a capable giver of the treasure, of mental gestures, such extracted *Soma* ...

<sup>54</sup>8.95.2 Pressed out translucent *Soma* juices induced thee to come near

<sup>55</sup>3.36.2 From of old drops of *Soma* are known to be for *Indra*, by means of which the skillful one, muscular like a bull, [becomes] active.

<sup>56</sup>1.5.5 For drinker of extracted [*Soma*] to become aroused, these gleaming mixed-with-coagulated-milk drops of *Soma* do flow.

8.93.22 These, accompanied by wives pressed out *Soma* juices are eager to arouse.

8.2.5 Neither translucent one, nor poorly mixed one are helping to satiate him who is extending widely; they [just] extricate the benevolent one [from apathy].

<sup>57</sup>6.24.5 He [,*Indra*,] will be moving around by the command of him who tends upwards.

10.42.8 setting-in-motion-the-bull ones, pungent *Soma* juices

<sup>58</sup>8.50.8 Speedy tawny ones, which for thee are not failing, deliver the vigour of the wind

8.93.34 May he who possesses the rush of vigour give [to us] him

8.92.10 do journey here, in our direction, by means of having hundred-fold rush of vigour, by means of having thousand-fold rush of vigour libation!

1.175.1 A bull for bull thee — possessing the rush of vigour best-at-procuring-thousand[-gifts] *Indu*.

1.80.1 Since only in *Soma* exhilaration the formulator really has effected strengthening, ... so that thou would vigorously expel the snake from the Earth, they praise with songs [thy] autonomy.

1.80.2 Intoxicating bull did exhilarate thee — [that] procured by a hawk pressed out *Soma* with which thou have vigorously struck *Vṛtra* out of the waters.

<sup>59</sup>7.20.4 during intoxications he has been [most] fitting [when] together with the [*Soma*] herb.

<sup>60</sup>1.80.6 *Indra*, becoming inflamed from the herb, endeavors to obtain an unimpeded way for [his] companions.

1.82.5 Becoming inflamed from the herb

1.82.6 Grasping [attention] extracted [drops of *Soma*] has fired thee up.

2.11.11 Let the extracted possessing exhilaration [drops] inflame thee!

3.41.6 Such thou just become inflamed by the herb to accomplish by thyself satisfaction of strong desire

5.30.13 Pungent, pressed out [drops of *Soma*] inflamed *Indra* at night, at first lights [of dawn] — [away] from the uncertainty.

8.45.14 even [when thou are already] prominent, may the drops of *Soma* inflame thee... etc.

<sup>61</sup>8.92.16 Which for thee ... [is] now the wine having the most power to

for him an effective thunderbolt<sup>62</sup> — *Indra* becomes a destroyer of obstacles<sup>63</sup>, and a warlike slayer of *Vṛtra*<sup>64</sup>.

Another mentioned property of *Soma*, which is “knowing a path to understanding”<sup>65</sup>, “seeing all places of existence”<sup>66</sup>, and “having correct notion of everything”<sup>67</sup>, is “providing illumination for *Indra*”<sup>68</sup> — thus inspiring *Indra*<sup>69</sup> and rousing the power to control<sup>70</sup> — the power that transforms pure anger into the divine wrath.

Another effect of *Soma* on *Indra* is to strengthen him<sup>71</sup>, to mag-

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illuminate, with which thou can now inflame [thyself] into a rapture...

<sup>62</sup>1.121.12 Which possessing exhilaration [*Soma*] *Uśanas Kāvya* gave to thee, [that] has fashioned helping-through *Vṛtra*-slaying thunderbolt.

1.57.2 When the delighted-in [*Soma*] as if has whetted itself in[side] the knotty one, [then] *Indra*'s thunderbolt will be enchanting piercer.

<sup>63</sup>1.4.8 Drinking it thou became the destroyer of obstacles

<sup>64</sup>1.173.5 accompanied by the bull, he is more warlike than even facing [him *Vṛtra*]

3.52.7 He who has found [*Soma*] ... [is] a slayer of *Vṛtra*.

<sup>65</sup>3.40.2 enjoy knowing-a-path-to-understanding extracted *Soma*

<sup>66</sup>1.108.1 Who for you two, O *Indra* [and] *Agni*, is the most conspicuous chariot, he casts a kind look upon all places of existence.

<sup>67</sup>6.42.3 If ye attend to [him] with extracted *Soma* drops, he, possessing of mental vigour, would have correct notion of everything,

<sup>68</sup>8.92.16 Which for thee ... [is] now the wine having the most power to illuminate, with which thou can now inflame [thyself] into a rapture..

1.175.5 Since the wine for thee is the most fiery one and [its] resourcefulness is the most illuminating [of difficulties], thou, the best at procuring horses, can think with [the help of] *Vṛtra*-slaying finding-mental-space [wine].

6.44.1 which by means of illuminating [drops of pure *Soma*] has the most power to illuminate, such extracted *Soma* ...

3.40.7 Inexhaustible powers to illuminate of him who is in possession of the spinal cord accompany *Indra*.

<sup>69</sup>1.53.6 those *Soma* [drops] [inspired those manly deeds] during killings of *Vṛtra*

<sup>70</sup>10.112.5 He rouses thy bearing-fullness power to control

1.55.4 Just he, [who is] in a wooden [cup], together with making homage [worshippers] murmurs, indicating esteemed among people power over affections.

8.92.17 which for thee ... is best at [maintaining] concentrating-attention auditory impression

<sup>71</sup>2.11.1 Since these invigorating [libations] make thee stronger, [they,] seeking what's beneficial, [are] like flowing rivers.

8.12.20 him who is best at drinking *Soma* — with *Soma* juices, [and] with invocations they have strengthen

2.19.1. It was imbibed — [a draught] of this herb — for an exhilaration, O learned ones, [a draught] of effusing delight, existing from olden times, in which *Indra*, becoming stronger, established [his] abode

2.11.11 Those [drops] that nourish thy two cavities — let them make thee stronger!

nify<sup>72</sup> and to empower<sup>73</sup>, to give overwhelming strength<sup>74</sup> and to facilitate forcefulness<sup>75</sup>.

Having drunk *Soma*, *Indra* becomes exhilarated and slays *Vṛtra* and the snake<sup>76</sup> or drives them out of the inner waters<sup>77</sup>, thus swelling the waters, obtaining them, and freeing them to flow<sup>78</sup>. When exhilarated by *Soma*, *Indra* gives to his worshipers assistance<sup>79</sup>, gives them the rush of vigour<sup>80</sup>, imparts an impulse to change<sup>81</sup>, repels their mental obscurations and imposed constraints<sup>82</sup>, and delivers the joy of *Soma*<sup>83</sup>. Other effects men-

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<sup>72</sup>8.59.1 These giving fortune [drops] flow forth for you two, O *Indra-Varuṇa*, to magnify you two at *Soma* libations.

10.43.7 *Soma* [drops] [swell] *Indra* like brooks [flowing towards] a pool...

<sup>73</sup>3.43.5 would thee wish for my sake to become empowered from the beneficial [qualities] of the ambrosia?

<sup>74</sup>7.98.3 Having been born, thou drank *Soma* for the sake of overwhelming strength

<sup>75</sup>6.42.2 facilitating forcefulness extracted drops of *Soma*

<sup>76</sup>6.47.2 Palatable one has become the sweetest — this here which *Indra* has reveled in to slay *Vṛtra*

5.29.3 *Indra* drinking it slayed the snake.

5.29.7 To slay *Vṛtra*, *Indra* shall drink extracted *Soma* — three channels of a man at the same time.

<sup>77</sup>1.80.2 Intoxicating bull did exhilarate thee — [that] procured by a hawk pressed out *Soma* with which thou have vigorously struck *Vṛtra* out of the waters.

6.72.3 O *Indra* and *Soma*, you two drive away obstructing waters snake, [and] *Vṛtra*;

<sup>78</sup>7.82.3 O *Indra-Varuṇa*, in intoxication of this one, who has the power to frame [ideas and perception], you two swelled depleted [waters].

1.100.18 He, together with whitish companions shall obtain the space, he shall obtain the sun, he, having quick thunderbolt, shall obtain the waters.

6.72.3 You two [,*Indra* and *Soma*,] bring forth flowing waters' floods, you two have filled many seas.

1.56.6 in exhilaration of the extracted [*Soma*] thou set free the waters, thou completely broke into pieces stone ramparts of *Vṛtra*.

4.28.1 Would *Indra*, joined with thee, [and] in that case in-tune with thee, O *Soma*, make this for an intelligent man: the waters streaming!

<sup>79</sup>1.133.7 To [him, who is] effusing [inner *Soma*], *Indra* gives the assisting [gift],

1.80.6 *Indra*, becoming inflamed from the herb, endeavors to obtain an unimpeded way for [his] companions.

10.48.4 for a worshiper I “grind down” many thousands — when *Soma* drops of him who is uttering verses inflame me.

<sup>80</sup>1.130.1 Dispensing delights in the presence of extracted [*Soma*], we call upon thee like sons [upon] the father — to obtain the rush of vigour

<sup>81</sup>6.43.4 Becoming inflamed from whose herb thou have rendered liberality into an impulse to change, that *Soma*

<sup>82</sup>6.72.1 you two [,*Indra* and *Soma*,] repelled all mental obscurations and imposed constraints.

<sup>83</sup>1.81.6 Who delivers to a worshiper the source of pleasure for a mortal of

tioned are “animating fortified strongholds”<sup>84</sup>, uncovering cowsheds<sup>85</sup>, causing tribes to migrate<sup>86</sup>, and doing what’s real<sup>87</sup>.

To *Indra* worshipers, *Soma* is, in general, auspicious<sup>88</sup> and bringing good fortunes<sup>89</sup>. More specifically, it brings overwhelming strength<sup>90</sup>, the treasure of hundred effects<sup>91</sup>, and is nourishing to the body<sup>92</sup>. *Soma* transfers, promotes and grants mental and bodily vigour<sup>93</sup>, and employs the rush of vigour<sup>94</sup>. It also stimulates “the two tawny ones”<sup>95</sup>.

On the mental level, *Soma* acts for *Indra* worshipers as a guiding spirit<sup>96</sup>. It keeps worshipers awake<sup>97</sup>, removes coming from *deva*-s and demons hostilities<sup>98</sup>, and worshipers’ own lacking per-

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the tending upwards one

1.121.13 Thou, the inciter, shall make men enjoy the bay mares

<sup>84</sup>2.17.1 in *Soma*’s intoxication he brought to life fortified strongholds.

<sup>85</sup>3.43.7 in exhilaration of which thou uncovered cowsheds

<sup>86</sup>3.43.7 in exhilaration of which thou caused the tribes to migrate

<sup>87</sup>6.27.2 In exhilaration of it what is real, in drinking of it what is real, in his partnership with it *Indra* has done what is real.

<sup>88</sup>8.54.7 the blessings are in to-be-conducted-upwards one

1.83.3 Auspicious [is this] energy for pressing [*Soma*] sacrificer.

<sup>89</sup>1.4.6 And [let] the tending upwards one [bring to] us good fortunes.

<sup>90</sup>10.44.4 intelligent protector [who is] the pillar of strength

1.55.8 he is famed to put invincible overwhelming strength into bodies

1.175.2 May our exhilarating bull make an appearance for thy sake — the to-be-preferred [to all others] wine [that is] accompanied by overwhelming strength, laden with spoils, prevailing in battles, immortal.

<sup>91</sup>1.81.2 for *Soma*-presser thy treasure is abundant

8.45.11 Though moving quietly, O stone-wielder, [*Soma* drops] [are] abounding in horses, having the treasure of hundred [effects], nourishing, incomparable.

<sup>92</sup>8.81.1 Now, having large hands, do grasp with the right [hand] our nourishing capturing attention [one] — one who seizes

8.49.2 As [streams] from a mountain, juices of this one swell much-nourishing allotted portions [of the treasure].

<sup>93</sup>8.92.17 the wine which [is] the most endowing with vigour

10.144.4 by means of which mental and bodily vigour is transferred, life-force [for us] to live, by means of which kinsfolk remained watchful

10.160.1 promoting mental and bodily vigour

<sup>94</sup>8.3.15 [*Soma* drops] side-effects do not taper off; [they are] like chariots — employing the rush of vigour.

<sup>95</sup>10.96.7 pale-yellow [juices] shall incite two prompt tawny ones for the steadfast one.

<sup>96</sup>10.99.2 Since with a shining lightning he arouses *sāman*, using the power of being a guiding spirit he has settled in the broad womb.

<sup>97</sup>3.37.8 To help us, drink the most fiery, illuminating, keeping [us] awake  
*Soma*

8.92.23 keeping [us] awake one

<sup>98</sup>1.133.7 since the effusing one by means of a sacrifice always removes hostilities, the hostilities of *deva*-s

ceptiveness enmities<sup>99</sup> and hatreds<sup>100</sup> that are in the hearts of men<sup>101</sup>. Together with *Soma Indra* strikes at malevolence and evil<sup>102</sup>, destroys defensiveness and all-consuming fears and their strongholds<sup>103</sup>. *Soma* subdues or slays impulses to suffer want<sup>104</sup>. *Soma* is by itself dispassionate<sup>105</sup>, but can allay strong emotions by making one aware of them<sup>106</sup>. Drinking *Soma Indra* helps practices of *Indra* worshipers to mature<sup>107</sup>, and, it seems, can effect the state of psychetachia<sup>108</sup>. *Soma* is conducive to speech<sup>109</sup> and to evocative expressions in particular<sup>110</sup>.

In the realm of the subtle body *Soma* is expressed as a column of tension and strength<sup>111</sup> along the spine<sup>112</sup>, making worshiper

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- 1.155.2 he who drinks pressed out [juice] wants to restrain you two, who [in turn,] for the sake of the mortal, would want to hinder what is being fitted — an arrow of shooter *Kṛśānu*
- <sup>99</sup>7.104.1 [O *Indra* and *Soma*,] crush, burn down lacking perceptiveness enmities!
- <sup>100</sup>8.13.21 If thou would prefer my companionship, drink this herb by means of which we went beyond all hatreds!
- <sup>101</sup>8.2.12 When they [, drops of *Soma*] have been drunk, they fight in the hearts [of men] like mad conceptions [do] when wine [has been drunk]
- <sup>102</sup>7.104.2 O *Indra* and *Soma*, [illuminate] thoroughly malevolence, [irradiate] evil, may this heat keep warming [them] like a pot having fire [inside].
- <sup>103</sup>7.104.1 O *Indra* and *Soma*, destroy with heat the defensiveness, subdue [it]!
- 7.104.1 [O *Indra* and *Soma*,] with the help of the bull take down [the defensiveness] [that is] increasing darkness!
- 7.104.1 [O *Indra* and *Soma*,] strike, remove, put to rest all-consuming fears!
- 8.17.14 the drop will rend asunder numerous strongholds
- <sup>104</sup>8.50.8 [they] with which thou hush man's impulse to suffer want, with which thou go about *svār*.
- 10.99.8 When he will physically approach the drop of purest *Soma*, having iron claws hawk [would] slay the impulse-to-suffer-want.
- <sup>105</sup>10.73.6 thou set out with helping-in-dire-straight dispassionate companions
- <sup>106</sup>10.89.5 Reaching the core of [one's] rage [he is] conducive to allaying it by placing before [one's mind its source].
- <sup>107</sup>5.29.11 Ripening what is being "cooked", thou drank *Soma* of this one
- <sup>108</sup>4.28.2 With thee as a yokemate, would he, *Indra*, at that very moment forcefully press down sun's wheel, O *Indu*, [that is] rolling through a vast plateau!
- <sup>109</sup>1.55.4 Gathering [like a storm] bull becomes delighted-in bull when he, generous, at ease, infuses strength into the milch cow.
- <sup>110</sup>7.21.1 Celestial conducive-to-evocative-expressions herb
- <sup>111</sup>8.17.14 A stable column [is] the support of shoulders of comrades-in-*Soma*;
- <sup>112</sup>10.99.3 during gaining of *svār* he, streaming, shall settle all around [the hundred-door passage]

aware of it<sup>113</sup> and cakras along it<sup>114</sup>. It also directs movement of “the snake” along the spine<sup>115</sup>, cleanses the track of it when seeking *Indra*<sup>116</sup>, and manifesting nourishing inner streams in the psycho-physiological space<sup>117</sup>, and, particularly, in the *maṇipūra* cakra<sup>118</sup>.

## *Indra and Marut-s*

*Indra* is often accompanied by *Marut-s*<sup>1</sup>. His acting in harmony with *Marut-s*<sup>2</sup>, especially when drinking *Soma*, is emphasized<sup>3</sup>. *Marut-s* augment *Indra*<sup>4</sup>, help him slay *Vṛtra*<sup>5</sup> and win battles<sup>6</sup>. They do this by strengthening *Indra* in general<sup>7</sup> and strengthening his power to increase in size and the power over affections<sup>8</sup>, and

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<sup>113</sup> 10.99.3 When not-obstructed, he [gives] the knowledge of the hundred-door [passage]

<sup>114</sup> 6.47.3 this, facilitating contemplations one, marked off six spaces — [there is] no in any way a place of existence far away from those.

<sup>115</sup> 10.144.4 who is [like] a track for the snake

<sup>116</sup> 10.32.5 [Moving] towards you, he, seeking the *deva*, empties the track.

<sup>117</sup> 8.32.22 It shall keep manifesting nourishing streams [for thee]

10.43.6 The bull shall keep manifesting nourishing streams of the folks.

6.47.4 *Soma* has maintained wide intermediate space

<sup>118</sup> 6.44.44 *Soma* has maintained having ten-thongs spring

<sup>1</sup> 1.101.1 accompanied by *Marut-s* [bull]

3.47.2 Accompanied and acting in harmony with *Marut-s*,..

<sup>2</sup> 3.62.2 Acting in harmony with *Marut-s*, O *Indra-Varuṇa*, with the Heaven and the Earth, do listen to my invocation!

<sup>3</sup> 3.32.2 Acting in harmony with performing-a-sacred-formula having-*Marut-s*'-trait troop — with *Rudra-s* — he should have been satiated.

3.35.9 acting in harmony with them, eagerly desiring this, drink the *Soma* with *Agni-s* tongue, O *Indra*!

3.35.9 Which *Marut-s* thou caused to share in the *Soma*, O *Indra*, which strengthened thee, they became thy troop;

8.12.16 When [thou drink] *Soma*, O *Indra*, in [the company of] *Viṣṇu* or when, especially, in [the company of] *Trita Āptya* or when in [the company of] *Marut-s*, you get drunk on [accompanying them] drops [of inner *Soma*]

<sup>4</sup> 10.73.1 *Marut-s* also augment *Indra*

<sup>5</sup> 1.80.11 Even these two great ones quiver with fear at thy rage when thou vigorously, accompanied by *Marut-s*, destroy *Vṛtra*

<sup>6</sup> 8.96.7 May there be thy friendship with *Marut-s*, O *Indra*, then you [will] win all these battles!

<sup>7</sup> 3.47.4. [they,] who strengthened thee during slaying of the snake, O generous one, who — during [campaign against] *Śambara*, who — in foray for cows ...

3.35.9 Which *Marut-s* thou caused to share in the *Soma*, O *Indra*, which strengthened thee, they became thy troop;

<sup>8</sup> 10.113.3 When thou, bearing weapons, stood still in order to fight with the snake, with *Vṛtra* — to understand the spell, all *Marut-s*, indeed jointly, strengthened thy power to increase in size, [and] the power over affections, ..

also by giving *Indra* frenzy<sup>9</sup> and stirring up his manly vigour<sup>10</sup>.

During sacrifices to *Indra*, *Marut-s* sometimes play the role of formulators<sup>11</sup>, or drinking companions of *Indra*<sup>12</sup>.

*Marut-s* sing praises to *Indra* during fighting<sup>13</sup> and illuminate *Indra*'s presence by means of speech<sup>14</sup>. In his turn, *Indra* is a seer for *Marut-s*<sup>15</sup>, treats them as sons<sup>16</sup> who long for his resourcefulness<sup>17</sup> and the power to increase in size<sup>18</sup>.

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<sup>9</sup>3.47.3 who [stood] by thee — thou did strike *Vṛtra*, [and] they gave thee a frenzy

<sup>10</sup>3.32.4 It were they who have stirred his sweet [manly vigour] — *Indra*'s flock who were *Marut-s*, with whom he, driven, has found vulnerable spot of *Vṛtra* that was thought to be invulnerable.

<sup>11</sup>5.29.3 And may *Indra*, O *Marut-s*—formulators, drink of well-pressed *Soma* for my sake!

8.89.3 Recite your formulation for the sake of lofty [state of] *Indra*, O *Marut-s*!

<sup>12</sup>3.47.3 drink our extracted *Soma*, O *Indra*, with celestial companions which thou caused to share [the *Soma*] — *Marut-s*

<sup>13</sup>1.52.15 In this matter, in a similar fighting match, *Marut-s* sang praises, all *deva-s* rejoiced over thee, when with spiked deadly weapon thou, O *Indra*, have struck within, towards the face of *Vṛtra*.

<sup>14</sup>5.29.1 Having refined mental power *Marut-s* illuminate thee by means of speech

5.29.6 When with the thunderbolt the munificent one shall cut simultaneously nine and ninety coils of this one into pieces, by means of speech *Marut-s* [would] illuminate *Indra* in the meeting place.

<sup>15</sup>5.29.1 having mental schemas for an effective contemplation, thou are their seer, O *Indra*!

<sup>16</sup>1.100.5 Having prevailed over hostiles in overpowering-of-men [setup], with *Rudra-s* he [is] prudent as if with sons.

<sup>17</sup>1.165.7 just [as] many [deeds] we shall [yet] accomplish, we, O *Marut-s*, shall wish [to accomplish] through [your] resourcefulness

<sup>18</sup>3.31.17 when like-minded ones, O *Indra*, amiable, straight-going ones [are] around to pluck thy power to increase-in-size [for their own expansion].

## *Indra and Agni*

Both *Indra* and *Agni* drink *Soma*<sup>1</sup>, both slay *Vṛtra*<sup>2</sup>. *Agni* facilitates both deed for *Indra* and brings him to them<sup>3</sup>. Both help worshipers to obtain a rush of vigour<sup>7</sup>, to prevail over senses<sup>8</sup>, and to obtain mental shelter<sup>10</sup>. Thus both are often called to a sacrifice together<sup>11</sup> and several hymns are dedicated to them as a pair (1.108,3.12,6.59,6.60,7.93,7.94,8.38,8.40).

## *Indra and Viṣṇu*

*Viṣṇu* actively influences sacrifices to *Indra* and *Indra*'s fights with *vṛtra*-s<sup>1</sup> — by making a wide stride<sup>2</sup> to the third step — the

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<sup>1</sup>1.21.1 Those two [*Indra* [and] *Agni*], best *Soma*-drinkers, [wish] *Soma*.

3.12.1 O *Indra–Agni*, approach extracted with chants to be preferred [to all others] vapor! Driven by a vision, draw it in!

3.12.2 This way draw in the extracted [*Somā*]!

8.69.11 *Indra* drank, *Agni* drank, all *deva*-s became exhilarated ...

<sup>2</sup>3.12.4 I call upon the two amassing ones, slaying *Vṛtra*, victorious, unconquered ones, best at obtaining the rush of vigour ones — *Indra–Agni*.

7.93.1 slaying *Vṛtra Indra–Agni*

7.94.11 With recited verses [they worship] two best slayers of *Vṛtra* who are almost becoming inflamed here by a chant, with loud hymns of one who seeks to procure [them].

<sup>3</sup>3.53.4 And whenever we were to extract *Soma*, *Agni* will run as a messenger towards thee.

4.21.5 Who causes one to sustain reverence during [an expression of] reverence, [he] rouses speech, engendering [it] for making a fire offering, [who.] making [those offerings] fit, adored by many, he, the invoker, together with [some] verses could bring *Indra* to [these] seats.

8.40.6 Do thou [, O *Agni*.] cause [*Indra*] to destroy the vigour of the fiend<sup>4</sup>, so that we can apportion prepared benefit<sup>5</sup> of this one<sup>6</sup> to *Indra*!

<sup>7</sup>7.93.1 I keep honoring with a sacrifice you both, [*Indra–Agni*.] who are easy to summon, who are best at giving in an instance the rush of vigour to the one who desires [it]!

<sup>8</sup>7.94.7 O *Indra–Agni*, come here with that help that for us prevails over those that draw to themselves<sup>9</sup>!

<sup>10</sup>1.21.6 do really watch over affording a wide view footprint, O *Indra* [and] *Agni*, stretch out a shelter [for us]!

7.94.8 O *Indra–Agni*, stretch out a shelter [for us]!

<sup>11</sup>7.94.10 When *Soma* is extracted here, the men honor *Indra–Agni*, those seeking to serve — the two who have steeds

8.38.7 Do come here, O [you] two [,*Indra–Agni*.] ... together with arising at day-break *deva*-s

8.38.10 I prefer the help of accompanied by *Sarasvatī Indra–Agni* for whom [this] hymn in the *Gāyatrī* meter is recited.

<sup>1</sup>4.18.11 Then *Indra*, who was about to slay *Vṛtra*, said, “O companion *Viṣṇu*, do stride [the step that is] leading father off!”

<sup>2</sup>1.121.1 He, being instrumental in proceeding on its way [sacrifice], should have made a wide stride.



one which is above the Heaven<sup>3</sup>, the one wherefrom all *deva*-s emerge<sup>4</sup>. By making the stride, *Viṣṇu* allows emerging *Indra* to persist<sup>5</sup>, strengthens *Indra*'s "two tawny ones"<sup>7</sup> and his power to increase in size<sup>8</sup>. Together with *Indra* *Viṣṇu* creates wide mental space<sup>9</sup> and facilitates creation of mental gestures<sup>10</sup>, widens psycho-physiological space and the regions in general<sup>11</sup>.

*Viṣṇu* also plays a role in cleansing *Soma* juice<sup>12</sup> and in extracting inner *Soma* for *Indra*<sup>13</sup>. He also helps *Indra* to get drunk on *Soma*<sup>14</sup>.

*Viṣṇu* can be in a quite vehement conflict with *Indra*<sup>15</sup>. He can also steal worshiper's mindset away from *Indra*<sup>16</sup> — since *Viṣṇu* might actively oppose the great changes in the body and the mind that the state of *Indra* induces.

A sacrificer to *Indra* can be hesitant to allow *Viṣṇu*'s stride to

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- <sup>3</sup>1.155.3 The son imprints the lower [footprint] [and] the higher-than-the-father one, called the third, above the luminous sphere of the Heaven.
- <sup>4</sup>4.18.1 This [is] an already known ancient path wherefrom all *deva*-s did emerge.
- <sup>5</sup>8.63.9 At this bull's burn-out he<sup>6</sup> should have made a wide step for [the bull] to live.
- <sup>7</sup>8.12.27 When for thy sake *Viṣṇu* energetically has strode out the three steps, only after [that] thy two delighted-in tawny ones have grown strong.
- <sup>8</sup>10.113.2 That his power to vigorously increase in size *Viṣṇu* [strengthened]
- <sup>9</sup>6.69.5 O *Indra* and *Viṣṇu*, this your astonishing wide space you two have created in the rapture of *Soma*
- <sup>10</sup>6.69.2 [Here are] two receiving *Soma* jars, O *Indra* and *Viṣṇu*, which are the progenitors of all mental gestures.
- <sup>11</sup>6.69.5 You two [, O *Indra* and *Viṣṇu*,] made the intermediate space wider, stretched the regions for us to live.
- <sup>12</sup>6.17.11 *Pūṣan* [and] *Viṣṇu*, the three channels, shall cleanse slaying *Vṛtra*, brewing exhilaration stalk for that one [whom all acting in harmony with each other *Marut*-s shall strengthen].
- <sup>13</sup>2.22.1 During "three-hows" having-much-fervor buffalo drank [as much] as he wished, to his satisfaction, barley-mixed *Soma* extracted by *Viṣṇu*.
- <sup>14</sup>8.12.16 When [thou drink] *Soma*, O *Indra*, is in [the company of] *Viṣṇu* or when, especially, in [the company of] *Trita Āptya* or when in [the company of] *Marut*-s, you get drunk on [accompanying them] drops [of inner *Soma*]
- 6.69.3 O *Indra* and *Viṣṇu*, masters of raptures of exhilarating drinks
- <sup>15</sup>1.155.2 A conflict of the two exerting themselves is truly vehement; O *Indra* and *Viṣṇu*, he who drinks pressed out [juice] wants to restrain you two, who [,in turn,] for the sake of the mortal, would want to hinder what is being fitted — an arrow of shooter *Kṛśānu*.
- 6.69.8 O *Viṣṇu* and *Indra*, what you contend, in three ways you break that into thousand pieces.
- <sup>16</sup>1.61.7 Just of this one mother's nourishment having gladly drunk every day during the pressings, [having consumed] the esteemed [nectar], [and] the victuals, the shooter should pierce the boar [but] without a stone — since mightier *Viṣṇu* might steal the cooked[mindset].

occur<sup>17</sup>, but such resistance can be lessened by understanding that *Viṣṇu* strides help to bring to fruition contrivances of worshiper's practices<sup>18</sup>, and make the journey of a sacrifice safer<sup>19</sup>.

## *Indra and Varuṇa*

Both *Indra* and *Varuṇa* are called joint rulers<sup>1</sup> of their worshipers. Both rule through abundance of mental power and inner illumination throughout longest stretches of time<sup>2</sup>. Both rule during battles and during settled life<sup>3</sup>. *Indra* is also characterized as a self-ruling one<sup>4</sup>. This dichotomy “a joint ruler — a self-ruling one” reflects desired by poets of Rigveda balance between duty to and cooperation with fellow kinsmen and tribesmen (the realm of *Varuṇa*) and utter individualism which is in the realm of *Indra* and which rebels against and challenges societal control and suppression of individual freedom. That desirable balance is characterized by *Varuṇa* being under the sway<sup>5</sup> and kingship of *Indra*<sup>6</sup>, but also by synergy between both<sup>7</sup>. It is *Indra* who slays *Vṛtra*-s, but *Varuṇa* assists training of *Indra* adepts<sup>8</sup>, makes them mindful of companions dur-

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<sup>17</sup>1.155.5 Perceiving just two his, who is beholding *svàr*, strides being made, a mortal scrambles to ensure that nothing would dare [to make] his third, not even flying feathered birds.

<sup>18</sup>8.77.10 Driven by thee wide-striding *Viṣṇu* brought all those [contrivances to fruition].

<sup>19</sup>6.69.1 Bringing us over by safe roads, [, O *Indra* and *Viṣṇu*,] do enjoy the sacrifice and impart the substance!

<sup>1</sup>1.17.1 I prefer help of two joint rulers, of *Indra* [and] *Varuṇa*,..

<sup>2</sup>3.62.17 you rule through abundance of mental power through longest [stretches of time], O you whose mode of action is illuminating!

<sup>3</sup>7.82.4 In clashes, in battles, [we] as riders [call upon] just you two; during impulsion for a settled life, [we,] having strong knees, [call upon] you two.

<sup>4</sup>7.82.2 One of you two is described as a joint ruler, another as a self-ruling one.

<sup>5</sup>1.101.3 under whose sway [is] *Varuṇa*

<sup>6</sup>5.40.7 May these two help me in this case — *Varuṇa* and the king.

<sup>7</sup>1.17.5 *Indra* [has powers] that are granting thousands [of companions], *Varuṇa* [has powers that are granting] praiseworthy [companions].

7.28.4 When not-liable-to-error one perceives no fitting [him endeavor], certainly *Varuṇa*, who has the power to frame [ideas and perception], shall release us.

7.84.4 He, who [is] [an] *Āditya*, frustrates unfitting things, the agent of change bestows unmeasured benefits.

7.82.5 O *Indra-Varuṇa*, when you two majestically create all these beings of [this] place of existence, *Mitra* rewards *Varuṇa* with settled life, the other, ferocious one, again and again reinforces [*Varuṇa*] with *Marut*-s.

<sup>8</sup>6.68.3 By the power to change one slays *Vṛtra* with a thunderbolt, another, inwardly excited, assists in enclosures.

ing battles<sup>9</sup>, and in general facilitates cooperation between human tribes<sup>11</sup> and between celestial ones<sup>12</sup>. In general, it is *Indra* who creates separation while *Varuṇa* fosters unity, but sometimes they play opposite roles when *Varuṇa* maintains tribal unity in opposition to cooperation between tribes while it is *Indra* who removes obstacles to such cooperation<sup>13</sup>.

*Indra* and *Varuṇa* have some common characteristics. Both are called “bull”<sup>15</sup>, mighty and of great benefits<sup>16</sup>, both drink *Soma*<sup>17</sup>, strengthen *ṛta* and have the power to expand<sup>18</sup>; both are best at urging<sup>19</sup> and giving vigour to fighters<sup>20</sup>. Both give to their worshipers visions<sup>21</sup>, replenish inner waters<sup>22</sup> and let those waters flow<sup>23</sup>; both endow their worshipers with compassion<sup>24</sup>.

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<sup>9</sup>7.83.9 One smashes obstacles<sup>10</sup> during hostile encounters the other one always guards observances [of duties towards companions].

<sup>11</sup>4.42.1 By all means mine is the instrument of kingship

<sup>12</sup>4.42.1 *Deva*-s take part in *Varuṇa*'s design;

<sup>13</sup>7.85.3 Since indeed *dev̄*-s, the waters worthy-by-themselves, should have placed *Indra* [and] *Varuṇa* into seats among *deva*-s, one of them keeps the tribes quite separated [from each other], another one removes unopposed [inner] obstacles<sup>14</sup>.

<sup>15</sup>6.68.11 O *Indra* and *Varuṇa*, being two bulls

<sup>16</sup>7.82.2 Mighty, of great benefits are *Indra-Varuṇa*.

7.82.4 We, singers of eulogies, call upon [you two,] easy to summon, capable of [giving] both kinds of benefits, O *Indra-Varuṇa*!

7.82.7 Neither anxiety, nor difficulties, O *Indra-Varuṇa*, not even heat from anyone [finds] him — a mortal whose proceeding on its way [sacrifice] you, O two *deva*-s, approach [and] accept; neither deception of a dead one finds him.

<sup>17</sup>3.62.18 Drink *soma*, you two strengthening *ṛta*!

<sup>18</sup>6.68.4 *Indra* [and] *Varuṇa* [shall stand] out among them [, *deva*-s,] through [their] power to expand.

<sup>19</sup>6.68.2 those two [, *Indra* and *Varuṇa*, are] the best at urging

<sup>20</sup>7.82.9 In our every battle, O *Indra-Varuṇa*, become warriors who are in front, O you two, who are the vigour of the tribe!

<sup>21</sup>7.82.3 [*Indra-Varuṇa*] do make [our] visions fleshed out!

<sup>22</sup>7.82.3 O *Indra-Varuṇa*, in intoxication of this one, who has the power to frame [ideas and perception], you two swelled depleted [waters].

<sup>23</sup>7.82.3 With [that] vigour you two did pierce one after another apertures of the [inner] waters.

<sup>24</sup>7.82.8 Since [there is] like-mindedness with you, or else an alliance, fasten [to us] the compassion, O *Indra-Varuṇa*!

### Indra and some other deva-s

The two *Aśvin*-s establish *Indra*'s dominion<sup>1</sup>, reinforce his actions<sup>2</sup> and help him with their wonderful powers<sup>3</sup>.

*Tvaṣṭṛ* strengthens for *Indra* an impulse to change, fashions a thunderbolt<sup>4</sup>, and yokes two tawny ones<sup>5</sup>.

*Prśni*, being *Indra*'s mother, brings to *Indra* her milk — the energy to dare<sup>6</sup>, and carries an embryo of *Indra* into nourishing inner waters<sup>7</sup>.

It is preferable that *Sarasvatī* accompanies *Indra*<sup>8</sup> — sometimes she even heals him<sup>9</sup>.

*Bṛhaspati* sometimes is a yoke-mate of *Indra*<sup>10</sup> and can perform many deeds that *Indra* does — like imparting “the treasure” and other riches<sup>11</sup>, destroying defensiveness and repelling hostile demons<sup>12</sup>, imparting vigour to the body<sup>13</sup> and awareness of surroundings to the mind<sup>14</sup>.

<sup>1</sup>3.38.5 By means of knowledge-sharing session's visions you[, the two *Aśvin*-s], O two offsprings of the Heaven, have established long ago [his] dominion, O two chieftains!

<sup>2</sup>10.131.4 In the presence of one of guiding spirits — *Namuci*, you two, O *Aśvin*-s, drinking up the intoxicating brew, favoured *Indra* in [his] actions, O two masters of reinforcement!

<sup>3</sup>10.131.5 As two parents [help] a son, both *Aśvin*-s helped [thee], O *Indra*, with [their] poetic inspiration [and] wonderful powers — when thou drank the intoxicating brew;

<sup>4</sup>1.52.7 *Tvaṣṭṛ* has also strengthened for thee the to-be-employed impulse to change, he has fashioned having-overwhelming-vigour thunderbolt.

1.61.6. Just for this one *Tvaṣṭṛ* fashioned doing-good-job roaring thunderbolt

<sup>5</sup>6.47.19 Repeatedly yoking two tawny ones to the chariot, *Tvaṣṭṛ* rules here.

<sup>6</sup>1.57.3 During proceeding on its way [sacrifice] do bring reverently, O replenishing-like-a-dawn one, [the milk] to this terrifying more-worthy-of-admiration one

<sup>7</sup>10.27.16 The mother, being satisfied, carries well-contrived lacking-yearnings embryo into nourishing [waters].

<sup>8</sup>8.38.10 I prefer the help of accompanied by *Sarasvatī Indra-Agni* for whom [this] hymn in the *Gāyatrī* meter is recited.

<sup>9</sup>10.131.5 by using [her] enabling powers *Sarasvatī* healed thee

<sup>10</sup>8.96.15 *Indra* with *Bṛhaspati* as a yoke-mate has overpowered approaching-to-attack clans [that were] without *deva*-s.

<sup>11</sup>7.98.7 O *Bṛhaspati*, you two, [thou] and *Indra*, are commanding celestial and earthly riches.

7.98.7 Do you two [, *Bṛhaspati* and *Indra*,] also impart the treasure to extolling [you] praiser!

<sup>12</sup>10.103.4 O *Bṛhaspati*, using the chariot, soar fully, destroying defensiveness, repelling hostiles!

<sup>13</sup>3.62.5 I agree to [his, *Bṛhaspati*'s] unyielding vigour.

<sup>14</sup>10.42.11 May *Bṛhaspati* protect us overall — from behind, and from above,

When *Indra* releases inner waters, *Pūṣan* helps to direct them<sup>15</sup> to what is desired, for example, to a destruction of reactive impulsiveness, to an obtainment of a rush of vigour<sup>16</sup>, and towards an effective mental gesture<sup>17</sup>.

## *Indra's chariot*

The word “chariot” (*rátha*) denotes in these hymns three entities. The first is made-by-an-artificer chariot<sup>1</sup> used in battles<sup>2</sup> or in contests<sup>3</sup>. The second is something that conveys or brings *deva*-s<sup>4</sup> or particular states or properties of body/mind to worshipers<sup>5</sup>. The third, of these three the most prominent in hymns to *Indra*,

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from below — from him who intends ill!

<sup>15</sup>6.57.4 When most bullish *Indra* directed potent waters to flow, then *Pūṣan* become near at hand

<sup>16</sup>8.4.18 Be our destroying reactive impulsiveness promoter, O *Pūṣan*, so generous as to bestow the rush of vigour.

<sup>17</sup>6.57.5. That of *Pūṣan*, and of *Indra*, an effective mental gesture, we take hold of like a branch of a tree.

<sup>1</sup>3.38.1 Like a chariot-builder, I have reflected upon [this] conception ...

5.29.15 Like lovely well-made garments, like an intelligent artificer — a chariot, I, seeking what's beneficial, formed in mind [this formulation].

<sup>2</sup>10.29.8 Do thou resort — as if to a chariot during battles — to [*Indra*] ...

10.103.10 Let battle-cries of conquering chariots go up!

5.35.7 Do favour our chariot ... that is difficult to surpass, that is leading in battles, that participates in every contest, that is practicing rushes of vigour.

<sup>3</sup>8.45.9 May *Indra* make our chariot in front to obtain [the prize]

6.45.15 Such — best possessor of chariots — using our engaged in [the contest] chariot, thou ... win the proposed contest.

5.31.4 *Anu* people shall prepare thy chariot for a horse

5.86.4 Such you two, [having forceful power to change], O *Indra* [and] *Agni*, we call upon during hastening of chariots

10.133.1 high-spirited [worshiper] whose chariot is in front

<sup>4</sup>1.108.1 Who for you two, O *Indra* [and] *Agni*, is the most conspicuous chariot, he casts a kind look upon all places of existence.

1.30.18-19 Since your, O two accomplishing wonderful deeds, [always] having the same affinity imperishable chariot keeps going into the sea, O *Aśvin*-s, you two have fastened [one] wheel of the chariot to the head of not-to-be-killed one another keeps moving around the Heaven.

6.68.10 Your [, *Indra* and *Varuṇa*,] chariot [approaches] proceeding on its way [sacrifice] to arouse *deva*-s

10.103.4 O *Brhaspati*, using the chariot, soar fully, destroying defensiveness, repelling hostiles!

10.96.12 Let the motives of [these] folks convey thee ... on a chariot

<sup>5</sup>3.53.1. O *Indra* and knotty one, using the mighty chariot, convey here lovely manly libations!

2.18.1 it should have become [a chariot] of eagerness

“*Indra's chariot*”, is the body, or even the entire being, of someone who is possessed or is about to be possessed by *Indra*. This, the third interpretation of word “chariot”, requires a justification — it is given next.

First, it is not one and the same chariot that *Indra* is conveyed on<sup>6</sup>; there are chariots that he favours<sup>7</sup>, and worshipers ask *Indra* to favour “their” chariot<sup>8</sup>.

Second, humans are referred to as *Indra's chariots*<sup>9</sup> or as being harnessed by *Indra*<sup>10</sup>.

Third, characteristics given to some chariots are not applicable to or true of a wooden made-by-an-artificer chariot, like “prudent”, “having seven reins”, “containing utterances”, or “being quicker than the mind”<sup>11</sup>. Also, a chariot is employed by *Indra* at drinking *Soma*

<sup>6</sup>8.70.1 [who] travels by means of chariots

1.102.5 do thou ascend our chariot for obtaining [the treasure]

5.33.3 Stay on this chariot, O thunderbolt-in-hand one!

1.129.1 Which chariot thou, O *Indra*, for obtaining the nourishing drink, [even a chariot] that is far [from proficiency], O instigating one, would lead forth, thou do lead, O faultless one, forth.

1.108.1 Who for you two, O *Indra* [and] *Agni*, is the most conspicuous chariot, he casts a kind look upon all places of existence.

10.112.2 Which chariot is for thee quicker than the mind, using that one journey here for a drink of *Soma*!

<sup>7</sup>8.2.35 Even from a distant place [he is] procuring seeking-cows chariot which he favours

<sup>8</sup>5.35.8 Our, approach our chariot

1.129.10 Any chariot ... other than us thou can harm

<sup>9</sup>1.102.9 may *Indra* at the impulsion [of the treasure] make, first of all, this our zealous singer of eulogies coming-forth as [his] chariot

5.33.5 We, those who [are] thy, O *Indra*, and [are] men, have emerged as a troop, and [are] entered upon [by thee] [as] chariots

2.18.1 A fresh chariot of four generations, having three thongs, seven reins is to be harnessed at daybreak; having ten parts, human, [yet] gaining *svàr*, through desires and mental gestures it should have become [a chariot] of eagerness

<sup>10</sup>5.30.8 Just after thou, O *Indra*, made me yoked ...

8.62.6 Being satisfied with the mental power of him who employs *Soma*, he makes the companion harnessed

<sup>11</sup>1.56.1 To arouse the mental power, he makes himself drink the enchanting [drink] [while] turning towards prudent yoking-tawny-ones “chariot”.

6.44.24 this one harnessed having-seven-reins chariot

2.18.1 A fresh chariot of four generations, having three thongs, seven reins is to be harnessed at daybreak; having ten parts, human, [yet] gaining *svàr*, through desires and mental gestures it should have become [a chariot] of eagerness

6.35.1 When will those [utterances] that reside in a chariot become a formulation?

10.112.2 Which chariot is for thee quicker than the mind, using that one journey here for a drink of *Soma*!

bouts<sup>12</sup>.

*Indra's* “chariot” is characterized as “a bull”, or being “like a bull” (1.177.3, 2.16.6, 8.33.11, 5.36.5, 6.44.19), mighty (3.53.1), and sometimes as enchanting<sup>13</sup> or enchanted<sup>14</sup>. It might be easy-going<sup>15</sup>, well-naved<sup>16</sup>, spacious<sup>17</sup>. It has a firm frame<sup>18</sup> (prob. = “sturdy strong body”), a strong pole<sup>19</sup> (prob. = “the spine”), seven reins<sup>20</sup> (prob. = “the seven cakras”) and three thongs<sup>21</sup> (prob. = “three channels — *Idā*, *Piṅgala*, and *Suṣumnā*). Two tawny steeds (see previous section) are yoked into such a chariot<sup>22</sup>.

Behaviour of *Indra's* chariot is described as “employing a rush of vigour”<sup>23</sup>, “seeking cows, seeking horses” (4.31.14, 8.2.35) and

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- 2.16.3 nor the chariot [is to be contained] with seas and mountains
- <sup>12</sup>1.51.12 Thou always resort to a chariot at drinking-of-the-bull [bouts], during which thou inflame brought forward [visualizations] of *Śaryāta*.
- <sup>13</sup>8.69.16 Mount, then, O choosy master of the household, the enchanting chariot!
- 1.30.16 He, endowed with wonderful power, [will procure] for us an enchanting chariot, he will procure [it] for us to gain [the victory] — he has offered [it] to us.
- 8.1.25 Two tawny ones, [yoked] into enchanting chariot, with skin like peacock's, white-backed, shall convey thee here to drink strengthening honeyed herb.
- 6.29.2 In which hand manly [powers] have been firmly fixed, [that] stading-on-a-chariot warrior is on enchanting chariot.
- <sup>14</sup>3.44.1 stay on the enchanted chariot
- <sup>15</sup>1.16.2 [Since] these dripping with ghee grains, [and] two tawny ones would lead *Indra* hither on the most easy-going chariot
- <sup>16</sup>3.35.4 O *Indra*, standing on sturdy well-naved chariot, anticipating [drinking], having found [the way], approach *Soma* [to drink it].
- 3.41.9 Two hairy ones, dripping with ghee, shall convey thee, coming hitherward, in a well-naved chariot to sit on a sacrificial grass
- <sup>17</sup>8.98.9 With a song they yoke two tawny ones of instigating one into spacious, having spacious yoke chariot, the two conveying *Indra*, the two yoked by an utterance.
- <sup>18</sup>10.44.2 The chariot has a firm frame
- <sup>19</sup>8.33.18 [Still,] it is the pair of two reeling with excitement steeds who draw the chariot just so the pole is superior to the bull
- 2.18.7 fix every pair of tawny ones to a chariot-pole
- <sup>20</sup>6.44.24 this one harnessed having seven reins chariot
- <sup>21</sup>2.18.1 A fresh chariot of four generations, having three thongs, seven reins
- ...
- <sup>22</sup>2.18.3 Now then, I shall yoke two tawny ones into *Indra's* chariot using new properly recited utterance — [for him] to come.
- 3.41.9 Two hairy ones, dripping with ghee, shall convey thee, coming hitherward, in a well-naved chariot to sit on a sacrificial grass
- 8.33.14 Let tawny yoked-to-a-chariot ones convey here thee who is standing on a chariot
- <sup>23</sup>5.31.1 *Indra* makes a swift course for a chariot that he, generous, ascended, [that] employs the rush of vigour.

finding cows (1.82.4), being daring and not-to-be-diverted<sup>24</sup> (prob. = “focused”), difficult to surpass, leading in battles, participating in every contest<sup>25</sup>, and leading to victory<sup>26</sup>.

While *Indra ascends* a chariot promoted by worshipers<sup>28</sup>, he is urged *to journey downwards through the entire chariot* when approaching having hostile to worshipers intentions mortal<sup>29</sup>. These two phrases might be interpreted as *Indra* being capable to unleash animal-like fury in the lowest cakras thus placing it beyond conscious control, but can also place it into upper cakras to be under precise conscious control. The first course is wished to those who have hostile to worshipers intentions, while the second one, an instigation of in-control fighting spirit (3.34.2), worshipers desire for some of their own companions<sup>30</sup>.

## Two tawny ones

*Indra* is enhanced and conveyed<sup>1</sup> to his worshipers by a pair of two tawny (*hári*) “steeds” (8.33.18, 10.105.2). They can be yoked to

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8.80.6 Aid our seeking a rush of vigour chariot!

<sup>24</sup>4.31.14 Our splendid not-to-be-diverted chariot, O *Indra*, daringly moves again and again, seeking cows, seeking horses.

<sup>25</sup>5.35.7 Do favour our chariot ... that is difficult to surpass, that is leading in battles, that participates in every contest, that is practicing rushes of vigour.

<sup>26</sup>10.103.5 mount leading to victory chariot!

1.102.3 Promote indeed that chariot<sup>27</sup> ... for obtaining [the treasure] which we will cheer to thee in a meeting as leading-to-victory one!

<sup>28</sup>5.31.1 *Indra* makes a swift course for a chariot that he, generous, ascended, [that] employs a rush of vigour.

<sup>29</sup>5.35.5 Towards having hostile intentions mortal ... do thou ... journey downwards through the entire chariot

<sup>30</sup>1.83.5 we sacrifice to the immortal one with a view to a birth of a restraint 5.34.7 an “all-containing” person who has provoked his power to control [entire body] is not to be often held in hard-to-escape place.

1.56.3-4 [*Indra*,] provoking anger in [his] helpers, shall detain [*Śuśṇā*] in fetters, if strengthening thee divine power to control accompanies *Indra* in order to help [that]

<sup>1</sup>3.41.9 Two hairy ones, dripping with ghee, shall convey thee, coming hitherward, in a well-naved chariot to sit on a sacrificial grass.

8.34.9 Here two reeling with excitement tawny ones would carry thee as two wings [carry] a hawk.

8.32.30 Two tawny eulogized-by-*priyamedha*-s would convey turned hitherward thee, O much-eulogized one, for a drink of *Soma*.



a “chariot”<sup>2</sup> or *Indra* can mount<sup>3</sup> them directly. It shall be noted that the verb “to convey” is understood in this section as in section *Manifesting Indra* — “to engender an embryo of *Indra*”.

The two “steeds” are most frequently characterized as “tawny” but in two stanzas (4.32.22–23) are said to be “brownish” and in one “reddish” (1.6.2). They are hairy (1.82.6, 3.41.9, 8.14.12, 8.17.2, etc.) and their hairs are once mentioned as being golden<sup>4</sup>. One stanza says that their back is white and their skin is peacock-like<sup>5</sup> and another one says that they have peacock-like dawn<sup>6</sup>.

The two tawny ones are fair-limbed (3.43.4). In their movements they are prompt (10.96.7), agile (3.35.2, 8.49.8), swift (3.35.4), moving quickly (8.49.8), fleet (10.49.2), going-straight (4.16.11), hastening and even rash (1.51.11).

In their character, two tawny ones are like bulls<sup>7</sup>, mighty (8.4.11), capable (8.2.27), daring (1.6.2), sometimes overpowering<sup>8</sup>, but on many occasions refractory (8.12.15), or reluctant (10.23.1, 10.105.2, 10.49.2), though called “thunderers” (10.105.4). They can be stimulated into activity<sup>9</sup> — at least, an earnest desire and *Soma*

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<sup>2</sup>3.35.2 for the much invoked one two agile coursers, two tawny ones, I yoke into harness of the chariot so that just as quickly they will convey *Indra* to this, in every way prepared, sacrifice.

10.96.6 They, two to-be-delighted-in tawny ones convey *Indra* on a chariot

<sup>3</sup>6.20.9 Like a shooter a high seat, he shall mount two tawny ones

1.51.11 When ... he has inflamed two hastening, [even] rash [horses], *Indra* mounts [them].

<sup>4</sup>8.32.29, 8.93.24 Those two convivial tawny ones with golden hair shall convey [him] here to the prepared delight.

<sup>5</sup>8.1.25 Two tawny ones, [yoked] into enchanting chariot, with skin like peacock’s, white-backed

<sup>6</sup>3.45.1 Journey here, O *Indra*, with delightful tawny having peacock-like dawn ones.

<sup>7</sup>1.177.2 Which steeds [are] yoked-by-formulation, having chariot that is like a bull, resembling-bulls of bull thee, O *Indra*, resort to those!

2.16.6, 8.33.11 two tawny ones are bulls

1.10 3 Do yoke two well-fed hairy tawny bulls

7.19.6 for the bull — for thee — I yoke two tawny bulls

10.49.2 I [drove] two reluctant fleet tawny bulls

<sup>8</sup>8.49.8 like winds [are] possessing means to overpower

8.13.10 overpowering two tawny ones will come to the house of full-of-reverence worshiper.

<sup>9</sup>4.32.22 I stimulate thy, O clearly visible one, two brownish ones

10.96.1 I shall stimulate at a great knowledge-sharing session thy two tawny ones

juices help with that<sup>10</sup>. Heaven is nourishing them<sup>11</sup>, grain feeds them<sup>12</sup>, and *Soma*, which they drink together with *Indra*<sup>13</sup>, is a blessing for them<sup>14</sup>. When they are not reluctant, they are reeling with excitement (8.33.18, 8.34.9), dripping with ghee (3.41.9), delightful (3.45.1), convivial (8.13.27, 8.93.24), and companions (6.40.1) at drinking bouts (3.35.4).

The two tawny ones can grow stronger<sup>15</sup> in consequence of *Indra*'s warrior-worthy actions<sup>16</sup> or *Viṣṇu*'s strides<sup>17</sup>.

They seek to serve *Indra*<sup>18</sup> whom alone they convey<sup>19</sup> to drink *Soma*<sup>20</sup> or to a sacrifice<sup>21</sup>; they carry *Indra* mostly on a chariot<sup>22</sup>, but that is not the only effect two tawny ones have.

Acting in harmony with them, *Indra* journeys quickly<sup>23</sup>, and in

<sup>10</sup>10.23.2 two tawny ones of this one which [are active] when [there is] an earnest desire

10.96.7 pale-yellow [juices] shall incite two prompt tawny ones for the steadfast one.

<sup>11</sup>3.44.3 nourishing-tawny-ones Heaven

<sup>12</sup>3.35.7 Prepared is the grain for thy two tawny ones to eat.

<sup>13</sup>8.13.27 joining those two convivial ones to drink *Soma*

3.35.4 companions at a drinking bout

<sup>14</sup>8.15.4 We extol that wine ... [that is] a blessing for tawny ones

<sup>15</sup>8.12.28 When thy two delighted-in tawny ones have been growing strong day-after-day only after [that] all places of existence extended themselves for thee.

<sup>16</sup>8.12.25 When *deva*-s put thee, O *Indra*, in front in a close combat — only after [that] thy two delighted-in tawny ones have grown strong.

8.12.26 When thou, using the power to change, have defeated obstructing flowing waters *Vṛtra*, only after [that] thy two delighted-in tawny ones have grown strong.

<sup>17</sup>8.12.27 When for thy sake *Viṣṇu* energetically has strode out the three steps, only after [that] thy two delighted-in tawny ones have grown strong.

<sup>18</sup>3.50.1 I yoke two seeking to serve thee [horses] whose as of old willing service thou favoured

<sup>19</sup>1.84.2 Two tawny ones convey or accompany just *Indra*

1.7.2 In the presence of two tawny ones only *Indra* [is] endowed with the two that are yoked by an utterance.

<sup>20</sup>8.32.30 Two tawny eulogized-by-*priyamedha*-s would convey turned hitherward thee, O much-eulogized one, for a drink of *Soma*.

<sup>21</sup>8.14.12 it is just *Indra* whom two hairy tawny ones would convey to well-satisfying sacrifice for a drink of *Soma*.

<sup>22</sup>10.96.6 They, two to-be-delighted-in tawny ones convey *Indra* on a chariot  
1.16.2 two tawny ones would lead *Indra* hither on the most easy-going chariot

3.41.9 Two hairy ones, dripping with ghee, shall convey thee, coming hitherward, in a well-naved chariot to sit on a sacrificial grass.

<sup>23</sup>3.43.3 [thou,] acting in harmony with tawny ones, O *deva Indra*, journey quickly

their presence he resembles a bull<sup>24</sup> and is an agent of change<sup>25</sup>; when the two tawny ones are active, *Indra* becomes a *Vrtra*-slayer<sup>26</sup>; they convey not only *Indra* but also his might and the power to increase in size<sup>27</sup>.

There is a statement that the two tawny ones facilitate obtaining offsprings<sup>28</sup>, and, in general, it seems, change attitudes towards favouring action<sup>29</sup>. Being away from the two tawny ones, *Indra* becomes stiff, or “as if frozen”<sup>30</sup>.

For humans that are not in the state of *Indra*, the two tawny ones on are “spreading-one’s-wings”<sup>31</sup>, and “helping in dire straights” (8.50.7), yet in the presence of *Indra* enemies of *Indra* worshipers do not rely in clashes on the two tawny ones<sup>32</sup>. The two tawny ones also possess a source of pleasure<sup>33</sup> and make “oozing with ghee sound”<sup>34</sup>.

The two tawny ones convey<sup>35</sup> *Indra*, mostly on a chariot<sup>36</sup>, and

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<sup>24</sup>1.54.3 in the presence of two tawny ones he resembles a bull

<sup>25</sup>10.105.4 in the presence of [those] two reluctant thunderers *Indra* [is] the agent of change

<sup>26</sup>10.23.2 [In that case, when two tawny ones are active] generous with rewards *Indra* shall become *Vrtra*-slayer

<sup>27</sup>8.65.4 Let those bearing on a chariot, tawny ones convey here thy, O *deva*, might, thy, O *Indra*, power to increase in size!

<sup>28</sup>8.49.8 Thy agile tawny ones which, moving quickly, like winds, [are] possessing means to overpower, by means of which thou go about human offspring[s], by means of which [thou go about] the all-pervading [light] to behold *svår*.

<sup>29</sup>8.13.27 In this case, joining those two convivial ones to drink *Soma*, two tawny ones whose benefit is “forth to that”

10.105.7 accompanied by tawny ones [he is] accompanied by enchanting-the-mind anger [but his] jaw [is] not filled with cries

<sup>30</sup>10.105.3 [Those two,] away from which *Indra* becomes stiff as a mortal [who became] weary [and] frightened

<sup>31</sup>1.6.2 They yoke his two amiable spreading-one’s-wings tawny ones to the chariot

<sup>32</sup>1.5.4 In whose presence enemies do not rely on two tawny ones for clashes

<sup>33</sup>3.44.3 *Indra* made nourishing-tawny-ones Heaven [and] having-verdant-appearance Earth to maintain plentiful source of pleasure in the two tawny ones between which the enchanting one shall roam.

<sup>34</sup>2.11.7 Thy, O *Indra*, two tawny ones, employing a rush of vigour, made oozing with ghee sound

<sup>35</sup>8.34.9 Here two reeling with excitement tawny ones would carry thee as two wings [carry] the hawk.

8.32.30 Two tawny eulogized-by-*priyamedha*-s would convey turned hitherward thee, O much-eulogized one, for a drink of *Soma*.

8.93.24 Those two convivial tawny ones with golden hair shall convey [him] here to the prepared delight

etc.

<sup>36</sup>10.96.6 They, two to-be-delighted-in tawny ones convey *Indra* on/onto a

sometimes even without *Soma*<sup>37</sup>, and also bring some of his powers to his worshippers<sup>39</sup>.

To convey *Indra* on a chariot, the two tawny ones need to be yoked to the chariot. The yoking is done by an invoker of *Indra*<sup>40</sup>, by participants of a sacrifice<sup>41</sup>, by *Tvaṣṭṛ*<sup>42</sup>, or by *Indra* himself<sup>43</sup>, but unyoking, as mentioned in the hymns, is done only by *Indra*<sup>44</sup>. The yoking might be done by means of a formulation<sup>45</sup>, or a properly recited utterance<sup>46</sup>, or a song<sup>47</sup>, or just an utterance<sup>48</sup>.

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chariot

1.16.2 [Since] these dripping with ghee grains, [and] two tawny ones would lead *Indra* hither on the most easy-going chariot

<sup>37</sup>8.33.14 Let tawny yoked-to-a-chariot ones convey here thee who is standing on a chariot, even bypassing him<sup>38</sup> who is to-be-conducted-upwards

<sup>39</sup>8.65.4 Let those bearing on a chariot, tawny ones convey here thy, O *deva*, might, thy, O *Indra*, power to increase in size!

<sup>40</sup>1.82.1 I would yoke thy two tawny ones, O *Indra*, at once.

2.18.3 Now then, I shall yoke two tawny ones into *Indra's* chariot using new properly recited utterance — [for him] to come.

3.35.4 With a formulation I yoke thy two to-be-yoked-by-formulation tawny ones, companions at a drinking bout, swift ones.

7.19.6 for the bull — for thee — I yoke two tawny bulls

<sup>41</sup>1.6.2 They yoke his two amiable spreading-one's-wings tawny ones to the chariot — the two reddish daring conveying-the-man ones.

8.98.9 With a song they yoke two tawny ones of instigating one into spacious, having spacious yoke chariot, the two conveying *Indra*, the two yoked by an utterance.

<sup>42</sup>6.47.19 Repeatedly yoking two tawny ones to the chariot, *Tvaṣṭṛ* rules here

<sup>43</sup>1.10.3 Do yoke two well-fed hairy tawny bulls, then, O *Soma*-drinking *Indra*, move to the range of hearing our chants!

2.18.7 O *Indra*, fix every pair of tawny ones to a chariot-pole!

8.3.17 Do thou, O best at slaying *Vṛtra*, yoke two tawny ones!

8.4.11 He has at present harnessed two mighty, tawny ones, and he has come here, the *Vṛtra*-slayer.

<sup>44</sup>6.40.1 Unharness the two tawny ones, unloose two companions!

1.177.4 Set here free the two tawny ones!

3.32.1 setting free two tawny ones, do make thyself exhilarated here!

3.43.1 Set free two cherished companions near the sacrificial grass

<sup>45</sup>1.82.6 For thee I harness by means of the formulation two hairy tawny ones.

1.84.3 Thy two tawny ones [are] yoked by the formulation

3.35.4 With a formulation I yoke thy two to-be-yoked-by-formulation tawny ones, companions at a drinking bout, swift ones.

1.177.2 Which steeds [are] yoked-by-formulation, having chariot that is like a bull, resembling-bulls of bull thee, O *Indra*, resort to those!

<sup>46</sup>2.18.3 Now then, I shall yoke two tawny ones into *Indra's* chariot using new properly recited utterance — [for him] to come.

<sup>47</sup>8.98.9 With a song they yoke two tawny ones of instigating one into spacious, having spacious yoke chariot, the two conveying *Indra*, the two yoked by an utterance.

<sup>48</sup>6.20.9 yoked by an utterance, they convey helping in dire straights *Indra*

*Indra* is a charioteer<sup>49</sup>, or driver<sup>50</sup> of the two tawny ones guiding them by voice<sup>51</sup>; he, accompanied by them<sup>52</sup>, being in charge of them<sup>53</sup>, can make them rush<sup>54</sup> and turn to worshipers<sup>55</sup>; he is their overseer<sup>56</sup> and carries the two tawny ones across all difficulties<sup>57</sup>. They are dear to him<sup>58</sup>, *Indra* seeks them as a prize<sup>59</sup>.

It is not one and the same pair of two tawny ones that is mentioned in the hymns<sup>60</sup>. *Indra* is asked to fix every pair of tawny ones to a chariot-pole<sup>61</sup>, and four, six, eight ... hundred tawny ones are mentioned<sup>62</sup>.

It is assumed here that the best-fitting<sup>63</sup> interpretation of “two tawny ones”, given their stated above properties, is that they represent a pair of testes, and when more than one pair is mentioned, like in 2.18.4–7, it is a reference to testes of several present at a sacrifice *Indra* worshipers. There are also three hints in the hymns that support this interpretation<sup>64</sup>.

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<sup>49</sup>1.84.6 No one is a better charioteer than thee when thou, O *Indra*, control two tawny ones.

10.23.1 a charioteer of reluctant tawny ones

<sup>50</sup>8.24.17 driver of tawny ones

<sup>51</sup>3.45.2 staying on the chariot to guide with voice two tawny ones *Indra* is breaking open even strongholds

<sup>52</sup>3.51.5 accompanied-by-tawny-ones

7.19.7 accompanied-by-tawny-ones

etc.

<sup>53</sup>4.16.11 being in charge of the two tawny ones

<sup>54</sup>4.16.1 may the tawny ones rush towards us!

<sup>55</sup>4.32.15 Make the two tawny ones turn hither!

<sup>56</sup>8.24.14 overseer of tawny ones

<sup>57</sup>10.96.8 he should have carried two tawny ones across all difficulties

<sup>58</sup>3.41.8 to whom tawny ones are dear

<sup>59</sup>4.16.11 seeking to take hold of the two going-straight ones like the prize to be seized

<sup>60</sup>1.177.2 Which steeds [are] yoked-by-formulation, having chariot that is like a bull, resembling-bulls of bull thee, O *Indra*, resort to those!

<sup>61</sup>2.18.7 fix every pair of tawny ones to a chariot-pole

<sup>62</sup>2.18.4 O *Indra*, approach together with two tawny ones, with four, with six, being summoned, with eight, with ten, a drink of *Soma*!

2.18.5 Approach, coming hitherward, employing [chariots] with twenty, thirty, forty tawny ones, with fifty well yoked to chariots, O *Indra*, with sixty, with seventy [approach] a drink of *Soma*!

2.18.6 Approach, coming hitherward together with eighty, ninety, with a hundred tawny ones, [thou], being conveyed [here] ...

<sup>63</sup>from *adhyātma* perspective

<sup>64</sup>10.105.2 Whose two tawny easy-to-yoke reluctant steeds thou would excite along with two penises

8.49.8 Thy agile tawny ones which, moving quickly, like winds [are] possessing means to overpower, by means of which thou go about human offspring[s]

When “tawny ones” are mentioned in plural, in most cases drops of *Soma* juice are meant. While “two tawny ones” convey *Indra*, drops of *Soma* juice might convey *Indra*’s “chariot”<sup>65</sup>.

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4.32.23 Like two young boys, [playing] at just drawn out small pillar, during journeys the two brownish ones enhance themselves.

<sup>65</sup>6.37.1 May yoked tawny [coursers] convey thy treasured-by-all chariot hither

## *Indra's thunderbolt (vajra)*

The word *vájra* is translated here as “thunderbolt”. It denotes not a clouds-born thunderbolt but something that is compared to a clouds-born thunderbolt in terms of vehemence<sup>1</sup>, forcefulness (4.22.3), focus (8.93.9), and deadliness (1.55.5). Following paragraphs list properties of *vájra* mentioned in hymns to *Indra*.

There is more than one thunderbolt — *Indra* has more than two (1.80.8), and it is not only *Indra* who uses one — *Agni*<sup>2</sup>, *Varuṇa* are mentioned<sup>3</sup>, as well as warriors<sup>4</sup>, and heroes<sup>5</sup>.

A thunderbolt, though can be innate<sup>6</sup>, is fashioned and then whetted. *Tvaṣṭṛ* is said to fashion<sup>7</sup>, or to manifest<sup>9</sup> a thunderbolt. *Soma* also fashions<sup>10</sup>, sets up<sup>11</sup>, or effects<sup>12</sup> a thunderbolt for *Indra*. Sometimes *Indra* fashions a thunderbolt himself<sup>13</sup>. Evocative expressions and drops of *Soma* are mentioned once as contributing to an emergence of a thunderbolt<sup>14</sup>. Fighters render *Indra* as a thunderbolt<sup>15</sup>.

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<sup>1</sup>1.100.13 *Indra's* thunderbolt which is vehement as if from the sky.

<sup>2</sup>1.109.7 Exert yourselves, O two thunderbolt-in-arms ones!

6.59.3 two thunderbolt-wielders — *Indra* [and] *Agni*

<sup>3</sup>4.41.4 O *Indra* [and] *Varuṇa*, you two have struck into this one the lightning, the most fierce thunderbolt, O two violent ones!

<sup>4</sup>1.8.3 we, the strike-force, might take hold of the thunderbolt

<sup>5</sup>5.30.1 [that hero,] who, seeking pressed out *Soma*, by means of the treasure [becomes] thunderbolt-wielder ...

<sup>6</sup>1.121.3 He [, *Soma*,] shall fashion innate thunderbolt

<sup>7</sup>1.52.7 *Tvaṣṭṛ* has also strengthened for thee the to-be-employed impulse to change, he has fashioned having-overwhelming-vigour thunderbolt.

10.48.3 For me *Tvaṣṭṛ* fashioned iron thunderbolt

10.99.1 He<sup>8</sup> shall fashion the thunderbolt

5.31.4 *Tvaṣṭṛ* [shall prepare] bright thunderbolt

<sup>9</sup>6.17.10 *Tvaṣṭṛ* swiftly manifests having thousand spikes, having hundred edges, dispassionate, having suitable-[to circumstances]-intuition thunderbolt with which thou, O having direct impact one, shall crush finding-its-way snake.

<sup>10</sup>1.121.3 He [, *Soma*,] shall fashion innate thunderbolt

1.121.12 Which possessing exhilaration [*Soma*] *Uśanas Kāvya* gave to thee, [that] has fashioned helping-through *Vṛtra*-slaying thunderbolt.

<sup>11</sup>1.55.5 Not even then, really, he sets up for accompanied by agitation, assailing again and again *Indra* the deadly weapon — the thunderbolt.

<sup>12</sup>10.144.2 [This one effects] skillful thunderbolt for him who is disposed to give

<sup>13</sup>10.105.6 he has fashioned [the thunderbolt] using [his] power to change ... as a skillful [artisan] — using [his own] designs

<sup>14</sup>10.48.4 coming-from-cows coming-from-horses beast

<sup>15</sup>10.48.6 I [, *Indra*, brought together] these two-against-two heavy-breathing [men] who rendered *Indra* as a thunderbolt in order to fight.

*Indra* whets his thunderbolt to be sharp<sup>16</sup>, and even if it is “sharp as a carving knife”, in order to make a shot, he whets it<sup>17</sup>. It is mentioned that *Indra* sharpens his thunderbolt vigorously<sup>18</sup>. Efforts to visualize<sup>19</sup> and, probably, *Soma*<sup>20</sup> are mentioned as sharpening a thunderbolt.

*Indra*'s thunderbolts might have a variety of properties.

Some thunderbolts are described as mighty deadly weapons (1.55.5, 1.32.5), as iron (8.96.3, 10.48.3), as having thousand spikes (1.80.12), as having hundred edges (6.17.10), as being hundred-knotted (1.80.6, 8.89.3, 8.6.6), as sharp as a carving knife (1.130.4), and as being a lightning (4.41.4). A thunderbolt might be described as being like a bull (2.16.6, 2.11.9), as most fierce (4.41.4), as eager and forceful (4.22.3), as having overwhelming vigour (1.52.7), as accompanied by force, concentrated (8.93.9), as roaring (2.11.10, 6.27.4) and vehement as if [a thunderbolt] from the sky (1.100.13).

Some properties of thunderbolts are those of a mind — daring (10.22.3), dispassionate, having suitable-[to circumstances]-intuition (6.17.10), gaining *svàr* (1.100.13), skillful (10.144.2), seeking evocative expressions (6.41.2). A thunderbolt might possess the power to illuminate and can be discharged as enchanting-the-mind rage<sup>21</sup>. It can also be scorching and a vanguard of *Marut-s* (8.96.9).

A thunderbolt might be bright (5.31.4), gleaming with lustre, shining forth (10.43.9), conspicuous as the sun (8.70.2), silvery surrounded by translucent [drops — *Soma*] (3.44.5), and even emitting a thousand flames<sup>22</sup>. It might help to illuminate what is difficult to understand<sup>23</sup>. Sometimes a thunderbolt is called enchanted (3.44.4, 10.96.3, 10.96.4), enchanting (8.68.3, 10.48.4, 10.96.3), and golden (3.44.4, 10.23.3).

A thunderbolt might be characterized as suitable to men (10.74.5),

<sup>16</sup>1.55.1 he whets the thunderbolt for it to be sharp — like an ox [his horns]

<sup>17</sup>1.130.4 Having firmed in the hands the thunderbolt, sharp as a carving knife, he shall whet [it] for a shot, he shall whet [it] to slay the snake.

<sup>18</sup>8.76.9 [thou,] vigorously sharpening the thunderbolt

10.153.4 [thou are] vigorously sharpening the thunderbolt.

<sup>19</sup>8.15.7 An effort to visualize sharpens that thy vast power over affections, thy fervor, and resourcefulness, the to-be-preferred [as a weapon] thunderbolt.

<sup>20</sup>1.57.2 When the delighted-in [*Soma*] as if has whetted itself in[side] the knotty one, [then] *Indra*'s thunderbolt will be enchanting piercer.

<sup>21</sup>10.96.3 possessing the power to illuminate, choosy, intended to be discharged as enchanting-the-mind rage

<sup>22</sup>10.96.4 That, which [is] iron, bearing pale-yellow-one, became [as if] emitting a thousand flames.

<sup>23</sup>1.132.6 If one seeks to attain what is difficult to understand, it would show itself [as a flash of insight] to what was hidden far away.



to *Indra*, with whom it is intertwined (8.96.3), and to circumstances (6.21.7), as helping-through and as *Vṛtra*-slaying (1.121.12).

When *Indra* slays his enemies or disperses walls, a thunderbolt is in his arms<sup>24</sup>. Sometimes a thunderbolt is placed into *Indra*'s arms by his praisers (1.63.2), by *deva*-s (2.20.8), by chants<sup>25</sup>, but mentioned most often is that *Indra* himself puts a thunderbolt into his arms<sup>26</sup>, or into the right hand<sup>27</sup>, or into hands<sup>28</sup>. Once it is said that *Indra extends* a thunderbolt into arms (1.52.8).

There might be a delay between fashioning a thunderbolt and discharging it. Therefore, *Indra* is a thunderbolt-bearer<sup>29</sup> who carries it in hand(s)/arms when intending to slay his enemies<sup>30</sup>.

There are three expressions that mention what places, other than *Indra*'s arms or hands, his thunderbolt can be in: the sea<sup>31</sup> (prob. the heart cakra), vast loose soil (prob. = "soft tissues of the body") of the sun<sup>32</sup> (prob. *maṇipūra* cakra), and along "the

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<sup>24</sup>1.63.2 Should thou, O *Indra*, approach two refractory tawny ones, the praiser shall put into arms for thee the thunderbolt with which thou ... sent off hostiles [and] many walls

2.20.8 when they put his thunderbolt into [his] arms, he, striking impulses to suffer want, should have crossed over into iron(?) strongholds.

<sup>25</sup>2.11.4 [The chants are] making stronger replenishing for thee fervor [they are] placing the enhancing thunderbolt into arms.

<sup>26</sup>8.96.5 When thou, O *Indra*, has put thunderbolt into arms [that is] reeling with excitement ...

6.45.18 Put the thunderbolt into hands to slay guarding impulses

3.44.4 Having tawny horses, he puts into arms enchanted weapon — golden thunderbolt.

4.22.3 he, putting eager thunderbolt into arms,...

<sup>27</sup>6.18.9 Put the thunderbolt into the hand on the right side

6.22.9 Put thunderbolt into the right hand, O *Indra*!

<sup>28</sup>1.81.4 For success [in the fight] he has put the iron thunderbolt into brought-near-to-each-other hands.

2.12.13 who, thunderbolt-in-hands, is beheld as drinking *Soma*, who is holding thunderbolt in hand

6.45.18 Put the thunderbolt into hands ...

<sup>29</sup>10.22.3 [who is] a bearer of the daring thunderbolt like a father [is] of a dear son

10.74.5 [*Indra*,] who will bear suitable to men thunderbolt

<sup>30</sup>2.16.2 he carries thunderbolt in hand

10.153.4 Thou carry in two arms the thunderbolt

6.20.9 Such he places [victory in] fights within [his] reach — not-counterbalanced, carrying in [his] hand slaying *Vṛtra* thunderbolt.

6.22.5 thunderbolt-in-hand standing on a chariot

8.90.4 [thou] thunderbolt-in-hand

<sup>31</sup>8.100.9 Inside the sea it reposes — the thunderbolt surrounded by the [inner] water[s].

<sup>32</sup>10.27.21 This [is] the thunderbolt that [was] frequently flying in different directions down from the vast loose soil of the sun

Earth”<sup>33</sup>.

A strike with a thunderbolt might be directed at enemies on a battle field<sup>34</sup> or off it<sup>35</sup>; it might be directed at inner obstacles — impulses to suffer want (2.20.8), and, especially, at *Suṣṇa*<sup>36</sup>, and guarding impulses (6.45.18, 6.21.7).

Mentioned most often are thunderbolt strikes at *Vṛtra* (8.89.3, 8.100.7, 8.6.6, 1.80.6, 1.32.7, 1.80.13), especially strikes on the head<sup>37</sup>. Using a thunderbolt, sometimes along with a flash of lightning<sup>38</sup>, *Indra* defeats (4.17.3), puts to sleep (1.121.11), slays (1.32.5) that *Vṛtra*.

*Indra* uses a thunderbolt to wake up<sup>39</sup>, to subdue<sup>40</sup>, to hew into pieces<sup>41</sup>, and to slay “the snake”<sup>42</sup>.

Other mentioned uses of a thunderbolt are: to prop apart the

<sup>33</sup>8.68.3 moving along the earth enchanting thunderbolt

<sup>34</sup>1.57.6 With the thunderbolt, O thunderbolt-wielder, thou ... has cut limb by limb that mighty broad knotty one

2.17.6 he, roaring often, with the thunderbolt, striking, wrung off the flesh onto the ground to rest

<sup>35</sup>1.131.7 Thou, O *Indra*, endeavoring to attain us, becoming stronger, [slay], O manifested-often one, having hostile intentions mortal with the thunderbolt, O agent of change, [slay that] mortal who is intending to injure us!

<sup>36</sup>8.6.14 O *Indra*, thou have hurled strong enough thunderbolt into *Suṣṇa* who is an impulse to suffer want ...

5.32.4 with the thunderbolt thunderbolt-wielder has stricken down [him] — *Suṣṇa*

8.6.14 O *Indra*, thou have hurled strong enough thunderbolt into *Suṣṇa*

1.33.12 With the thunderbolt thou vanquished attacking [thee] having as much efficacy, as much vigour enemy.

<sup>37</sup>8.6.6 He has cleaved asunder the head of angered *Vṛtra* with having hundred knots thunderbolt [as if with] a ram

1.80.6 He strikes down, over the head with the hundred-knotted thunderbolt.

1.32.7 Lacking feet, lacking hands, he battled *Indra*; he has hit his thunderbolt over the top.

<sup>38</sup>1.80.13 When thou made a flash of lightning together with the thunderbolt to fight *Vṛtra*, and would wish to slay the snake, O *Indra*, thy impulse-to-change has harassed [him] in the Heaven.

<sup>39</sup>1.103.7 Thou, O *Indra*, as if put forward that valor, when, using thunderbolt, thou made the sleeping snake to wake up.

<sup>40</sup>4.22.5 thou, daring courageously, with the thunderbolt, with the power to change subdued the snake

<sup>41</sup>4.17.7 with the thunderbolt thou hew in pieces the snake [that was] lying against directed forwards [waters]

5.29.6 with the thunderbolt the munificent one shall cut simultaneously nine and ninety coils of this one into pieces

<sup>42</sup>1.130.4 Having firmed in the hands the thunderbolt, sharp as a carving knife, he shall whet [it] for a shot, he shall whet [it] to slay the snake.

1.32.3 Generous one took ready-to-be-discharged thunderbolt, he slayed that first-born of snakes.

Earth and the Heaven<sup>43</sup> which are afraid of *Indra* and his thunderbolt<sup>44</sup>; to make the Heaven shake the Earth<sup>45</sup>; to release obstructed waters<sup>46</sup>; to break Dawn's cart<sup>47</sup>; to allow humans to burn what is inhuman<sup>48</sup>; to obtain the power to change<sup>49</sup>.

Accepted here interpretation (one from the *adhyātma* perspective) of *vajra*, or *Indra*'s "thunderbolt", is that it is an extreme concentration of energies of the body and of the mind — in hymns to *Indra* primarily in the *maṇipūra* (10.27.21) or in the heart (8.100.9) cakras — such that those energies are ready to be released in an instant, resulting either in a powerful strike or in a flash of insight. The released energy is also called "thunderbolt".

In the first case, the concentrated and released energies result in a lightning-fast, very powerful and precise strike<sup>50</sup>, a strike with arms, or with something like a club with many spikes or edges, in which case attributes of the weapon would be transferred onto the thunderbolt, the weapon thus becoming thunderbolt's extension; or, energies will manifest themselves in an expression of extreme strength for a short period of time (usually in situation of extreme danger or stress) during which a person of average strength performs astounding physical feats like fast scaling a high wall, or lifting a heavy car with bare hands, etc.

In the second case, the released energy would manifest itself, when the focusing area is in one of the three upper cakras, as a poetic inspiration, as an emerging understanding of what is difficult and hidden, as a creative synthesis of ideas, as a transport into

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<sup>43</sup>8.100.12 O Heaven, give space for [*Indra*'s] thunderbolt to prop apart [*Rodas*-es]!

<sup>44</sup>2.11.9 both the Earth and the Heaven trembled being afraid of bellowing bull, of his thunderbolt.

<sup>45</sup>4.22.3 he, putting eager thunderbolt into arms, by the forcefulness [of it] shall make the Heaven shake the Earth.

<sup>46</sup>3.33.7 with the thunderbolt he dispersed surrounding [walls] — endeavoring-to-obtain-circulation waters set out

1.103.2 striking with the thunderbolt, he has poured the waters out

2.15.3 using thunderbolt he split open the apertures of [inner] flowing waters [that] he at will released [to flow] along long-stretching pathways

4.17.3 He, casting with the power to change the thunderbolt, shall pierce the mountain

<sup>47</sup>2.15.6 with the thunderbolt he broke into pieces the cart of the Dawn hewing inactive ones together with the fleeting ones

<sup>48</sup>2.11.10 The thunderbolt of him, of the bull, roared again and again so that a human would burn down inhuman.

<sup>49</sup>10.49.2 I have boldly taken — for the sake of the power to change — the thunderbolt.

<sup>50</sup>A graphic demonstration of such lightning-fast and precise strikes<sup>51</sup> can be seen in footage of Bruce Lee's real fights or in the movie "Valhalla Rising".

a domain of an observer that is beyond concepts of “self”, or, if the focusing area is in the heart cakra, as dispelling or removal of mental obscurations and defenses, of infatuations, and/or as a flood of compassion.

A practical technique for such concentration of energies consists of a particular method of breathing (*praṇāyama*) in the context of specific visualizations.

## Treasures

Many hymns of Rigveda express sacrifice participants’ desire for treasures, and *Indra* has many of them<sup>1</sup>. Words “treasure”, “riches” only occasionally refer to material things like offsprings, gold, cows, horses; more often, a “treasure” means a particular state of body/mind.

Five major “treasures” are eagerly sought:

the rush of vigour — *vája* — lasting high level of energy in major muscles making them ready for a quick and strong action; it is what athletes call “the second breath”, but without getting tired first; alternatively, a high level of mental energy;

“the treasure” — *rái*, *rayí* and sometimes *vásu* — much higher than usual level of adrenaline in the blood; it sometimes leads to seeing objects as if surrounded by brilliant glow at edges and boundaries, and therefore is characterized in some hymns as “abounding in gold”;

“equanimity” — *svàr* — unattached state of mind, airiness or fluidity of the mind; being in the midst of a hurricane of energies, emotions and perceptual stimuli, yet not being swept away by it;

“coherence, harmony” — *ṛtá* — the general “all is well-fitting together” state of affairs; the coherence between intentions and actions, perceptions and experiences; a bridge between the domain of language and those of perception and of will;

offsprings — *prajā* — new inspired hymns, brilliant ideas, visions, an understanding, new formulations.

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<sup>1</sup>3.38.5 The ancient one, resembling a bull, the most oppressing one, brought forth these, his are many proliferating riches.

Equanimity and coherence are treasures given primarily by *Soma*. Both *Soma* and *Indra* grant the rush of vigour and “off-springs”. Specific to *Indra* is “the treasure” — much higher than usual level of adrenaline in the blood.

It is an innate treasure<sup>2</sup> of which *Indra* worshipers strive to become masters<sup>3</sup>; it is manifested in a multitude<sup>4</sup> of men who are firm and steadfast, and is offered to them when they are on a precipice<sup>5</sup> — like when a gambler is raising the stake<sup>6</sup>. Those who obtain the manly vigour and are impelled by *Āditya*-s are always with it<sup>7</sup> since this treasure is that which gives the manly vigour<sup>8</sup>. It can be and is wished by worshipers to be established *in them*<sup>9</sup>, in a particular receptacle<sup>10</sup> or seat<sup>11</sup>.

It is called a substance (*dráviṇa*)<sup>12</sup>, and is given in many cases by *Indra*<sup>13</sup>, but *Varuṇa*, *Viṣṇu*, and *Bṛhaspati*, when together with

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<sup>2</sup>4.41.10 may they[, the conceptions,] assist with novel means of helping the two who have appropriate to themselves innate treasure in us!

<sup>3</sup>4.41.10 We might become masters of, at least, the innate treasure

<sup>4</sup>8.45.42 Which the humankind knows from a multitude [of men] as granted [to them], [as] thy, bring here that desirable beneficial thing!

<sup>5</sup>8.45.41 Which is in [him who is] firm, which is in [him who is] steadfast, which is offered when [one is] on a precipice, bring here that desirable beneficial thing!

<sup>6</sup>10.42.9 And he[, to whom *Indra* has conveyed abundant lovely treasure], making stakes higher, wins the stake, when a gambler with a winning throw of dice lets dice to roll out at a fixed time.

<sup>7</sup>8.46.5 Obtaining for himself rich-in-cows rich-in-horses manly vigour, impelled by *Āditya*-s, he grows intense, [being] always with the much-desired treasure.

<sup>8</sup>8.95.4 Grant abundantly having-manly-vigour rich-in-cows treasure

8.98.12 do impart to us having manly vigour [treasure]!

<sup>9</sup>6.47.6 Being in the treasure, put the treasure into us!

10.24.1 Make the treasure to be established in us

1.30.22 Make (, O Dawn,) the treasure established in us!

8.95.8 Cleansed, make the treasure established inside

8.59.7 O *Indra*-*Varuṇa*, do place into sacrificers pleasing non-vain abundance of the treasure!

<sup>10</sup>2.13.6 Such thou have established in *Vivasvat* a receptacle of the treasure

<sup>11</sup>10.38.2 O *Indra*, unpack for us in the seat nourishing abounding in “cows” to-be-praised treasure!

<sup>12</sup>4.23.4 How shall an eagerly exerting himself his [worshiper], reflecting upon the substance, attain it?

4.41.9 These my conceptions, seeking to obtain the substance, approach *Indra* [and] *Varuṇa*

<sup>13</sup>7.20.7 Bring here for us, O manifold one, the remarkable treasure!

8.95.4 Grant abundantly having-manly-vigour rich-in-cows treasure

8.98.12 do impart to us having manly vigour [treasure]

6.23.10 a giver of treasured-by-all treasure *Indra*

*Indra*, are also mentioned<sup>14</sup>.

*Indra* is the owner<sup>15</sup>, overseer<sup>16</sup>, governor<sup>17</sup>, master<sup>18</sup>, and apportioner of the treasure<sup>19</sup>, being in charge of it<sup>20</sup>. *Indra* stirs it<sup>21</sup>, and sets it in motion<sup>22</sup>, impels it<sup>23</sup>, fans<sup>24</sup> and pours<sup>25</sup>, and increases it<sup>26</sup>. By giving it to worshipers *Indra* intensifies himself<sup>27</sup>.

“The treasure” has the following properties. It energizes<sup>28</sup> and agitates everything<sup>29</sup>, nourishes<sup>30</sup> and nurtures<sup>31</sup>, and is in general

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<sup>14</sup>6.68.8 Now for us, O *Indra-Varuṇa*, being extolled, do put together for the sake of a high praise the treasure 7.84.4 O *Indra-Varuṇa*, may you two put treasured-by-all rich-in-benefits [and] granting [them] liberally treasure into us!

6.69.1 Bringing us over by safe roads, [O *Indra* and *Viṣṇu*,] do enjoy the sacrifice and impart the substance!

6.69.3 do [you two, *Indra* and *Viṣṇu*,] producing the substance, come to *Soma*

6.69.5 [You two, *Indra* and *Viṣṇu*,] enlivened by ghee, do impart to us the substance!

7.98.7 Do you two [, *Bṛhaspati* and *Indra*,] also impart the treasure to extolling [you] praiser!

<sup>15</sup>4.20.8 Thou are the owner of the treasure

<sup>16</sup>6.31.1 Thou, O overseer of the treasure, has become preminent overseer of treasures

10.47.1 overseer of benefits of the treasures

<sup>17</sup>1.51.14 only *Indra*, the bringer, governs the treasure

<sup>18</sup>10.43.3 only he, the generous one, is the master of beneficial treasure

<sup>19</sup>1.81.6 Do apportion thy abundant treasure

<sup>20</sup>8.53.1 being in charge of the treasure

<sup>21</sup>8.6.41 thou repeatedly stir the treasure

<sup>22</sup>1.102.9 May *Indra* at the impulsion [of the treasure] make, first of all, this our zealous singer of eulogies coming-forth as [his] chariot

<sup>23</sup>6.45.30 Impel the great treasure towards us!

<sup>24</sup>8.52.10 At the same time *Indra* fanned potent treasure [in many warriors]

<sup>25</sup>8.61.7 Thou should have poured [it] out aplenty for a foray for cows, [thou should have poured it out], O *Indra*, aplenty for a foray for a horse.

<sup>26</sup>7.30.1 Become increasing this treasure

<sup>27</sup>10.24.1 Make the treasure to be established in us, [the treasure] leading to a thousand different things, so that thou would intensify thyself.

<sup>28</sup>10.38.2 We, energized [by the treasure], could be thy

<sup>29</sup>6.59.9 [You two, *Indra-Agni*,] extend towards us here nurturing agitating everything treasure!

<sup>30</sup>8.97.15 all-nourishing to-be-eagerly-desired treasure

<sup>31</sup>6.59.9 [You two, *Indra-Agni*,] extend towards us here nurturing agitating everything treasure!

beneficial<sup>32</sup>; it abounds in “cows”<sup>33</sup> and manly vigour<sup>34</sup>, and impregnates<sup>35</sup>; it is leading to the goal<sup>36</sup>, always prevailing, is accompanied by victory, and thus is laden with spoils<sup>37</sup>. It “transports” *Indra* worshipers<sup>38</sup> and defends them<sup>39</sup>, gives them courage and manly supremacy<sup>40</sup>, and spreads in a worshiper manly power to change<sup>41</sup>, thus helping them to become *Indra*’s chariot<sup>42</sup>; it is important to them to have “the treasure” in clashes<sup>43</sup> and raids<sup>44</sup>. For *Indra* worshipers it finds *svar*<sup>45</sup>, helps them arouse *deva*-s<sup>46</sup>; *deva*-s also long for it<sup>47</sup>. It helps to maintain concentrating-attention auditory impression<sup>48</sup>.

It appear that only this treasure is sought after by *Indra*

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<sup>32</sup>8.24.3 bring here for us the treasure ... that is above all [else] beneficial [and] bestowing

10.43.3 only he, the generous one, is the master of beneficial treasure

7.84.4 O *Indra-Varuṇa*, may you two put treasured-by-all rich-in-benefits [and] granting [them] liberally treasure into us!

<sup>33</sup>10.38.2 Such, O *Indra*, unpack for us in the seat nourishing abounding in “cows” to-be-praised treasure!

<sup>34</sup>8.95.4 Grant abundantly having-manly-vigour rich-in-cows treasure

<sup>35</sup>10.47.1 thou shall give us conspicuous impregnating treasure

<sup>36</sup>3.45.4 shake off, O *Indra*, leading-to-the-goal benefit

<sup>37</sup>1.8.1 in order to help, bring here laden with spoils treasure [that is] accompanied by victory, [that is] always prevailing, the most excellent!

<sup>38</sup>1.129.10 [Do] thou, O *Indra*, [journey] with best-at-transporting treasure for us!

<sup>39</sup>6.68.7 And may the treasure be our well-defending divine protector for institutors of the sacrifice

<sup>40</sup>7.30.1 Become increasing this treasure for the sake of great courage, [increasing it] very much for the sake of manly supremacy

<sup>41</sup>8.51.10 The treasure has spread in us manly power to change

<sup>42</sup>1.102.9 May *Indra* at the impulsion [of the treasure] make, first of all, this our zealous singer of eulogies coming-forth as [his] chariot

<sup>43</sup>8.40.1 O *Indra-Agni*, you two are easily overpowering us [and] imparting the treasure with which in clashes we might overpower strongholds [and] even the firm one

<sup>44</sup>8.61.7 Thou should have poured [it] out aplenty for a foray for cows

<sup>45</sup>8.13.5 bring here for us conspicuous finding-*svār* treasure!

<sup>46</sup>7.84.5 So that we, possessing of the treasure, would set out to arouse *deva*-s

<sup>47</sup>10.74.3 This is an invocation of these immortals who all together long for the treasure.

<sup>48</sup>8.24.3 bring here for us the treasure [that is] best at [maintaining] concentrating-attention auditory impression

adepts<sup>49</sup>. It is much<sup>50</sup> and eagerly<sup>51</sup> desired<sup>52</sup>, cherished by all<sup>53</sup>; it is not deficient and is undecaying<sup>54</sup>, it is to-be-deployed<sup>55</sup>, and, when it is deployed, it has thousand effects<sup>56</sup>. In addition to already mentioned above effects, there are the obtaining of another treasure — male offsprings<sup>57</sup>, an aid in activities requiring skill<sup>58</sup>; for those who fight *Vṛtra*, it is a refreshment<sup>59</sup> that removes multiple obstacles<sup>60</sup> and is accompanied by liberality<sup>61</sup> which probably means that it eases attachments to material things.

The treasure can be swelled by *Soma*<sup>62</sup>, sharpened<sup>63</sup> and increased<sup>64</sup> by *Indra*. It is also mentioned that this treasure can become thousandfold as abundant once given before or during a fighting match in a ring<sup>65</sup>.

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<sup>49</sup>1.53.3 Only this thy treasure one keeps seeking everywhere.

<sup>50</sup>8.46.5 he grows intense, [being] always with the much-desired treasure.

<sup>51</sup>8.97.15 all-nourishing to-be-eagerly-desired treasure

<sup>52</sup>8.50.1 who increases as if thousandfold to-be-desired treasure

2.22.3 [then comes] the giving of favour to him who praises [him] — to-be-desired treasure.

<sup>53</sup>3.36.10 Offer to us ... [a share] of cherished by all abundant treasure!

<sup>54</sup>6.22.3 Which [is] not deficient, undecaying, possessing of *svār*, that [treasure] bring here

<sup>55</sup>8.46.19 [bring here] for us to-be-deployed treasure

<sup>56</sup>8.93.21 Thou, becoming exhilarated, [do] quickly [bring] to us having thousand [effects] treasure!

10.24.1 Make the treasure to be established in us, [the treasure] leading to a thousand different things, so that thou would intensify thyself.

<sup>57</sup>2.30.11 we will attain all-heroic treasure associated with offsprings

10.167.1 Do thou effect for us possessed of many male offsprings treasure!

3.30.18 May there be for us a good fortune that grants offsprings!

<sup>58</sup>8.93.34 May *Indra* for the sake of libation give us crafty treasure which is the master of *Ṛbhv*-s!

7.28.5 who aids most in composition of praiser's formula when he grants us the favour of the great treasure...

<sup>59</sup>10.48.8 I shall maintain among clans contending with *Vṛtra* [treasure] as a refreshment

<sup>60</sup>1.53.6 when for the singer of eulogies thou caused the unopposable [treasure] to pull-in ten obstacles [and] a thousand for him who spread the sacrificial grass.

<sup>61</sup>1.33.4 Thou uncovered additional containers of waters, thou caused accompanied-by-liberality treasure to persist in a knotty one.

<sup>62</sup>8.49.2 As [streams] from a mountain, juices of this one swell much-nourishing allotted portions [of the treasure].

<sup>63</sup>1.81.7 Sharpen the treasure in both hands, bring here riches!

<sup>64</sup>7.30.1 Become increasing this treasure for the sake great courage, [increasing it] very much for the sake of manly supremacy

<sup>65</sup>6.35.1 When will thou give to [this] praiser that which is to become thousandfold as abundant?

6.35.2 Just when will it [be], O *Indra*, that thou would bring together into a ring men with men, heroes with heroes? Win fighting matches!



An abundance of it is pleasing and non-vain<sup>66</sup> and, unlike material treasures, it is possessing of *svàr*<sup>67</sup>, it is rich in heroes<sup>68</sup>. Obtaining an abundance of the treasure requires *Indra*'s help<sup>70</sup> and some efforts on the part of a worshiper — performing formulations, pressing *Soma*<sup>71</sup>; in some cases it requires uttering or hearing eloquent speeches<sup>72</sup>, in other cases restraining the speech<sup>73</sup>, employing extensive visualizations<sup>74</sup>, and allowing *Indra* to increase in size<sup>75</sup>; it appears that *Indra* might procure the treasure during intense biting<sup>76</sup> — for example, biting a shield as berserkers are said to have done, or make the mind, likely by means of intense visualizations and mental space for it, to procure it<sup>77</sup>.

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<sup>66</sup>8.59.7 O *Indra-Varuṇa*, do place into sacrificers pleasing non-vain abundance of the treasure!

<sup>67</sup>6.22.3 Which [is] not deficient, undecaying, possessing of *svàr*, that [treasure] bring here

<sup>68</sup>2.11.13 Thou grant us the gift rich in heroes.

6.22.3 of which [treasure] heroes are many, which [treasure] is manly and granting liberally [what's lovely and beneficial].

3.62.3 May that benefit be for us, O *Indra-Varuṇa*, for us [be] the all-heroic treasure of *Marut*-s!

5.30.1 [the hero] who, seeking pressed out *Soma*, by means of the treasure [becomes] thunderbolt-wielder when the much-invoked-together-with-[his]-assistance one<sup>69</sup> [is] coming home.

<sup>70</sup>8.21.7 Just [as we are] in the present day, we have become with thy help, O *Indra*, since before we have not experienced the abundance of thy ... [treasure].

10.42.9 Who, longing for the *deva*, does not hold down stakes, him he, who has the power of self-determination, presents with the treasure.

<sup>71</sup>8.66.6 since only thou shall become for him, who is performing a formulation, who presses [*Soma*], [the one who is] giving the most [that] to-be-desired treasure

1.81.2 for *Soma*-presser thy treasure is abundant

6.29.1 Since he who has thunderbolt in [his] hands is a giver of vast [treasure], do make fire offerings to the mighty delightful one for the sake of [his] help.

<sup>72</sup>6.21.1 Pervading treasure comes again and again through eloquence

<sup>73</sup>1.130.9 If [one is] in haste, he, giving a chance [to the treasure] to move upwards, carries away the speech

<sup>74</sup>1.61.16, 8.80.10 [so that] he, whose treasure is [given] by a vision, might come promptly, at daybreak!

8.4.15 Being such, may thou desire to help us, to give by means of a visualization the focus for the sake of the treasure

8.12.10 This new visualization, ready for conceiving, proceeds for thy sake; attending [to thee], it, dear to many, just apportions [the treasure].

<sup>75</sup>8.52.6 For whom thou increase thyself in order to give, he spurs on an abundance of the treasure.

<sup>76</sup>10.38.4 man who is nowadays known to procure [the treasure] at biting

<sup>77</sup>1.54.9 Then, make the mind to bestow the treasure!

7.27.5 Now, *Indra*, for the sake of the treasure, create mental space for us

The treasure needs to be maintained<sup>78</sup> or preserved<sup>79</sup> in order to persist in the body<sup>80</sup>. A worshiper who is idle, sleepy, not-seeking the *deva*, who puts no constraints on himself, destroys the treasure<sup>81</sup>.

Some other things imparted by *Indra* are mentioned as “treasures”: concentration<sup>82</sup>, (particularly patterned) breath<sup>83</sup>, valor<sup>84</sup>, manly vigour<sup>85</sup>, *Indra*’s own assistance<sup>86</sup>, and, of course, material riches<sup>87</sup>.

## The rush of vigour (*vāja*)

A rush of vigour is a lasting high level of energy in major muscles making them ready for quick and strong action; it is what athletes call “the second breath”, but often without preceding it exertion — it is sometimes compared to that of coursers<sup>1</sup>; a rush of vigour can

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- <sup>78</sup>8.13.12 cause the treasure to maintain itself in extolling ones  
10.147.4 just he should have enjoyed a well-maintained treasure who eagerly fixed [his] mind on his[, *Indra*’s,] exhilaration
- <sup>79</sup>3.51.5 For *Indra* the bright days and herbs, quick flowing waters [and] desires preserve the treasure.
- <sup>80</sup>1.33.4 Thou uncovered additional containers of waters, thou caused accompanied-by-liberality treasure to persist in a knotty one.
- <sup>81</sup>8.97.3 Who, having no constraints, is idle, sleepy, not-seeking-*deva*, he by his own habits shall destroy to-be-nourished treasure
- <sup>82</sup>3.45.4 Bring us the gift of concentration
- <sup>83</sup>5.33.6 Since in thee, O *Indra*, is to-be-asked-for frenzy and manly powers, such thou, a dancing immortal, whose wealth is breath, shall give us the fleeting treasure. 8.99.8 whose wealth is breath
- <sup>84</sup>6.18.7 He ... [is] dwelling together with the power to illuminate, with the power to change, and with [that] treasure — with the valor.
- <sup>85</sup>8.3.11 Be potent [enough] for us, O *Indra*, when I come to thee to ask for the treasure, for the manly vigour!
- <sup>86</sup>4.21.10 by means of [thy] resourcefulness be for us potent, so that I may have a share of the treasure — of thy divine assistance!  
4.31.12 At all times favour us,.. with the treasure in abundance, us — with all means of aiding!
- <sup>87</sup>6.28.2 Making just his treasure more and more increased, he sets up *deva*-seeking [man] in undivided uncultivated piece of land.  
8.66.4 Who for a worshiper reveals accumulated-by-many treasure — even buried one  
8.100.6 thou uncovered distant accumulated-by-many treasure to related-to-seer *Sarabha*  
8.93.3 he ... like a having-ample-stream [cow] yields to us rich-in-cows rich-in-horses rich-in-barley [treasure]  
10.42.7 Put into us rich-in-cows rich-in-barley [treasure]
- <sup>1</sup>5.30.14 Like fleet, capable of a rush of vigour courser  
1.130.6 capable of a rush of vigour thoroughbred  
1.52.1 Like a capable-of-a-rush-of-vigour courser [is brought] to rushing-to-a-challenge chariot

also be a high level of mental energy — in this case it can be skillful<sup>2</sup>, facilitating visions<sup>3</sup> and brightly radiant<sup>4</sup> — thus promoting thought processes<sup>5</sup>.

A rush of vigour can be brought, procured, bestowed, apportioned or unleashed by *Indra*<sup>6</sup> — he is the best charioteer of it<sup>7</sup>; granted, bestowed, attracted, evoked, procured by *Soma*<sup>8</sup>; given by *Agni*<sup>9</sup>. It also can be obtained by means of a formulation<sup>10</sup>, by means of something that provokes anger<sup>11</sup>, by overcoming obstacles<sup>12</sup>, by means of an evocative speech<sup>13</sup>, or by means of visualizations<sup>14</sup>; some rushes of vigour seem be “awakened” by pulsing

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- 3.38.1 like having a rush of vigour well-attached to the pole [of a chariot] courser [that is] leaping forward.  
 10.96.10 He, accompanied-by-tawny-ones, called out the rush of vigour like a courser [does].  
<sup>2</sup>10.23.2 Skillful rush of vigour, being a basis of *Rbhu*-s, governs the impulse to change.  
<sup>3</sup>8.46.11 Thou have promoted [our] visions with rushes of vigour.  
<sup>4</sup>1.53.5 We might get possession ... of directed towards the Heaven having bright radiance rushes of vigour  
<sup>5</sup>3.38.1 Like a chariot-builder, I have reflected upon [this] conception, like having a rush of vigour well-attached to the pole [of a chariot] courser [that is] leaping forward.  
<sup>6</sup>2.17.8 thou, O *Indra*, are bestowing works, rushes of vigour  
 3.51.2 granting-the-rush-of-vigour breaker of strongholds  
 4.22.10 Do apportion to us distinguished rushes of vigour  
 6.17.2 do unleash manifold rushes of vigour  
 7.19.11 allot to us, to [our] assistants rushes of vigour  
 7.27.4 *Indra* ... giving a rush of vigour ...  
 8.13.3 Upon him I call to bestow a rush of vigour — [upon] having fervor for a battle *Indra*.  
 etc.  
<sup>7</sup>1.11.1 the best charioteer of [all] charioteers, of rushes of vigour  
<sup>8</sup>1.30.13 Let our plentiful [libations], [when] in drinking companion *Indra*, have abundant rush of vigour, [so that] we, nourished by those [libations,] might exhilarate [him]!  
 9.110.11c, 9.42.3b, 9.97.19d, 9.110.1a, 9.83.3b, 9.67.4c, 9.23.6c, etc.  
<sup>9</sup>7.93.1 [ *Indra-Agni*,] who are best at giving in an instance a rush of vigour to one who desires [it]  
 6.60.13 both givers of draughts, of treasures, you both I call upon to obtain your rush of vigour  
<sup>10</sup>7.19.6 May formulations set in motion a rush of vigour  
<sup>11</sup>2.12.15 like [something] provoking anger — such thou make a rush of vigour accessible [to us]!  
<sup>12</sup>7.25.5 Always make all obstacles easy-to-beat, so that we, carrying [others] across [those obstacles], would acquire a rush of vigour!  
<sup>13</sup>3.36.5 his cows are giving a rush of vigour;  
<sup>14</sup>6.35.1 When will thou make visualizations rich with rushes of vigour?  
 10.42.7 Effect for invoker vision which has a rush of vigour for a jewel!  
 3.49.4 effort to visualize [is an apportioner of] a rush of vigour

blood<sup>15</sup>.

A rush of vigour is characterized as being manifold<sup>16</sup>, thousand-fold<sup>17</sup>, having thousand effects<sup>18</sup>. Among such effects are: various means of assisting<sup>19</sup>, making auditory impressions long-lasting<sup>20</sup>, supporting skillful actions and impulses to change<sup>21</sup>, facilitating visions<sup>22</sup>, maintaining a high-spirited mindset<sup>23</sup>, inducing thrill<sup>24</sup>, strengthening and magnifying *Indra*<sup>25</sup>, and helping to obtain “heptade”<sup>26</sup> (it is unclear what the heptade is but it probably is a seven effects, or deeds, of *Indra* — see 2.19). Some rushes of vigour are rich in “cows”<sup>27</sup>, gaining “cows”<sup>28</sup>, and employing “horses”<sup>29</sup>. (Words “cows” and “horses” in this case, as in many other contexts of Rigveda, might refer to several things — see page 14).

A rush of vigour can easily cause chaos, impulsive and poorly structured actions; therefore, *Indra*-worshippers ask *Indra* and *Agni* for protection and help during it<sup>30</sup>, and *Savitṛ*, who grants visions,

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<sup>15</sup>1.121.14 Do thou, accustomed to a chariot [among us], offer to us to-be-awakened-by-pulsing-blood rushes of vigour — for a libation, for an auditory impression, for a well-fitting [enabling power]!

<sup>16</sup>8.1.4 In order to help, next bring here having-many-forms rush of vigour!  
6.17.2 do unleash manifold rushes of vigour

<sup>17</sup>10.104.7 having thousand-fold rush of vigour

<sup>18</sup>1.5.9 can procure this having thousand [effects] rush of vigour  
10.47.5 [thou will give us] having hundred, having thousand [means of helping] rush of vigour

8.88.2 [we ask] for nourishing, having hundred, having thousand [means of helping] rich-in-evocative-expressions rush of vigour

<sup>19</sup>8.3.2 So that it would further us with various means of assisting

<sup>20</sup>10.23.3 *Indra* is an overseer of a rush of vigour of which auditory impression is long-lasting.

<sup>21</sup>10.23.2 Skillful rush of vigour, being a basis of *Rbhv*-s, governs the impulse to change.

<sup>22</sup>8.46.11 Thou have promoted [our] visions with rushes of vigour.

<sup>23</sup>8.3.2 So that it would ... hold us in high-spirited mindsets!

<sup>24</sup>7.93.2 do mix thrill-inducing enduring rush of vigour!

<sup>25</sup>4.22.3 The *deva*, who, being manifested as the most divine, mighty by means of rushes of vigour and of exalting fits of fervor ...

1.121.15 O magnified by a rush of vigour one!

10.73.3 Rushes of vigour, which [were] also there, did strengthened [thee].

<sup>26</sup>2.19.7 we, at least fast employing the rush of vigour, can attain that heptade, [we,] striving for it,...

<sup>27</sup>6.45.23 the beneficial one would not hold back the gift of rich in cows rush of vigour 8.33.3 We ask [thee] ... for a flame-like rich-in-cows one — quickly. 4.32.7 Since only thou are the master, O *Indra*, of rich-in-cows rush of vigour

<sup>28</sup>3.30.21 May gaining cows rushes of vigour come to us!

<sup>29</sup>6.45.21 [satisfy our longing] with employing horses rushes of vigour, that are rich in evocative words

<sup>30</sup>5.86.1 O *Indra* [and] *Agni*, which mortal they both protect during rushes

for a good fortune when employing it<sup>31</sup>. They seek a rush of vigour that comes from *Indra*<sup>32</sup> (because he controls it<sup>33</sup> and because given by him rushes of vigour are enduring<sup>34</sup>) and such a rush of vigour that is setup up in a particular way<sup>35</sup> and is therefore famed<sup>36</sup> — it shall be bearable<sup>37</sup>, not-holding back<sup>38</sup>, fitting, animating at once, prompt and radiating through everything<sup>39</sup>, surpassing forces that drive the body and the mind apart<sup>40</sup>.

A rush of vigour is to be employed in battles and in a close combat<sup>41</sup>, during contests<sup>42</sup>, and on a decisive day<sup>44</sup>.

In obtaining a rush of vigour, *Indra*-worshippers prefer to call

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- of vigour, that one indeed splits open strongholds  
 1.30.6 Stay upright to help us during this rush of vigour  
<sup>31</sup>3.62.11 We, employing rush of vigour through liberality of *deva* the impeller, ask for the gift of good fortune.  
<sup>32</sup>1.101.11 may we obtain a rush of vigour through *Indra*  
 8.81.8 what still is thy rush of vigour [that is] to be acquired by inwardly-excited ones  
<sup>33</sup>1.11.1 the best charioteer of [all] charioteers, of rushes of vigour  
<sup>34</sup>6.37.5 *Indra* [is] a giver of an enduring rush of vigour  
<sup>35</sup>6.17.15 May we obtain set up in this way by the *deva* rush of vigour  
<sup>36</sup>6.35.4 Being such, share with the invoker nourishments [that are] generous with cows, having best horses, [that are] having the famed rush of vigour!  
<sup>37</sup>6.17.14 Put consisting of men institutors of the sacrifice into [the state of] bearing a rush of vigour  
<sup>38</sup>7.27.4 *Indra*, generous because of a co-invocation, giving a rush of vigour, never holds us back by [his] means of helping us  
<sup>39</sup>8.81.9 Thy animating-at-once rushes of vigour [that] for us [are] radiating through everything approach promptly and in accord with [our] wishes.  
<sup>40</sup>6.24.3 Strong like axle [inserted] into two wheels, through thy abundance it [, the rush of vigour,] surpassed in both *Rodas*-es [driving them in different directions forces].  
<sup>41</sup>3.37.5 For *Vṛtra* to be slain, to obtain a rush of vigour in battles I address *Indra*  
 3.30.11 and during a close combat ... [he brings] to us, to [his] companions, from the intermediate space ... rushes of vigour.  
 8.13.3 Upon him I call to bestow a rush of vigour — [upon] having fervor for a battle *Indra*.  
<sup>42</sup>6.26.2 He who is capable of a rush of vigour, becoming possessing of a rush of vigour, calls upon thee during obtaining great to-be-gained-as-booty prize.  
 1.132.1 At this fire offering we might disperse what was done<sup>43</sup> during the contest — [we,] employing the rush of vigour during the contest [might disperse] what was done.  
 5.35.7 Do favour our chariot ... that is difficult to surpass, that is leading in battles, that participates in every contest, that is practicing rushes of vigour.  
<sup>44</sup>7.32.14 On a decisive day only through trust in thee, O generous one, he, who is capable of rushes of vigour, seeks to procure a rush of vigour.

upon *Indra*<sup>45</sup> — and as a companion<sup>46</sup>, they prefer to be yoked (or ascended) by him<sup>47</sup>, to drink *Soma*<sup>48</sup>, to be in the presence of untiring, spacious, best-at-conveying *Marut-s*<sup>49</sup>, to perform an effective mental gesture<sup>50</sup>, and to bear *Indra*<sup>51</sup>. After a rush of vigour is procured, it needs to be maintained<sup>52</sup>.

During a rush of vigour *Indra* hears his worshiper's summons<sup>53</sup>, and becomes having-ways-to-prevail<sup>54</sup>, becomes a deliverer<sup>55</sup>. *Indra* is mighty because of rushes of vigour and fits of fervor<sup>56</sup>.

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<sup>45</sup>8.70.8 who in shallows, who in depths [is] to be called upon, who is to be called upon during rushes of vigour

6.46.1 it is just thee we, singers of eulogies, call upon when obtaining a rush of vigour

7.32.11 He shall attain a rush of vigour — practicing rush of vigour mortal — whose promoter thou, O *Indra*, will be!

6.33.2 only helped-by-thee steed [is] obtaining a rush of vigour

4.16.8 thou make plentiful the rush of vigour [that is] accessible [to us]

<sup>46</sup>4.16.18 in obtaining the rush of vigour thou will be a loyal companion

1.129.4 We wish your *Indra* [to be] ours for a foray, [we wish him,] as agitating everything, employed [and] enduring — as a companion, employed [and] enduring during rushes of vigour.

<sup>47</sup>4.32.6 [would we become] yoked [by him] for the sake of thrill-inducing rush of vigour!

5.31.1 *Indra* makes a swift course for a chariot that he, generous, ascended, [that] employs the rush of vigour.

<sup>48</sup>5.33.7 do gratify those who at obtaining the rush of vigour present tongue's surface [that is] of well-extracted [thy] favorite honey

<sup>49</sup>6.21.12 Which [*Marut-s*] are untiring, spacious, best-at-conveying, with those, O *Indra*, convey for us a rush of vigour!

<sup>50</sup>5.33.1 [I,] who at obtaining rush of vigour [performs] for him an effective mental gesture,...

<sup>51</sup>3.30.22 the most manly in him who is bearing [him] during gaining a rush of vigour

<sup>52</sup>4.17.9 this one maintains the rush of vigour which [*Indra*] procures

<sup>53</sup>1.10.10 hearing the summons during rushes of vigour

<sup>54</sup>3.37.6 During rushes of vigour do become having-ways-to-prevail!

<sup>55</sup>8.46.9 to-be-praised deliverer midst rushes of vigour

<sup>56</sup>4.22.3 The *deva*, who, being manifested as the most divine, [is] mighty by means of rushes of vigour and of exalting fits of fervor

## Enemies of Indra

Enemies of *Indra* are many even before he is manifested (or born)<sup>1</sup> — he does not have to really seek them out<sup>2</sup>. *Indra* scatters<sup>3</sup>, subdues<sup>4</sup>, shatters<sup>5</sup>, overpowers<sup>6</sup>, wards off<sup>7</sup>, crushes and slays<sup>8</sup>, or otherwise disperses them all<sup>9</sup>. They might be grouped into three distinct classes — demonic tribes, mental obscurations and deceitful states of mind, and mortals who are hostile<sup>10</sup> to *Indra* adepts and companions.

### *Vṛtrá-s*

A *vṛtrá* is an obstacle, an obstruction of sorts. There are many<sup>1</sup> of them. When an inner obstacle can actively resist or attack, it is presented as a demon<sup>2</sup> *vṛtrá*. Several particular *vṛtrá-s* are mentioned — “the snake”, *Śúṣṇa*, *Śámbara*, and, probably, others. The most important obstruction for *Indra* to defeat is called the *Vṛtrá*.

The *Vṛtrá* is a “descendant of the spider”<sup>3</sup>, and his mother is

- 
- <sup>1</sup>10.113.4 Just born, he scared away adversaries  
 10.120.1 Having been born, in the very moment, he, whom all helpers cheer on, scatters enemies.
- <sup>2</sup>1.32.4 From that time thou do not really seek to find an enemy.
- <sup>3</sup>1.61.13 when casting weapons for a fight, he, raging, scatters enemies.  
 8.96.9 Unarmed [are] *asura-s* who are without *deva-s* — scatter them using the wheel
- <sup>4</sup>2.11.4 using the sun, thou can subdue for us demonic tribes
- <sup>5</sup>3.34.6 using deceit he has shattered the deceitful [states of mind]
- <sup>6</sup>8.99.6 All thy adversaries untie themselves to be angry when thou, O *Indra*, overpower *Vṛtra*.
- <sup>7</sup>10.73.7 Thou have warded off seeking a fighting spirit *Namuci*, [thus] making for the seer [that] savage to be devoid of the powers to frame cognition.
- <sup>8</sup>6.44.17
- <sup>9</sup>1.129.4 no enemy whom thou disperse disperses thee, whom thou disperse ... [and that is] every enemy
- <sup>10</sup>6.44.17 Becoming inflamed by it, [by *Soma*], slay enemies — hostiles [be they] kin [or] not-kin  
 6.44.17 Those who joined army, those about to aim at [us], those retreating, O *Indra*, crush and slay!
- <sup>1</sup>1.84.13 Unrepulsable *Indra* using *Dadhyañc*'es bones averted ninety nine obstacles.  
 6.18.10 who with deep, helping in dire straights [thunderbolt] has shattered obstructions, wrapped [them] up and shall cause one to abandon [them].  
 6.29.6 Since only [he was] born having unparalleled vigour, he assails many obstacles and impulses to suffer want.
- <sup>2</sup>*dāsa*
- <sup>3</sup>8.32.26 He ... did slay *Vṛtra* — swelled like a snake descendant of the

*Dānu*<sup>4</sup> (probably, permissiveness, avoidance of a challenge). He is situated in a hiding place and is concealed in waters<sup>5</sup>; he is “in the veins”<sup>6</sup>. *Vṛtrá* is concealed by means of a mental obscuration or one’s own ignorance<sup>7</sup>. (When one’s body is under the influence of *Vṛtrá* this mental obscuration can manifest itself in a stressful situation as trembling<sup>8</sup>.) *Vṛtrá* might be in possession of three regions<sup>9</sup> (which might mean three major cakras in the lower part of the body). Like *Indra*, *Vṛtrá* possesses the power to increase in size<sup>10</sup>, or swell<sup>11</sup>, so he can be present in the Earth and in the Heaven<sup>12</sup>.

*Vṛtrá* is manifested as a strong and active mental and/or psychosomatic obstacle, as a depressing anxiety. He is instrumental in hindering, covering, or hiding; in particular, *Vṛtrá* hinders or holds

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spider

2.11.18 Effect that impulse to change, O agent of change, with which thou pierced *Vṛtra* — the permissive descendant of the spider

<sup>4</sup>1.32.9 She, whose son is *Vṛtra*, became low on mental and bodily vigour, *Indra* brought down her destructive weapon.

The mother [is] superior, the son was inferior.

*Dānu* reposes like a milch-cow that is with a calf.

<sup>5</sup>1.32.10 The waters roam the hidden body of *Vṛtra* that was deposited in the midst of affording-no-place-of-rest lacking-anything-still racetracks

10.148.2 thou together with the sun would prevail over demonic tribes [and over] situated in a hiding place kept-secret concealed-in-waters one

<sup>6</sup>1.121.11 thou, using the thunderbolt, should have swiftly put to sleep laying in veins encapsulating anxiety *Vṛtra*

1.32.10 the hidden body of *Vṛtra* that was deposited in the midst of affording-no-place-of-rest lacking-anything-still “racetracks”

<sup>7</sup>10.113.6 he, ferocious, vigorously hew into pieces keeping waters, concealed by ignorance *Vṛtra*

<sup>8</sup>1.54.10 [That] mental obscuration of waters, [which is] a support for trembling, remained, the knotty one [was] midst of *Vṛtra*’s bellies

<sup>9</sup>1.121.4 When at [their] flowing forth he, who has three regions, retreats, thou shall uncover the doors of the foe of an [intelligent] human.

<sup>10</sup>1.32.8 The snake has become lying at the feet of those very [waters] which *Vṛtra* surrounded by his power to increase in size.

<sup>11</sup>8.32.26 He ... did slay *Vṛtra*, swelled like a snake descendant of the spider  
1.52.6 Hindering waters, he rested at the bottom of the region, when thou have hurriedly hurled “thunder” into the jaws of hard-to-grasp-because-of-swelling *Vṛtra*.

<sup>12</sup>1.80.4 Out of the Earth, [and] after, out of the Heaven thou, O *Indra*, have struck *Vṛtra*



back inner waters<sup>13</sup> and the speech<sup>14</sup> (seen as a flow of mighty *Sárasvatī*) as if with a stone wall<sup>15</sup> to such degree that *Indra* fights *Vṛtra* from “extensive dry sandbanks”<sup>16</sup>.

*Vṛtrá*, though having no hands, no feet<sup>17</sup> and no shoulderblades<sup>18</sup>, has head<sup>19</sup>, face<sup>20</sup>, and jaws<sup>21</sup>. He has as much efficacy and vigour as *Indra*<sup>22</sup>; he has the power to frame ideas and perception<sup>23</sup>, the power to control<sup>24</sup>; though being called a gelding<sup>25</sup>, *Vṛtrá* can fight *Indra* for days<sup>26</sup>. In fighting *Indra* he deploys fog<sup>27</sup>, quivering and thundering<sup>28</sup>.

*Indra*, being the best slayer of *Vṛtrá*<sup>29</sup>, comes into contact with

- 
- <sup>13</sup>1.52.6 Hindering waters, he rested at the bottom of the region ...  
 10.113.6 he, ferociously hew into pieces keeping waters, concealed by ignorance *Vṛtra*  
 7.94.12 strike with a strike that keeps striking him who holds [back] the waters!
- <sup>14</sup>2.11.9 *Indra* lashed at constricting the mighty stream possessing the power to configure [one’s cognition] *Vṛtra*
- <sup>15</sup>1.56.6 in exhilaration of the extracted [*Soma*] thou set free the waters, thou completely broke into pieces stone ramparts of *Vṛtra*.  
 3.33.6 *Indra*, thunderbolt-in-arms, lead us [into a channel], he warded off *Vṛtra* — a wall for flowing waters.
- <sup>16</sup>8.3.19 O *Indra*, thou did lash at *Vṛtra* out of extensive dry sandbanks
- <sup>17</sup>1.32.7 Lacking feet, lacking hands, he battled *Indra*,..
- <sup>18</sup>1.32.5 *Indra* slayed a more-obstructing having-no-shoulderblades *Vṛtra* with a mighty deadly weapon, with the thunderbolt.
- <sup>19</sup>1.80.5 using the thunderbolt, throws down the head of raging *Vṛtra* [thus] causing waters to move quickly to wash out [impurities].  
 8.76.2 This *Indra*, having *Marut*-s as companions, did split asunder with hundred-knotted thunderbolt the head of *Vṛtra*.  
 1.52.10 when thy, O *Indra*, thunderbolt ... rend asunder the head of repeatedly repressing two *Rodas*-es *Vṛtra*
- <sup>20</sup>1.52.15 when with spiked deadly weapon thou, O *Indra*, have struck within, towards the face of *Vṛtra*
- <sup>21</sup>10.152.3 Tear asunder jaws of *Vṛtra*  
 1.52.6 Hindering waters, he rested at the bottom of the region, when thou have hurriedly hurled “thunder” into the jaws of hard-to-grasp-because-of-swelling *Vṛtra*.
- <sup>22</sup>1.33.12 With the thunderbolt thou vanquished attacking [thee] having as much efficacy, as much vigour enemy.
- <sup>23</sup>10.147.2 Thou, by means of powers to frame [cognition], with mind employing auditory impression, shall make agitated having the power to frame [ideas and perception] *Vṛtra*.
- <sup>24</sup>1.80.10 *Indra* knocked out *Vṛtra*’s power to control
- <sup>25</sup>1.32.7 A gelding wishing to become well-matched opponent of a bull, *Vṛtra* reposed scattered in many places.
- <sup>26</sup>1.33.11 With the mind directed to one goal, over [several] days *Indra* slayed him using the most vigorous strike that keeps striking.
- <sup>27</sup>2.30.3 he, wearing fog, rushed at him.
- <sup>28</sup>1.80.12 Nor by quivering, not by thundering *Vṛtra* made *Indra* to be afraid.
- <sup>29</sup>5.35.6 O the best slayer of *Vṛtra*

*Vṛtrá* by means of a thunderbolt<sup>30</sup>, and uses a thunderbolt as the primary weapon to defeat him<sup>31</sup> by striking him on the head<sup>32</sup>. Sometimes a flash of lightning (= an insight into mental obscurations concealing *Vṛtrá*) is used along with a thunderbolt<sup>33</sup>.

Other important weapons against *Vṛtrá* are impulses to change<sup>34</sup> and *Soma*. *Soma* not only fights and slays *Vṛtrá* and *vṛtrá-s*<sup>35</sup>, but helps *Indra* in his fight<sup>36</sup>. Other weapons of *Indra* in a fight against *Vṛtrá* are the power to frame cognition<sup>37</sup>, prolonging mental gesture<sup>38</sup>, the wrath and becoming in control by means of the power over affections<sup>39</sup> — and everything is yielded to *Indra* by *deva-s* for the sake of this power<sup>40</sup>.

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- <sup>30</sup>1.33.13 By means of the thunderbolt *Indra* came into contact with *Vṛtra*
- <sup>31</sup>4.17.3 [he] shall defeat *Vṛtra* with the thunderbolt
- 1.32.5 *Indra* slayed a more-obstructing having-no-shoulderblades *Vṛtra* with a mighty deadly weapon, with the thunderbolt.
- 1.32.7 Lacking feet, lacking hands, he battled *Indra*, he has hit his thunderbolt over the top.
- 1.80.5 using the thunderbolt, throws down the head of raging *Vṛtra*
- 1.121.11 thou, using the thunderbolt, should have swiftly put to sleep laying in veins encapsulating anxiety *Vṛtra*
- 10.28.7 becoming exhilarated, I have destroyed *Vṛtra* with a thunderbolt
- <sup>32</sup>8.76.2 This *Indra*, having *Marut-s* as companions, did split asunder with hundred-knotted thunderbolt the head of *Vṛtra*
- <sup>33</sup>1.80.13 When thou made a flash of lightning together with the thunderbolt to fight *Vṛtra* ...
- <sup>34</sup>2.11.18 Effect that impulse to change, O agent of change, with which thou pierced *Vṛtra*
- 1.61.10 With the impulse to change of just this one, *Indra* shall hew with the thunderbolt hissing *Vṛtra* into pieces.
- 4.17.1 thou, having slayed with the impulse to change *Vṛtra*
- 6.17.1 ... thou would utterly destroy with powers to change *Vṛtra* [and] all unfriendly [forms]
- 7.21.6 Since thou have slayed *Vṛtra* with thy own power to change ...
- <sup>35</sup>9.61.20 striking an unfriendly *Vṛtra*
- 9.109.14 He brings up the lovely sign of *Indra* together with whom he slays all *vṛtra-s*.
- <sup>36</sup>5.29.7 To slay *Vṛtra*, *Indra* shall drink extracted *Soma* — three channels of a man at the same time.
- 1.52.8 Having slayed together with tawny ones *Vṛtra* ...
- 1.80.2 Intoxicating bull did exhilarate thee — [that] procured by a hawk pressed out *Soma* with which thou have vigorously struck *Vṛtra* out of the waters.
- <sup>37</sup>1.80.7 when indeed him — that having power-to-frame-cognition beast — thou have defeated with the power-to-frame-cognition.
- <sup>38</sup>1.33.13 he prolonged his own mental gesture [thus] prevailing
- <sup>39</sup>1.165.8 I have defeated *Vṛtra*, O *Marut-s*, having become in control by the power over affections and through my own wrath.
- <sup>40</sup>6.25.8 To thee, for the sake of thy great power over affections, everything is always yielded to slay *Vṛtra*.

In fighting *Vṛtrá*, *Indra* tears asunder *Vṛtrá*'s jaws<sup>41</sup>, knocks out his power to control<sup>42</sup> [one's behavior], destroys *Vṛtrá*'s frenzy<sup>43</sup>, strikes him out of waters<sup>44</sup>, and makes *Vṛtrá* to decay<sup>45</sup>. Although *Vṛtrá* appears to be invulnerable<sup>46</sup> and immortal<sup>47</sup>, *Indra* strikes him on the head<sup>48</sup> and splits it asunder<sup>49</sup>; *Indra* severs *Vṛtrá* transversely<sup>50</sup> disintegrating him limb-by-limb<sup>51</sup>, hewing him into pieces<sup>52</sup> and his "stone ramparts"<sup>53</sup> — *Vṛtrá* ends up scattered in many places and reposed<sup>54</sup>. It is tempting to interpret "limbs", or pieces, of *Vṛtrá* as at least some components, or links, of dependent co-arising (*Pañicca samuppāda*) although there is no evidence for this assumption in the Rigveda.

When *Indra* slays *Vṛtrá* he sets free or releases the waters<sup>55</sup> causes them to move quickly in order to wash out impurities<sup>56</sup>, he provides for an intelligent man an unimpeded way to the waters<sup>57</sup>; *Indra* himself becomes contained in the waters<sup>58</sup>.

When *Vṛtrá* is slayed or retreats, *Indra* creates for a man a mental space<sup>59</sup>, uncovers "doors" of *Vṛtrá*<sup>60</sup>, and makes one to

<sup>41</sup> 10.152.3 Tear asunder jaws of *Vṛtra*

<sup>42</sup> 1.80.10 *Indra* knocked out *Vṛtra*'s power to control

<sup>43</sup> 8.96.17 provoked to dare, [thou] have destroyed with the thunderbolt [that] unopposable frenzy [of *Vṛtra*]...

<sup>44</sup> 1.80.2 thou have vigorously struck *Vṛtra* out of the waters

<sup>45</sup> 8.76.3 Having grown strong, having *Marut-s* as companions *Indra*, letting flowing into the sea waters go, made *Vṛtra* to decay.

<sup>46</sup> 3.32.4 he, driven, has found a vulnerable spot of *Vṛtra* who was thought to be invulnerable.

<sup>47</sup> 2.11.2 He, growing stronger with recited verses, dispersed even the demon thought to be immortal.

<sup>48</sup> 1.32.7 he has hit his thunderbolt over the top

<sup>49</sup> 8.76.2 This *Indra*, having *Marut-s* as companions, did split asunder with hundred-knotted thunderbolt the head of *Vṛtra*.

<sup>50</sup> 1.61.12 Sever [him] transversely as if cow's limb

<sup>51</sup> 8.6.13 When his anger enveloped [the body and the mind], limb-by-limb disintegrating *Vṛtra*,...

<sup>52</sup> 10.113.6 he, ferocious, vigorously hew into pieces keeping waters, concealed by ignorance *Vṛtra*

<sup>53</sup> 1.56.6 thou completely broke into pieces stone ramparts of *Vṛtra*

<sup>54</sup> 1.32.7 A gelding wishing to become well-matched opponent of a bull, *Vṛtra* reposed scattered in many places.

<sup>55</sup> 1.56.6 in exhilaration of the extracted [*Soma*] thou set free the waters

<sup>56</sup> 1.80.5 using the thunderbolt, throws down the head of raging *Vṛtra* [thus] causing waters to move quickly to wash out [impurities]

<sup>57</sup> 1.52.8 Having slayed together with tawny ones *Vṛtra*, for an intelligent man, do provide an unimpeded way to waters

<sup>58</sup> 10.147.1 When thou slay manly *Vṛtra* thou shall became contained in the waters.

<sup>59</sup> 4.21.10 Thou, slaying *Vṛtra*, shall create mental space for a man

<sup>60</sup> 1.121.4 When at [their] flowing forth he, who has three regions, retreats,

abandon (=stop clinging to) obstacles effected by *Vṛtrá*<sup>61</sup>. *Soma* consumes subdued by *Indra Vṛtrá*<sup>62</sup>. Striking *Vṛtrá* might cause one go wild<sup>63</sup>.

An important point about *Indra's* fight with *Vṛtrá* is that it is not a one time event — it happens time and again<sup>64</sup>, and it is not only *Indra* or *deva*-s who can do it for worshipers<sup>65</sup>, but worshipers themselves, impelled or helped by *Indra*, can do it<sup>66</sup>.

## The snake (*áhi*)

“The snake” is a *vṛtrá* but is other than the *Vṛtrá*<sup>1</sup>. It is interpreted here as a powerful deep-seated anxiety or depression. “Snake” was chosen as a symbol in this case probably because of characteristic manifested emotional stance that makes one to recoil and avoid the source of danger, or to attack manifested signs of it without addressing causes of the danger.

The “snake” lays around the waters<sup>2</sup> and devours them<sup>3</sup>. The

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thou shall uncover the doors of the foe of an [intelligent] human.

<sup>61</sup>6.18.10 who with deep, helping in dire straights [thunderbolt] has shattered obstructions, wrapped [them] up and shall cause one to abandon [them].

<sup>62</sup>10.113.8 he consumed subdued by *Indra's* thrust snake, [and] *Vṛtra*

<sup>63</sup>5.34.2 when carrying a mighty weapon *Uśanas* were to wield him, having thousand spikes weapon, to strike [*Vṛtra*] to go wild.

<sup>64</sup>8.93.7 We energize this *Indra* for the mighty *Vṛtra* to be slain

3.37.5 For *Vṛtra* to be slain, to obtain a rush of vigour in battles I address *Indra*

4.17.8 [I call upon] *Indra*, always slaying [*Vṛtra*]

4.24.2 he is to be summoned to slay *Vṛtra*

<sup>65</sup>8.63.12 [They,] rugged, howling abundantly in us, in order to slay *Vṛtra* acting in harmony [with each other] during a call to battle, ..

<sup>66</sup>10.22.10 Thou should have impelled those men [who were] in misery to slay *Vṛtra*

6.25.1 Which thy way of helping is inferior, which is superior, which is in-between, with those thou helped us well to slay *Vṛtra*

4.41.2 O *Indra* [and] *Varuna*, which mortal, offering libations for the sake of companionship, has indeed made two *deva*-s allies, he slays *Vṛtra*-s [and] enemies in hostile encounters;

7.19.3 thou favoured *Paurukutsya Trasadasyu, Pūru* [clan] in obtaining space and slaying *Vṛtra*

7.32.15 Impel truly generous ones into [acts of] slaying *Vṛtra* ...

8.21.12 together with men we would slay *Vṛtra*

<sup>1</sup>1.32.8 The snake has become lying at the feet of those very [waters] which *Vṛtra* surrounded by his power to increase in size.

<sup>2</sup>4.19.2 thou slayed the snake laying around the flooding waters

4.19.3 lying against seven directed forwards [waters] snake

<sup>3</sup>4.17.1 thou, having slayed with the impulse to change *Vṛtra*, shall let loose the rivers which have been devoured by the snake.

“snake” reposes, holding fast to the Earth<sup>4</sup>; the Heaven keeps retreating because of the “snake”<sup>5</sup>. The “snake” is characterized as lacking wakefulness, sleeping, not-being-aware,<sup>6</sup>, permissive even when exhibiting vigour<sup>7</sup>, and confused<sup>8</sup>. It has the power to frame ideas and perception by means of illusions<sup>9</sup>. Waters can become mistresses of the “snake”<sup>10</sup>.

*Indra* wakes up the “snake” with a thunderbolt<sup>11</sup>, hurls it into its lair<sup>12</sup>, blows it out from the intermediate space<sup>13</sup>, subdues<sup>14</sup>, or slays it<sup>15</sup> together with an impatient anger<sup>16</sup> that often accompanies aroused from its sleep “snake”.

Becoming aware of the “snake” or awakening it cause apprehension<sup>17</sup>. Awakened “snake” is vehement and forceful to such a

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<sup>4</sup>1.32.6 the snake reposes, holding fast to the Earth

<sup>5</sup>1.52.10 Even the forceful Heaven out of fear kept retreating from the sound of this snake

<sup>6</sup>4.19.3 Thou, O *Indra*, without a delay, shall sever with the thunderbolt the insatiable, stretched out, lacking wakefulness, not-being-aware, sleeping... snake.

<sup>7</sup>2.12.11 who slayed exhibiting vigour snake [that was] permissive, [that was] resting

<sup>8</sup>5.32.2 having struck reposing, confused snake, thou, O *Indra*, have effected the power to control

<sup>9</sup>5.30.6 *Indra* shall pursue imposing, lying against waters, snake which have the power to frame [ideas and perception] with illusions

<sup>10</sup>5.30.5 that's why *deva*-s were afraid of *Indra* — he overcame all waters [that were] the mistresses of the demon

3.12.6 O *Indra-Agni*, you two shook off mistresses of the demon from ninety strongholds simultaneously, with a single action.

<sup>11</sup>1.103.7 Thou, O *Indra*, as if put forward that valor, when, using thunderbolt, thou made the sleeping snake to wake up.

<sup>12</sup>6.17.9 When *Indra* for the sake of bestowing-means-[to-act] all-pervading vital power had hurled the snake into [its] lair

<sup>13</sup>8.3.20 thou did blow out from the intermediate space the mighty snake — perform that manly deed, O *Indra*!

<sup>14</sup>10.113.8 he [, *Soma*,] consumed subdued by *Indra*'s thrust snake, [and] *Vṛtra*

<sup>15</sup>1.103.2 the generous one slayed him who has no shoulderblades by using enabling powers

1.130.4 Having firmed in the hands the thunderbolt, sharp as a carving knife, he shall whet [it] for a shot, he shall whet [it] to slay the snake.

3.32.11 He, being stronger, slayed laying around flooding waters exhibiting vigour snake

<sup>16</sup>1.101.2 [him,] who [slayed] having-no-shoulderblades one together with impatient anger

<sup>17</sup>1.32.14 What coming from the snake did thou see, O *Indra*, when an apprehension moved into thy, who has slayed [the snake], heart, and when thou did cross over ninety and nine flowing [streams] like a frightened hawk over airy realms?

degree that *deva*-s flee<sup>18</sup>. *Indra* faces the “snake” alone<sup>19</sup>. The “snake” employs fog, lightning, thunder, and “rattling”<sup>20</sup>; *Indra* uses a thunderbolt<sup>21</sup> while moderating own frenzy<sup>22</sup>. Cutting nine and ninety coils of the “snake”<sup>23</sup>, hewing it into pieces<sup>24</sup>, *Indra* vanquishes it<sup>25</sup>.

By striking the “snake”, *Indra* effects the power to control<sup>26</sup> and releases seven rivers of restless waters to flow<sup>27</sup> towards the “sea”<sup>28</sup>. By slaying the “snake” *Indra* creates space for the mind and the body<sup>29</sup>, and procures bestowing-means-to-act all-pervading vital power<sup>30</sup>; a “blind” man begins to see<sup>31</sup>.

### Śúṣṇa

Śúṣṇa (the “drying one”) is a demon who saps mental and bodily energy, but remains mostly in the dark (= in the subconsciousness). He is that which causes a resistance to change, an active defense of established routines, priorities, values, or mores; he is a personification of the striving to preserve the status quo. Said resistance

<sup>18</sup>8.93.14-15 when all *deva*-s stepped aside because of snake’s vehemence (the forcefulness of the beast should have met them), then he shall become my protection;

8.96.7 Fleeing from *Vṛtra*’s hissing all *deva*-s who were companions abandoned thee.

<sup>19</sup>1.165.6 you put up me to slay the snake by myself

<sup>20</sup>1.32.13 Neither lightning nor thunder were successful for him, neither the fog which he scattered, nor the rattling, when *Indra* and the snake waged war...

<sup>21</sup>1.130.4 Having firmed in the hands the thunderbolt, sharp as a carving knife, he shall whet [it] for a shot, he shall whet [it] to slay the snake.

<sup>22</sup>5.31.7 when slaying the snake, thou have moderated [thy] frenzy

<sup>23</sup>5.29.6 When with the thunderbolt the munificent one shall cut simultaneously nine and ninety coils of this one into pieces

<sup>24</sup>3.33.7 he shall hew into pieces the snake

<sup>25</sup>8.93.2 [being] *Vṛtra*-slayer, vanquished the snake

<sup>26</sup>5.32.2 having struck reposing, confused snake, thou, O *Indra*, have effected the power to control

<sup>27</sup>2.12.3 Who, having slayed the snake, released seven rivers

5.29.2 When he hit the snake, he released restless waters to flow.

<sup>28</sup>6.30.4 Thou slayed the snake lying around the flooding waters, thou send the water off towards the sea.

<sup>29</sup>6.18.14 Then all *deva*-s shall cheer thee, O *deva*, to slay the snake ... at which point thou, extolled, shall create [mental] space for a hard-pressed Heaven, [and] for a person, for this body.

<sup>30</sup>6.17.9 When *Indra* for the sake of bestowing-means-[to-act] all-pervading vital power had hurled the snake into [its] lair

<sup>31</sup>4.19.9 a blind, taking hold of “the snake”, looked around;

is ever present — thus Śuṣṇa is called unabating<sup>1</sup>. When the resistance is frustrated, it might result in compulsive eating/drinking, thus Śuṣṇa is called “causing lack of barley”<sup>2</sup>. The striving to preserve the status quo biases perception, cognition, and decisions — thus Śuṣṇa is characterized as “having the power to frame ideas and perception”<sup>3</sup> which power makes him stronger<sup>4</sup>. A Śuṣṇa might also manifest himself as an impulse to suffer want<sup>5</sup> by painting a detailed picture of future status quo and resolving to stick to it<sup>6</sup>.

Śuṣṇa has fortified, sometimes moving-around strongholds which *Indra* de-energizes<sup>7</sup>. *Indra* also takes away Śuṣṇa’s energy that is all around the Heaven<sup>8</sup>, and degrades Śuṣṇa’s frenzy<sup>9</sup>. A fight between *Indra* and Śuṣṇa might last several days<sup>10</sup>.

In addition to *Indra*, there is another counteracting Śuṣṇa agent — *Kútsa* who is a destruction for Śuṣṇa<sup>11</sup>. The word *Kútsa* might be part of a person’s name like in *Kutsa Atithigva* or *Kutsa Ārjuneya*, but in other occurrences in Rigveda it denotes an ac-

<sup>1</sup>2.14.5 Who has easily slayed the voracious one, who [slayed] unabating Śuṣṇa

1.101.2 who [slayed] Śuṣṇa, pulled the unabating one down

<sup>2</sup>2.19.6 In a day he made unabating, causing lack of barley Śuṣṇa to succumb to charioteer *Kutsa*;

4.16.12 For *Kutsa* thou have pulled in at the start of the day unabating Śuṣṇa who is causing lack of barley [and] thousand [obstacles].

<sup>3</sup>1.56.3 [that impulse] together with which in [his] exhilaration the iron [thunderbolt] [degraded] having-the-power-to-frame-[ideas and perception] Śuṣṇa.

6.20.4 With frustrations he supplanted powers to frame [cognition] of unabating Śuṣṇa as if [they were those] of food — nothing [of them] whatsoever [was left] forthwith.

<sup>4</sup>6.22.6 who is getting stronger through the power to frame [cognition]

<sup>5</sup>8.6.14 O *Indra*, thou have hurled strong enough thunderbolt into Śuṣṇa who is an impulse to suffer want ...

<sup>6</sup>5.32.5 with the thunderbolt thunderbolt-wielder has stricken down [him] — Śuṣṇa — him indeed, who is implanted by this one’s [own] designs.

<sup>7</sup>1.51.11 he “de-energized” fortified strongholds of Śuṣṇa.

8.1.28 With [thy] deadly weapons thou shall shatter moving-around stronghold of Śuṣṇa.

<sup>8</sup>1.121.10 Whatever energy of Śuṣṇa himself [was] put around [the Heaven], thou has taken that, despite [it being] well tied [to thoughts], from all over the Heaven.

<sup>9</sup>8.96.17 provoked to dare, [thou] have destroyed with the thunderbolt [that] unopposable frenzy [of *Vṛtra*], using deadly weapons thou degraded [that] of Śuṣṇa

<sup>10</sup>1.33.11 With the mind directed to one goal, over [several] days *Indra* slayed him using the most vigorous strike that keeps striking.

<sup>11</sup>1.175.4 Convey *Kutsa* — a destruction to Śuṣṇa — by means of Wind’s horses.

tively curious and open to the unknown mind<sup>12</sup>.

There are many *Kutsa*'s<sup>13</sup>. *Indra* helps a *Kútsa* to destroy a *Śúṣṇa*<sup>14</sup> by showing his presence<sup>15</sup>, by pulling him in<sup>16</sup>, by placing him within *Kutsa*'s reach, by surrounding *Śúṣṇa* with endless frustrations<sup>17</sup>, by creating for *Kútsa* mental space<sup>18</sup>.

A particular technique for fighting *Śúṣṇa* is mentioned in 1.54.5 — with mental stance “Let’s see what is there”, at the beginning of breathing one shall direct the energy of the breath down to *mūlādhāra* cakra while reciting or, at least, mentally uttering what *Śúṣṇa* desires<sup>19</sup>.

### Śámbara

*Śámbara* is defined as a demon (*dāsa*) most related to family or noble ancestry (*kaulitara*) in 4.30.14<sup>1</sup> and is interpreted here as a wall of rationalizations/attitudes derived from concerns about one’s family or assumption of a noble ancestry as being too important, however there are too few mentions of *Śámbara* to be more specific. It is mentioned that *Śámbara* “resides in the mountains”<sup>2</sup>

<sup>12</sup>4.16.10 Journey home with the mind that is slaying the impulse-to-suffer-want; with thee being like-minded, *Kutsa* shall become dispassionate.

<sup>13</sup>7.25.5 These *Kutsa*-s, repeatedly approaching in [the state of] *Indra* overwhelming impelled by the *deva* power, are a highspirited note to having tawny horses one.

<sup>14</sup>1.51.6 Thou helped *Kutsa* during killings of *Śuṣṇa*

2.19.6 In a day he made unabating, causing lack of barley *Śuṣṇa* to succumb to charioteer *Kutsa*;

6.31.3 During a foray for cows, do fight together with *Kutsa*, O *Indra*, against unabating *Śuṣṇa*, [who is] causing lack of barley.

<sup>15</sup>10.99.9 he gave away *Śuṣṇa* to imploring [him] *Kutsa*.

<sup>16</sup>4.16.12 For *Kutsa* thou have pulled in at the start of the day unabating *Śuṣṇa* who is causing lack of barley [and] thousand [obstacles]

<sup>17</sup>1.121.9 thou surround *Śuṣṇa* with endless frustrations

<sup>18</sup>5.29.10 Thou teared off the other wheel of the sun, for *Kutsa* thou created another mental space to move [in].

6.20.5 Agitating everything [energy] was moved away from the mighty foe when during alighting of thunderbolt *Śuṣṇa* should have been made to fall down,

so that he would create a wide space for charioteer on the same chariot — *Indra* [would create a wide space] for *Kutsa* during gaining the sun.

<sup>19</sup>1.54.5 with vigorous turned-towards-the-front mind thou pull down [the inflow of energy] at the beginning of breathing, [while] howling desires of even becoming soft *Śuṣṇa* ...

1.4.30.14 And thou did drive off *Śambara* — the most related to a family demon — from the massy knotty one.

<sup>2</sup>2.12.11 Who during fortieth autumn found residing in the mountains *Śambara*;



(interpreted here as “taking commanding positions in one’s personality” which fact one might sometimes realize at age forty or older) and has ninety nine walls/strongholds<sup>3</sup> or even hundreds thousands of them<sup>4</sup> — all of which *Indra* overcomes<sup>5</sup>, pierces<sup>6</sup>, tears to pieces<sup>7</sup>, disperses<sup>8</sup>, or desolates<sup>9</sup>, brings *Śambara* down from a commanding position (= mountain)<sup>10</sup>, and makes him subject to a worshiper<sup>11</sup>, or slays him<sup>12</sup>.

## Other named demons

Savage *Ārbuda*<sup>1</sup> is (probably) a demon which personifies the fear arising from facing something much bigger in size than one’s own body or much stronger in some way<sup>2</sup> — *Indra* forces him down<sup>3</sup>, overthrows him<sup>4</sup>, or pierces him with frost/icicle<sup>5</sup>.

Demon *Námuci*, it seems, imposes inhibitions<sup>6</sup>, can possess the power to frame cognition for which he fights<sup>7</sup> in which case he be-

<sup>3</sup>1.54.6 thou shall make ninety nine walls [of *Śambara*] to trick [him].

2.19.6 For *Divodāsa* *Indra* desolated ninety nine strongholds of *Śambara*

<sup>4</sup>6.26.5 When thou tear to pieces hundreds thousands [strongholds], thou will throw down from the mountain the demon *Śambara*

<sup>5</sup>7.19.5 Those thy contrivances ... when in an instance thou did overcome ninety nine walls [of *Śambara*] together with the hundredth at the encampment!

<sup>6</sup>2.14.6 Who a hundred — many — of *Śambara*’s strongholds pierced [open] as if with a rock

<sup>7</sup>6.26.5 When thou tear to pieces hundreds thousands [strongholds], thou will throw down from the mountain the demon *Śambara*

<sup>8</sup>6.47.2 [*Indra*,] who should have dispersed many contrivances and ninety nine walls of *Śambara*

<sup>9</sup>2.19.6 For *Divodāsa* *Indra* desolated ninety nine strongholds of *Śambara*.

<sup>10</sup>1.130.8 For *Atithigva* he, ferocious, brought down *Śambara* from the mountain, vigorously imparting the prizes of [that] mighty one

6.26.5 When thou tear to pieces hundreds thousands [strongholds], thou will throw down from the mountain the demon *Śambara*

<sup>11</sup>6.43.1 In whose rapture thou shall make *Śambara* subject to *Divodāsa*, that *Soma*, being such, O *Indra*, [is] extracted for thee.

<sup>12</sup>6.47.21 he, appearing as a bull, did slay two haggling fiends at the enclosure of waters — *Varcin* and *Śambara*.

<sup>1</sup>8.3.19 [thou did spurn] out savage having the power to frame [ideas and perception] *Arbuda*

<sup>2</sup>8.32.3 Degrade the ultimate of *Arbuda* — the height of [his] massy [body]!

<sup>3</sup>2.14.4 who has forced down *Arbuda*

<sup>4</sup>2.11.20 Becoming stronger, he overthrew *Arbuda*

<sup>5</sup>8.32.26 he pierced *Arbuda* with frost/icicle

<sup>6</sup>5.30.7 [thou] easily disperse inhibitions — in this case, the head of demon *Namuci*, that thou have caused to whirl

<sup>7</sup>10.73.7 Thou have warded off seeking a fighting spirit *Namuci*, [thus] mak-

comes a trickster. *Indra* makes him to pull in<sup>8</sup>, or slays<sup>9</sup> *Námuci*, or causes his head to whirl<sup>10</sup> (probably means “to become disoriented”) or to turn up<sup>11</sup>.

*Pípru* is a guiding spirit, he has the power to frame cognition<sup>12</sup>. He swells like a snake<sup>13</sup> and hypnotizes like a snake<sup>14</sup>, and is unconstrained<sup>15</sup>. *Pípru* has strongholds or massive walls<sup>16</sup>. *Indra* slays<sup>17</sup> or defeats him<sup>18</sup>.

*Dhúni* and *Cúmuri* (“boisterous one” and “slobbering one” ?) are two demons whom *Indra* deceives by putting them to sleep in order to slay an impulse to suffer want<sup>19</sup>

Demon *Varcín*, who is only characterized as “hagglings”<sup>20</sup>, has hundreds, or even thousands means to obscure and restrict senses<sup>21</sup> — *Indra* slays him<sup>22</sup>.

ing for the seer [that] savage to be devoid of the powers to frame cognition.  
<sup>8</sup>1.53.7 thou, [although] at a distance, cause trickster named *Námuci* to pull in.

<sup>9</sup>7.19.5 thou did slay *Vṛtra* and thou did slay *Námuci*

2.14.5 who [slayed] *Pípru*, *Námuci*

<sup>10</sup>5.30.7 the head of demon *Námuci*, that thou ... have caused to whirl

<sup>11</sup>8.14.13 With foam of the waters thou, O *Indra*, did cause the head of *Námuci* to turn up — when thou defeated all adversaries.

<sup>12</sup>10.138.3 Having acted through *R̥jīśvan*, *Indra* dispersed strongholds of *Pípru*, of having the power to frame [ideas and perception] guiding spirit.

<sup>13</sup>8.32.2 who should have defeated ... fiendish swelled like a snake *Pípru*

<sup>14</sup>6.20.7 Thou, shall lacerate as if with the power to change massive walls of hypnotizing like a snake *Pípru*

<sup>15</sup>1.101.2 [him,] who slayed unconstrained *Pípru*

<sup>16</sup>6.18.8 he, *Indra*, shall pluck *Cumuri* and *Dhuni*, *Pípru*, *Śambara*, *Śuṣṇa* — to shake strongholds, [for them] to [have] a lair never more.

10.138.3 *Indra* dispersed strongholds of *Pípru*

<sup>17</sup>2.14.5 who [slayed] *Pípru*, *Námuci*,

<sup>18</sup>8.32.2 who should have defeated ... fiendish swelled like a snake *Pípru*

<sup>19</sup>2.15.9 Spraying *Dhuni* [and] *Cumuri* with drowsiness thou slayed an impulse to suffer want — thou favoured deception;

6.20.13 *Dhuni* and *Cumuri* whom thou have put to sleep, are asleep.

7.19.4 thou did put to sleep, in order to deceive, the impulse to suffer want, [demons] *Cumuri* and *Dhuni* — to be slain easily.

<sup>20</sup>6.47.21 he, appearing as a bull, did slay two hagglings fiends at the enclosure of waters — *Varcín* and *Śambara*

<sup>21</sup>4.30.15 And thou have destroyed hundreds, thousands belonging to demon *Varcín* — [?] [that are] like fellies upon the five [wheels of senses (?)]

<sup>22</sup>6.47.21 he, appearing as a bull, did slay two hagglings fiends at the enclosure of waters — *Varcín* and *Śambara*

## Impulses to suffer want (*dásyu-s*)

An impulse to suffer want is a flow of mental energy triggered by a resolve<sup>1</sup> to obtain something one lacks and a conviction that one needs it personally — thus amalgamating the construct of “Self” with the idea that the “Self” is diminished by the absence of that “something”. Once that “something” is obtained, the impulse mutates into an impulse to secure continual possession of it, which spawns other impulses to suffer want, and thus the wheel of *saṃsāra*<sup>2</sup> keeps turning.

Impulses to suffer want might possess of the vital power<sup>3</sup> and of the powers to frame cognition<sup>4</sup>; they have stratagems but lack formulations<sup>5</sup>, they are unthinking, unintelligent, opposed to (self-imposed) constraints, not-performing-good-works<sup>6</sup>; they might have courage<sup>7</sup> and be aggressive<sup>8</sup>. Infatuations<sup>9</sup> might have been considered to be impulses to suffer want.

*Indra* drives purifying waters towards impulses to suffer want<sup>10</sup>, drives impulses to suffer want back<sup>11</sup>, blows them out<sup>12</sup>, shakes

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<sup>1</sup> more precisely, *rāga* as defined in *Pratyabhijñā* system

<sup>2</sup> circuit of mundane existence

<sup>3</sup> 3.49.2 widely extended [inside], he diminished the vital power of the impulse to suffer want.

<sup>4</sup> 8.14.14 Impulses to suffer want, attempting by means of powers to frame [cognition] to creep up [and] to break up the Heaven, thou, O *Indra* did shake off.

4.16.9 having-powers-to-configure-cognition [but] lacking-a-formula impulse to suffer want hall subside

<sup>5</sup> 1.104.5 When this stratagem of the impulse to suffer want was noticed, understanding it, she should have become relaxed as if at home.

<sup>6</sup> 10.22.8. “Not-performing-good-works unthinking unintelligent opposed to (self-imposed) constraints impulse to suffer want is against us.

<sup>7</sup> 10.48.2 I have taken away from impulses to suffer want courage [and] “cow-sheds”

<sup>8</sup> 1.100.18 he, having slain aggressive impulses to-suffer-want, should have pulled [them] into the Earth with the arrow

<sup>9</sup> 7.104.20 These, that bring down — infatuations like those of a dog, they desire to trick *Indra*, thieves, [*Indra* who is] not-to-be-deceived.

<sup>10</sup> 5.31.5 driven by *Indra*, the purifying [waters] turn towards impulses to suffer want.

<sup>11</sup> 5.31.7 continuing to fly forth thou drove back impulses to suffer want

<sup>12</sup> 1.33.9 together with formulators, thou blasted out by means of those observed the impulse to suffer want towards those that are not being observed

them off<sup>13</sup>, alters them<sup>14</sup>, diminishes their vital power<sup>15</sup>, degrades them<sup>16</sup>, or puts them to sleep<sup>17</sup>. Then *Indra* slays them<sup>18</sup> using his mind<sup>19</sup>. While *Indra* strikes, *Agni* scorches impulses to suffer want<sup>20</sup>.

## Defensiveness (*rákṣas*) and guarding impulses

Defensiveness is residing in the lower region<sup>1</sup> (probably, the region of *mūlādhāra* cakra), and is considered to be a tool of other enemies<sup>2</sup> of *Indra*. It manifests itself with guarding impulses that like a shield obscure *Indra*<sup>3</sup>; becoming vicious<sup>5</sup>, they might become inhibitions<sup>6</sup>. To slay them, *Indra* fights guarding impulses with a thunderbolt<sup>7</sup>.

<sup>13</sup>8.14.14 Impulses to suffer want, attempting by means of powers to frame [cognition] to creep up [and] to break up the Heaven, thou, O *Indra* did shake off

<sup>14</sup>1.63.4 thou, ... [still] away, did alter impulses to suffer want [while they were still] in [their] womb.

<sup>15</sup>3.49.2 widely extended [inside], he diminished the vital power of the impulse to suffer want.

<sup>16</sup>1.101.5 *Indra* who degraded inferior [to him] impulses to suffer want  
2.11.18 on the left side [of the body] the impulse to suffer want subsided  
4.28.4 O *Indra*, [you made] impulses to suffer want [to be] lower than everything

<sup>17</sup>7.19.4 thou did put to sleep, in order to deceive, the impulse to suffer want, [demons] *Cumuri* and *Dhuni* — to be slain easily.

<sup>18</sup>1.51.6 Thou probably stepped in towards even the mighty *Arbuda* — just as from of old thou emerged to kill impulses to suffer want.  
3.34.9 Having slayed impulses to suffer want, he enabled “conducting upwards” form.

<sup>19</sup>4.16.10 Journey home with the mind that is slaying the impulse-to-suffer-want;

<sup>20</sup>4.28.3 In an encounter before the noon *Indra* did strike, *Agni* did scorch, O *Indu*, the impulses to suffer want.

<sup>1</sup>3.30.16 Cut [it] off in the lower region, shatter [it], overcome, strike the defensiveness, ..., annihilate [it]!

<sup>2</sup>10.89.14 When, pray, that thy [missile], O *Indra*, shall become perceivable so that thou will break up creeping mental defenses of the evil one

<sup>3</sup>6.21.7 The shield<sup>4</sup> of a guarding [impulse], manifesting itself extensively, has spread over thee. Extend [thyself] well over it!

<sup>5</sup>1.129.11 [be] a slayer of vicious guarding impulse

<sup>6</sup>10.152.3 Shatter defensiveness, [shatter] inhibitions!

<sup>7</sup>6.45.18 Put the thunderbolt into hands to slay guarding impulses

6.21.7 By using thy ancient suitable companion — the thunderbolt — remove such [shields]

7.104.21 he comes unto guarding [impulses] as if breaking defensive formation.

## Other enemies

Many enemies of *Indra* are only mentioned in passing, but it is still instructive to list them.

Thirty thousands demons<sup>8</sup>; *Dānu*, she whose son is *Vṛtra*<sup>9</sup>, who is interpreted here as the permissiveness, or avoiding a challenge, whose weapon is likely carelessness and heedless liberality; the Dawn as a contemplating-harm female<sup>10</sup>, guiding spirit *Svarbhānu*<sup>11</sup> whose weapon is mental inertia; anxieties<sup>12</sup>, all-consuming fears<sup>13</sup>, enmities<sup>14</sup>, holding back visions<sup>15</sup>, two innermost resisting ones<sup>16</sup>, numerous ones who, [while] not being observed, are causing great evil<sup>17</sup>, making diverging statements ones, those whose speech is insulting, and many thousands inciting reactive impulsiveness ones<sup>18</sup> are mentioned.

*Indra* also destroys multiple strongholds<sup>19</sup>, which here are interpreted as strong beliefs, convictions, and habits.

Among humans enemies of *Indra* are niggards<sup>20</sup>, malignant sorcerers<sup>21</sup>, those who contemplate or intend harm to *Indra* wor-

<sup>8</sup>4.30.21 In order to deceive, he put to sleep with blows thirty thousands demons — [he,] *Indra* using the power to frame [cognition].

<sup>9</sup>1.32.9 She, whose son is *Vṛtra*, became low on mental and bodily vigour, *Indra* brought down her destructive weapon

<sup>10</sup>2.15.6 with the thunderbolt he broke into pieces the cart of the Dawn hewing inactive ones together with the fleeting ones.

4.30.8 when thou had to defeat contemplating-harm female, the daughter of the Heaven.

4.30.9 Thou, O *Indra*, had to shatter the daughter of the Heaven, [thou,] mighty, [had to shatter] the high-spirited Dawn.

<sup>11</sup>5.40.5 When one of guiding spirits — *Svarbhānu* — tainted thee, O sun, with mental inertia

<sup>12</sup>4.22.9 Calm down easy-to-repress anxieties

<sup>13</sup>7.104.1 Strike, remove, put to rest all-consuming fears!

1.21.5 May all-consuming fears be without progeny!

<sup>14</sup>7.104.1 Crush, burn down lacking perceptiveness enmities!

<sup>15</sup>10.133.3 All holding [us] back from the tending upwards one visions shall come to nothing.

<sup>16</sup>10.73.6 thou have slayed at the same time two innermost resisting ones

<sup>17</sup>2.12.10 Who strikes with an arrow those numerous ones who, [while] not being observed, are causing great evil

<sup>18</sup>10.23.5 Who by means of speech has slayed making diverging statements, [demons] whose speech is insulting, many thousands inciting reactive impulsiveness [mental defenses]

<sup>19</sup>8.97.14 Thou, O *Indra*, [are] paying attention to strongholds in order to vigorously cause them to vanish

10.47.4 [Since we have known thee as] as a breaker of strongholds

10.138.4 He, challenged, dispersed [yet] unchallenged [strongholds]

<sup>20</sup>6.39.1 Using utterances *Indra* shall wage war against niggards.

<sup>21</sup>3.30.15 Malignant mortal sorcerers, deceitful peltastas [are] to be slayed!

shippers<sup>22</sup>, or actually attack them<sup>23</sup>, those who are hostile to formulations<sup>24</sup>, who bring a curse, or are too defensive<sup>25</sup>, and a few mentioned by name — *Dṛbhika*<sup>26</sup>, *Uraṇa*<sup>27</sup>, *Rudhikrā*<sup>28</sup>, etc.

## Techniques

There are several hundred mentions of various techniques or conditions for them that adepts of *Indra* use in training and during employment of the state *Indra* in order to manifest, to strengthen, and to magnify his various aspects. However, none of the techniques are described in sufficient details to learn them. Therefore, an attempt was made to reconstruct some of them by borrowing from later descriptions in various yogic traditions and from personal experimentation. However, most of what follows in this section is just a list of hints for and characteristics of techniques used by adepts of *Indra*.

## Conceptions

A conception (*manīṣā*) is an essential background for various visualizations (*dhī-s*) and formulations (*brahman-s*), and provides ways to understand<sup>1</sup> aspects and critical points<sup>2</sup> of *Indra* manifesta-

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<sup>22</sup>10.104.7 overcoming those who intend to hurt

10.180.3 Thou pushed away having hostile intentions person

10.133.3 Thou will shoot deadly weapon at the enemy who seek to hurt us

10.134.2 Loosen the resolve of contemplating-harm mortal!

4.22.9 strike off the deadly weapon of eager to attack mortal

10.134.2 Make under the feet him who would set his aim on us!

<sup>23</sup>8.96.15 *Indra* with *Bṛhaspati* as a yoke-mate has overpowered approaching-to-attack clans [that were] without *deva-s*. 8.64.5 Even him — the rugged “mountain”, [who was] accompanied by hundred fighters, [who was] possessing thousand [tricks]— thou have crushed for the sake of praisers.

2.30.8 Just that one [who is] defying [us], wielding power to control, *Indra* slays, [him,] who resembles a bull — one of *Śaṅḍika-s*.

<sup>24</sup>3.30.17 Shoot burning missile aimed at him who is hostile to formulations!

<sup>25</sup>7.94.12 Just such do you two [*Indra-Agni*], [strike] [that] mortal who [brings] a curse, who learned poorly, who is too defensive!

<sup>26</sup>2.14.3 Who has slayed *Dṛbhika*

<sup>27</sup>2.14.4 Who has slayed *Uraṇa*

<sup>28</sup>2.14.5 who [slayed] *Rudhikrā*

<sup>1</sup>8.52.9 Prior understanding is praised; do ye [now] utter a formulation for *Indra*!

6.36.2 to slay *Vṛtra*, they also bring up the understanding.

<sup>2</sup>1.62.11 Conceptions touch thee ... as desiring mistresses [touch] desirous husband.

tion. There are many related to *Indra* conceptions<sup>3</sup> and some may be better than others<sup>4</sup>. A conception is not restraining *Indra*<sup>5</sup> and is wide-ranging<sup>6</sup>, appealing to *Marut*-s<sup>7</sup>, using the heart and the mind<sup>8</sup> and all facets of life<sup>9</sup>; thus rewards of *Indra* manifestation are “over everything like the light”<sup>10</sup>. *Indra* is thought of as free of confusion and doubts<sup>11</sup>, yet bringing balance<sup>12</sup>. A conception seizes the mind<sup>13</sup>, makes deceptions subject to analysis<sup>14</sup>, employs truth<sup>15</sup>, and prepares aim for *Indra*<sup>16</sup>. It might be designed to obtain “the innate treasure” (much higher than usual level of adrenaline in the blood)<sup>17</sup>. Some mentioned conceptions

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<sup>3</sup>8.52.9 Many wide-ranging [conceptions] of *rta* have found their way [to *Indra*]

<sup>4</sup>1.54.8 Unequaled conception [means] unequaled supremacy.

<sup>5</sup>10.27.5 They certainly do not restrain me in a sacrificial enclosure, neither [do mountains restrain me].

7.31.11 They, facilitating contemplations, do not diminish his spheres of action.

<sup>6</sup>8.52.9 Many wide-ranging [conceptions] of *rta* have found their way [to *Indra*]

<sup>7</sup>8.76.6 Using prior manic thought we call upon *Indra* accompanied by *Marut*-s to drink this *Soma*.

<sup>8</sup>1.61.2 For *Indra* [is] [this] conception [which is] using the heart [and] the mind.

<sup>9</sup>8.51.4 he shall call out to all these facets of life; only after that one shall manifest manly strength.

<sup>10</sup>8.24.21 Whose satisfaction of [his] desire [is] to span [all facets of life] like [his] countless deeds of valor, [his] reward is over everything like the light.

<sup>11</sup>6.18.8 He, who will not be manifested neither as a person in confusion nor as one holding two different [opinions], whose manner [of thinking] is a result of a forthwith contemplation

8.24.24 Since thou have understood how to avoid calamities, O thunderbolt-in-hand one, day-after-day [thou are] seeking to be free of doubts as [thou are seeking to be free] of traps.

<sup>12</sup>1.175.6 thou has become [for me] just balancing;

<sup>13</sup>7.24.2 The mind is seized for thee, extracted *Soma* [is] twice-swollen, this well-twisted repeatedly invoking *Indra* conception, its nourishing streams discharged, carries off sprinkled about drops of honey.

<sup>14</sup>6.20.13 Pressing out [*Soma*], one shall just illumine with *Soma* drops [paths] for thee — bringing-fuel [for inner *Agni*] deception becomes subject to analysis through hymns of illumination.

<sup>15</sup>8.59.5 For the sake of great fortune we have spoken the truth

<sup>16</sup>8.69.17 the aim for him is well-prepared when they make [him] to turn here in order [for him] to give.

<sup>17</sup>4.41.9 These my conceptions, seeking to obtain the substance, approach *Indra* [and] *Varuṇa*;

4.41.10 may they assist with novel means of helping the two [*deva*-s] who have appropriate to themselves the innate treasure in us!

are designed to transfix *Śuṣṇa*<sup>18</sup>, some — to penetrate darkening emotions while preserving expansion of *Indra*<sup>19</sup>. It is mentioned that the power illuminate creates men like *Indra*<sup>20</sup>.

A particular conception related with *rta* is outlined in 4.23.8–10 — *rta* has strongholds against *vrtra*-s and a visualization of *rta* destroys them by burning with inner *Agni*. Being extended *rta* makes the two worlds wide and deep, creates many wondrous scintillating forms, and causes nourishments to animate one for a long time. The impulse of *rta* is powerful, seeking evocative expressions.

## Focusing the mind

Whatever techniques and methods are used, the importance of focusing the mind is emphasized — because “for him who is undistracted no rival exists”<sup>1</sup>.

During training to manifest and while manifesting *Indra*, one’s mind shall be concentrated<sup>2</sup> and directed to one goal — sometimes for days<sup>3</sup>, sometimes more than once a day<sup>4</sup>. The mind shall be fixed on exhilarating<sup>5</sup> and extolling<sup>6</sup> *Indra*.

Because *Indra* has the most power to change<sup>7</sup>, he shall be put before other *deva*-s in sacrifices<sup>8</sup>, during *Soma* libations<sup>9</sup> and for-

<sup>18</sup>10.22.14 When the Earth that is without hands and feet shall become strong by means of enabling powers of to-be-found-out [advantages], thou has fully transfixed *Śuṣṇa* from left [side of head] to the right [side] — for the sake of agitating everything [energy].

<sup>19</sup>10.111.4 He has penetrated even numerous darkening emotions who has preserved the foundation [of *Indra*’s expansion] with [constraints of] the reality.

<sup>20</sup>10.29.4 Which power to illuminate [would create] men like thee, O *Indra*?

<sup>1</sup>8.93.15 [He who is] undistracted — [for him] a rival was not born.

<sup>2</sup>8.2.37 With focused mind make fire offering to this one, O *priyamedha*-s, to *Indra*,...

<sup>3</sup>1.33.11 With the mind directed to one goal, over [several] days *Indra* slayed him using the most vigorous strike that keeps striking.

<sup>4</sup>8.13.13 I call upon thee when sun is rising, I call [upon thee] at midday;

<sup>5</sup>10.147.4 just he should have enjoyed a well-maintained treasure who eagerly fixed [his] mind on his exhilaration

<sup>6</sup>10.104.4 they, who strive earnestly, [who are] ascertaining *rta*, obtaining mental and bodily vigour that in man’s residence [is] granting offsprings, they, feasting companions, kept extolling [thee]

<sup>7</sup>8.40.2 we sacrifice just to *Indra* as having the most power-to-change man of [all] men.

<sup>8</sup>5.86.5 [These] two, [*Indra* [and] *Agni*,] indeed deserving [attention] ones, I place before [others].

<sup>9</sup>8.6.44-45 Among inspiring ones [it is] just *Indra* [whom] a mortal shall



mulations<sup>10</sup>; during all these activities all efforts shall be directed towards manifesting and strengthening *Indra*<sup>11</sup>.

## Visualizations

Visualizations are important and potent components of any *Indra* formulation<sup>1</sup>. Visualizations can be used to capture attention<sup>2</sup>, to motivate<sup>3</sup>, to harness the mind<sup>4</sup>, make it in-tune with a stream of coherence<sup>5</sup>, make it to deliberate<sup>6</sup>. Visions can energize worshipers<sup>7</sup>,

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choose when nourishing drink [is prepared],[if he is] wishing to acquire *Indra* as an aid, so that the two tawny much-eulogized-by-*priyamedha*-s ones would convey thee who is coming hitherward for a drink of *Soma*, O much-eulogized one!

<sup>10</sup>1.165.4 Formulations [are] for me, contemplations [are for me]; fortunately [for me are] extracted [drops of *Soma*]; the fervor rises; the rock is brought forth for me. The verses ask for [me], long for [me].

<sup>11</sup>1.56.2 Him ... animated-by-continuous-guidance efforts [are] seeking to reach like [streams reach] a lake at the convergence [of downhill slopes].

<sup>1</sup>2.21.5 striving earnestly learned ones [are] stimulating visions;

1.102.1 I bring forth this potent visualization of the mighty thee;

6.18.6 he ... is to be called upon by means of visions

<sup>2</sup>8.66.8 [Come] forth by means of capturing attention visualization!

1.61.2 For the primordial overseer [of the treasure] visualizations cleanse [the mind from distractions].

<sup>3</sup>3.62.10 Of the impeller that which is to be preferred [to all else] let us accept — the radiance of the *deva* — who [thus] will cause our visions to drive [us] on.

3.62.11 We, employing rush of vigour through liberality of *deva* the impeller, ask for the gift of good fortune.

3.62.12 To *deva*-the-impeller inspired men pay homage with well-twisted sacrifices, [they,] driven by the vision.

8.99.3 We have envisioned [resulting] benefits — when [*Indra*] was manifested, [or] is being vigorously born — as a good fortune.

<sup>4</sup>1.51.10 Harnessing-the-mind [visualizations] of Wind [drove *Rodas*-es] towards thee, O having many mindset!

8.13.26 Because of [experiencing] coherence, I raise for thy sake harnessing the mind visualization.

<sup>5</sup>8.6.8 When the visualizations, that are [as if] hidden really near by, manifest themselves, *Kanva*-s [are in-tune] with a stream of coherence.

<sup>6</sup>8.95.5 traditional swelling with *ṛta* visualization [which is] making the mind to deliberate

<sup>7</sup>4.41.8 These energizing visions of you both for the sake of protection, [visions that are] seeking you, has come as if to a contest

stimulate inner waters<sup>8</sup>, make worshipers stronger<sup>9</sup>, apportion the treasure<sup>10</sup>, induce a rush of vigour<sup>11</sup>. Visualizations were also used in different circumstances to manifest *Indra*<sup>12</sup>, to obtain his help and care<sup>13</sup>, and to praise him<sup>14</sup>.

Visualizations are not fixed — they are fashioned by worshipers<sup>15</sup>. Some of mentioned components of visualizations are a rush of vigour<sup>16</sup>, the vital power (life-force)<sup>17</sup>, *Indra*'s extended

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<sup>8</sup>4.41.5 She [the vision,] could be yielding [milk] for us as if having gone to pastures, [she,] that having thousand streams cow, flooding with the juice.

8.50.4 For ye visualizations ooze incomparable calling upon [*Indra*] for help [drops] of honey.

7.94.4 In [the state of] *Indra*, in [the presence of] *Agni*, we, seeking help, make by means of a vision [our] great reverence [and] well-twisted [conception] agitate [in us] nourishing streams.

8.49.6 visualizations ooze [inner waters]

<sup>9</sup>8.3.1 May visualizations [performed] for thy sake help us to be stronger!

8.54.1 they, [singers of eulogies,] uttering joyful sounds, promote oozing with ghee strength; they, cherishing [it], shall attain [it] by means of visualizations.

<sup>10</sup>8.12.10 This new visualization, ready for conceiving, proceeds for thy sake; attending [to thee], it, dear to many, just apportions [the treasure].

<sup>11</sup>8.1.19 he shall swell him [who] with every visualization [is] seeking the rush of vigour as if being impelled

6.45.12 Using fast-paced visualizations, [employing] to-be-praised hastening rushes of vigour, O *Indra*, [helped] by thee, we win the proposed contest.

<sup>12</sup>6.38.3 For your sake with superior visualization, with hymns of illumination, I have found my way towards him, born [in me] before, undecaying *Indra*.

8.93.17 In this manner — through a visualization and desire for cows ... [it is] that thou are present at every *Soma*-pressing.

7.83.8 During the battle of ten chieftains, you did wish to help, O *Indra-Varuṇa*, to surrounded on all sides *Sudās*, since possessing of a vision *Tṛtsu-s*, their braided hair turning white, reverently sought after [you two] by means of a vision.

<sup>13</sup>7.93.3 When they, who obtain the rush of vigour, arrive at knowledge-sharing session [they,] inwardly excited, [are] endeavoring to obtain by means of visualizations the foreseeing care [of *Indra*].

8.92.11 Let us go to visions of him who is accompanied by visions, [so that] with [them as] coursers ... we can win in battles

<sup>14</sup>8.12.31 Together with visualizations an inwardly-excited one rouses for thee, O *Indra*, this correctly articulated praise ...

<sup>15</sup>1.109.1 Such, I fashioned for you two employing-the-rush-of-vigour visualization.

<sup>16</sup>1.109.1 Such, I fashioned for you two visualization employing the rush of vigour.

3.62.8 Favour [O *Pūṣan*,] vision that employs rush of vigour

<sup>17</sup>1.132.5 In a distress, by means of speech they vigorously illuminate to him just the prolific vital power.

guidance<sup>18</sup>, being in an extreme danger<sup>19</sup>, specific locus and sources of attention<sup>20</sup>, conducive to progress paths<sup>21</sup>, and resulting from manifestation of *Indra* benefits<sup>22</sup>; other components will be described in subsections that follow. An important point is that the source of some components of visualizations shall be personal experiences of the worshiper<sup>23</sup>.

One visualization mentioned in 8.6.29–30<sup>24</sup> can be understood, using as a hint verse 24 of *Vijñānabhairava* tantra, as imagining during early morning, probably during physiological low, the source of control and attention to be located about 12 thumb widths above the top of the skull, directing attention to the heart cakra, and mentally absorbing whatever flows into it.

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<sup>18</sup>8.30.2 Therefore I imagine his extended guidance — what he supports, none curtails.

<sup>19</sup>8.6.28 In twists and turns of mountains and in confluence of rivers — by means of [such] visualization the inwardly-excited one is manifested.

<sup>20</sup>8.6.29 From this, from [this] height, he who is attentive looks down upon the sea drinking from which he shakes [one's body].

8.80.7 Auspicious for thee, it goes towards the place where [thou] come out — this visualization [that is] ready for conceiving [thee].

<sup>21</sup>8.68.13 We imagine a path wide for a chariot, wide for men, wide for an ox, arousing *deva*-s.

<sup>22</sup>8.99.3 We have envisioned [resulting] benefits — when [*Indra*] was manifested, [or] is being vigorously born — as a good fortune.

<sup>23</sup>1.8.6 Men who obtain it (Indra's power to change) either in a hostile encounter, at obtainment of children, or [being] inwardly excited, [become] seeking-it by means of visualization.

8.6.28 In twists and turns of mountains and in confluence of rivers the inwardly-excited one is manifested by means of a visualization [of being in extreme danger].

1.108.5 What deeds of valor you two, O *Indra* [and] *Agni*, have done and what many forms [you two effected], which your former fellowships [were] destroying reactive impulsiveness — do you two, using [memories of] those [events], drink extracted *Soma*!

<sup>24</sup>8.6.30 Only then they behold appearing in the morning light of the primordial seed — when he kindles [it] on the other side of the Heaven.

8.6.29 From this, from [this] height, he who is attentive looks down upon the sea drinking from which he shakes [one's body].

## Mental gestures and fervor

Mental gestures can be attributed to worshipers<sup>1</sup>, or to *deva*-s<sup>2</sup>, especially to *Indra*<sup>3</sup> who can even prolong a mental gesture in order to prevail over *Vṛtra*<sup>4</sup>. Several mental gestures are mentioned:

dispensing attribution of success to one's self<sup>5</sup>;

restraining desire without restraining inner fire and attending to a recurrent vision of *ṛta*<sup>7</sup>;

*Sasarparī*<sup>8</sup> which is probably something like a *mahāmudra*;

letting go in order to become like-minded with *Indra*<sup>9</sup>;

submitting and offering self to *Indra* when ready for action<sup>10</sup>;

abstaining from attempts to restrict *Indra*'s power to increase in size<sup>11</sup>;

resorting to *Indra* and urging him on as a chariot during battle<sup>12</sup>;

putting the mind into the stance of "seeking"<sup>13</sup>;

when such stance of "seeking" is combined with pulling down inflow of energy at the beginning of breathing, and howling desires of

<sup>1</sup>3.43.3 I summon thee again and again with mental gestures, [I,] having ghee to delight in at a drinking sweets bout.

3.49.3 like good fortune during a decisive action, to be called upon with mental gestures

<sup>2</sup>6.44.8 *deva*-s take hold of minds [of adepts] for auspiciousness;

<sup>3</sup>2.16.8 We willingly resort to thy effective mental gestures

<sup>4</sup>1.33.13 By means of the thunderbolt *Indra* came into contact with *Vṛtra*, he prolonged his own mental gesture [thus] prevailing.

<sup>5</sup>1.132.1 At this fire offering we might disperse what was done<sup>6</sup> during the contest — [we,] employing the rush of vigour during the contest [might disperse] what was done.

<sup>7</sup>3.31.1 The carrier shall restrain granddaughter of [his] daughter, a learned one shall reverentially attend to a recurrent vision of *ṛta*, wherein the father, arranging the pouring out of the daughter, has sprung forward together with a skillful mind.

<sup>8</sup>3.53.15. Given by *Jamadagni Sasarparī*, driving away impulsiveness, has diminished an extensive [auditory impression];

<sup>9</sup>4.23.6 For auspiciousness of the keen-sighted one, acts of letting go are a form of such [like-mindedness].

<sup>10</sup>5.36.6 to him let clans submit as one by means of readiness for action.

7.31.10 Offer ye yourselves to your mighty, greatly strengthening one!

6.29.3 For auspiciousness they, who are ready for action, are at thy feet.

<sup>11</sup>7.21.6 One shall not contain thy power to increase-in-size, [and its] regions.

<sup>12</sup>10.29.8 Do thou resort — as if to a chariot during battles — to [him] whom thou would urge on with an auspicious effective mental gesture!

<sup>13</sup>6.40.3 With seeking thee mind I make an offering again and again

*Śuṣṇa*, it helps to fight demons<sup>14</sup>.

It is emphasized that mental gestures should be effective<sup>15</sup> and, in many cases, novel<sup>16</sup>. Several desired effects of performing mental gestures are mentioned:

shaping and configuring *Indra* for a manifestation<sup>17</sup>;

finding *svar*<sup>18</sup>;

drawing the life-force<sup>19</sup>.

*Indra* provokes rage<sup>20</sup> that is like that of a bull<sup>21</sup> — his adepts put trust into it<sup>22</sup> and go along with it<sup>23</sup>, worship his fervor<sup>24</sup> and stir fervor in themselves<sup>25</sup>, and foster their fighting spirit<sup>26</sup>.

<sup>14</sup>1.54.5 if with vigorous turned-towards-the-front mind thou pull down [the inflow of energy] at the beginning of breathing, [while] howling desires of even becoming soft *Śuṣṇa*, (if thou were to do [it] now indeed), who [among demons would be] around thee?

<sup>15</sup>5.33.1 [I,] who at obtaining rush of vigour [perform] for him an effective mental gesture

7.31.10 Perform an effective mental gesture for the foresighted one!

6.57.5 That of *Pūṣan*, and of *Indra* — an effective mental gesture we take hold of like a branch of a tree.

<sup>16</sup>10.89.17 may we find for thee, O *Indra*, being-of-use novel effective mental gestures!

8.51.5 Since we have found novel effective mental gesture for this one, we might set out to rich-in-cows enclosure.

10.160.5 Acting according to new effective for thee mental gesture, we happily call upon thee

<sup>17</sup>4.32.15 Let the hymn of praise draw near thee of our mental gestures, O *Indra*!

7.104.6 O *Indra* and *Soma*, this mental gesture should have contained you both on all sides just like a girdle [would] two spirited stallions.

8.51.3 do thou speak to that *Indra* by means of novel mental gesture to enjoy [him] as non-injuring one

<sup>18</sup>10.43.1 My mental gestures — finding-*svar*, all directed to the same [goal], eager — have found their way to *Indra*.

<sup>19</sup>8.6.33 And by the power to formulate, we, inwardly-excited, ... did fashion it in order to live.

<sup>20</sup>1.54.4 Thou shall provoke rage at the summit of the vast Heaven,...

<sup>21</sup>1.131.2 Since at all pressings one brings to fore thee, [it is thee,] one and the same, [we,] who have the rage of a bull, [bring to fore] separately, separately seeking to obtain *svar*.

<sup>22</sup>10.147.1 I put trust into thy primal rage.

<sup>23</sup>5.30.2 endeavoring, I went along with the wrath of him who makes impact

<sup>24</sup>8.96.8 we worship thy fervor here with an oblation

<sup>25</sup>2.17.3 Now, thou made the primary aspect of valor ample when ahead of it thou stirred up the fervor with a formulation.

<sup>26</sup>1.6.8 [thy, novice's] possessing overwhelming strength fighting spirit [will] shine together with faultless directed towards the Heaven amiable troops.

## Formulations and fire offerings

Formulations (*bráhma*n-s) are carefully crafted<sup>1</sup>. Words or utterances arising under special circumstances might become a new formulation<sup>2</sup>; visualizations can be an instrument for fashioning a novel formula<sup>3</sup>. The emphasis put on creating new formulations<sup>4</sup> might be a sign that formulations might become less effective after many<sup>5</sup> applications, or not being suitable to some worshippers<sup>6</sup>.

Another reason for a variety of formulations is that they might be sharpened for particular applications. A formula might be designed to invigorate everything<sup>7</sup>, to create a presentiment<sup>8</sup>, to prepare worshiper for a fighting match<sup>9</sup>, to sharpen his energies of the mind and the body<sup>10</sup>, to harness “two tawny ones”<sup>11</sup>, or to obtain good guidance<sup>12</sup>, to obtain riches or become preeminent through benevolence in thought<sup>13</sup>. A formula might be designed to bring

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<sup>1</sup>4.16.20 ... for *Indra* we made a formulation like *Bhrygu*-s [make] a chariot  
5.29.15 Like lovely well-made garments, like an intelligent artificer — a chariot, I, seeking what’s beneficial, formed in mind [this formulation].

<sup>2</sup>3.41.3 These [words] are effected as a sacred formula

6.35.1 When will those [utterances] that reside in a chariot become a formulation?

<sup>3</sup>4.16.21 by means of visualization a novel formulation was made for thee

<sup>4</sup>1.62.13 For ancient harnessing tawny ones thee *Gotama Nodhas* fashioned a new formula for us

4.16.21 by means of visualization a novel formulation was made for thee

6.17.13 Indeed [thee], *Indra*, who has performed all these [deeds] in just this way, the new formulation shall turn here to help [us].

10.89.3 do thou unremittingly shine from the Heaven throughout the Earth unequalled new formulation for this one

<sup>5</sup>1.61.1 to *Indra* [I offer] most-presented-[to-him] formulations

<sup>6</sup>8.66.11 we ... present to thee as an offering, original formulations

8.90.3 Unparalleled formulas were created for thee

<sup>7</sup>1.61.4 [I set in motion] invigorating everything [formulation]

<sup>8</sup>8.6.9 We might attain, O *Indra*,... [that] formulation [which creates] the presentiment.

<sup>9</sup>8.53.8 I, seeking the rush of vigour, [have obtained] a formula for thee, [and] always journey to a fighting match with [thy] means of helping

<sup>10</sup>10.120.5 By means of utterances I make thy weapons to move quickly, by means of a formulation for thee I sharpen together energies of the mind and the body.

<sup>11</sup>1.82.6 For thee I harness by means of the formulation two hairy tawny ones.

<sup>12</sup>1.62.13 For ancient harnessing tawny ones thee *Gotama Nodhas* fashioned a new formula for us to enjoy a good guidance

<sup>13</sup>10.50.7 Those, who [are] performing a formulation for thee in the presence of extracted [*Soma*] in order to receive riches and the treasure, in exhilaration of extracted from the herb *Soma*, through the pathway of benevolence in thought, they shall become preeminent.

*Indra*<sup>14</sup>, to fire him up<sup>15</sup>, to agitate him<sup>16</sup>, to strengthen<sup>17</sup>, to make him extensive<sup>18</sup>, to support<sup>19</sup>, or to “milk” him<sup>20</sup>. It seems that combining a formulation with reciting verses or chanting brings some additional benefits<sup>21</sup>.

It is also mentioned that without a formulation *Soma* does not exhilarate *Indra*<sup>22</sup>, and a fire offering does not please him<sup>23</sup>.

Fire offerings invite *Indra*<sup>24</sup>, provide extended pathways for those who seek him<sup>25</sup> to betake themselves to him<sup>26</sup>, strengthen their reverence<sup>27</sup> and afford protections<sup>28</sup>. Fire offerings are means to attend to *Indra*<sup>29</sup>, to promote<sup>30</sup>, and to nourish him<sup>31</sup>; they shall be performed in harmony with called-upon *deva*-s<sup>32</sup> and with

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<sup>14</sup>6.17.13 Indeed [thee], *Indra*, who has performed all these [deeds] in just this way, the new formulation shall turn here to help [us].

<sup>15</sup>10.89.16 many men’s pressings and formulations of extolling [thee] seers shall fire thee up

<sup>16</sup>7.23.1 At a contest, formulations agitated *Indra* in a rapid succession

<sup>17</sup>7.22.7 for thee I create strengthening formulations

8.62.4 We shall perform for thee strengthening formulations which thou will enjoy again and again.

<sup>18</sup>10.50.4 By means of a formulation thou shall become extensive, at every pressing [of *Soma*] thou shall become worthy-of-a-sacrifice.

<sup>19</sup>7.23.3 To join seeking inspiring words chariot with the two tawny ones, formulations support him who has enjoyed [them].

<sup>20</sup>7.18.4 Desiring to milk thee as if a milch-cow on a good pasture, *Vasiṣṭha* let loose formulations.

<sup>21</sup>1.80.16 What vision *atharvan*, the intelligent father, [and] *Dadhya*c have extended, [it is this —] in him, in *Indra*, first of all, the formulations [and] recited verses come together.

6.38.3 Formulation and chants combine [with each other] in him, and the great hymn of praise shall strengthen [me] into [the state of] *Indra*.

<sup>22</sup>7.26.1 extracted [drops of *Soma*] that are without a formulation do not [exhilarate] the generous one. For him create a verse that he shall enjoy — a new manly one so that he would listen to us.

<sup>23</sup>10.105.8 Lacking-a-formulation fire offering does not by itself give pleasure to thee.

<sup>24</sup>1.173.10 those seeking the impartial one endeavor to allure [him] with fire offerings

<sup>25</sup>1.83.5 With fire offerings the original *atharvan* has extended pathways [for those who seek].

<sup>26</sup>10.24.2 We betake ourselves to thee with fire offerings with recited verses, with oblations

<sup>27</sup>3.43.3 Here, to our strengthening-the-reverence fire offering

<sup>28</sup>10.96.12 delighting at a drinking bout in possessing-ten-protections fire offering

<sup>29</sup>7.21.1 We attend to thee ... with fire offerings

<sup>30</sup>1.173.11 surely any fire offering [is] promoting [the state of] *Indra*

<sup>31</sup>6.23.6 When *Soma* is extracted, O drinker of pressed out [juice], may we prepare wholesome [and] agreeable nourishments by means of fire offerings

<sup>32</sup>6.68.1 Acting in harmony [with both of you, *Indra-Varuṇa*,] fire offering

focused mind<sup>33</sup>; they shall also include performance of a formulation<sup>34</sup>.

## Subtle body, vital airs, the sun, and inner waters

*Indra* acts through worshiper's "subtle body" (*kóśa*)<sup>1</sup>. The following components of it are mentioned, although their identification below is for the most part speculative:

"the highest point"<sup>2</sup> which is also the third footprint of *Viṣṇu*<sup>3</sup>; seats or abodes or "strongholds" — the seven cakras, numbered from top to bottom<sup>4</sup>, are mentioned using the following terms:

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"the summit" — *sahasrāra cakra*<sup>5</sup>;

*Svarṇara* — *ājñā cakra* two petals of which are called "beautiful wings";

"the third" or *Trita* — the throat cakra (*viśuddha*);

"the sea" or "enclosure of waters" — the area of the heart cakra (*anāhata*);

"the sun" or *daśaḡva* — the area of the *maṇipūra cakra*, or an intense energy in it;

"the womb" — the area of the *svādhiṣṭhāna cakra*<sup>6</sup>;

"the glittering bottom" or "the ground" or "the seventh" or *Purīṣa* — *mūlādhāra cakra*;

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to you two is willingly undertaken

<sup>33</sup>8.2.37 With focused mind make fire offering to this one, O *priyamedha*-s, to *Indra*,...

<sup>34</sup>10.105.8 Lacking-a-formulation fire offering does not by itself give pleasure to thee.

<sup>1</sup>3.32.15 I soaked [my] subtle body [for *Indra*] to drink;

<sup>2</sup>8.69.7 When [*Soma*] and *Indra* shall go up to the highest point ...

<sup>3</sup>1.21.6 do really watch over affording a wide view footprint, O *Indra* [and] *Agni*, stretch out a shelter [for us]!

<sup>4</sup>so "the third" is the throat cakra

<sup>5</sup>8.96.2 [When strongholds are] pierced through — even by a shaky shooter, [then] trice seven [respirations] [are] put together at the summit of the mountains.

4.19.4 he did pierce open the summits of knotty ones.

<sup>6</sup>10.73.9 When the "wheel" of this is settled [abode] midst [inner] waters, that would impress him as the honey



“the udder” <sup>7</sup> — probably that which in *Śāktavijñāna* of *Somānanda* is called *kanda*<sup>8</sup>;

“a wide pathway” or the “stalk” — the middle channel (*susumnā*), a flow of which is called as the river *Sindhu*<sup>9</sup>;

“the two mothers” <sup>10</sup> — the two side-channels *idā* and *piṅgala* a flow of which is called “two nourishing stream”<sup>11</sup>;

inner waters — expressions of various hormones;

vital airs or “horses of the Wind” — *prāṇa* and *apāna*<sup>12</sup>, *samāna*, and, probably, *udāna*;

the life-force — *āyus*.

*Indra* and his fervor shall be conducted upwards<sup>13</sup> through cakras successively<sup>14</sup> from the area of the three lowest cakras, where he is born, into “the highest point”<sup>15</sup>.

A technique for “conducting upwards” might be reconstructed<sup>16</sup> as the following: having detected an excitation (that is *Indra*’s embryo) in the area of either one of three lowest cakras, or in the “udder”, one shall mentally direct it, step by step, through all

<sup>7</sup> 10.73.9 If the udder in the Earth [becomes] tied up, [remember,] thou did put [on such occasions] the juice into milk, into herbal [potions].

<sup>8</sup> 4. Five thumbs below the navel, two thumbs above the root of the penis and [one thumb width] inside — that place is called “the bulb” (*kanda*).

<sup>9</sup> 2.15.6 He, exalting, released turned upwards *Sindhu*

<sup>10</sup> 6.17.7 Thou made the two *Rodas*-es, having *deva*-s as children, to maintain the two primordial restless mothers of *ṛta*.

6.32.2 Being such, using the sun he made the two mothers of poets shine;

<sup>11</sup> 5.30.9 Since he observed within both his nourishing streams [them], therefore *Indra* approached [them] to fight the impulse to suffer want.

<sup>12</sup> 1.178.2 Which two self-flowing ones they, easy-to-push for him waters, shall effect in the womb, they should have [also] set [them] in motion.

<sup>13</sup> 1.10.1 formulators extend thee ... upwards like a cane.

4.16.17 thou, O to be conducted upwards one, being a protector, do attend to our bodies now and ever

3.37.10 Put [into us] difficult to surpass power to illuminate — [and] we [will] transfer thy fervor upwards.

<sup>14</sup> 1.173.3 Invoker shall approach the abode successively, [mentally] going through the pole; he shall carry the embryo [of *Indra*] from the ripened Earth.

<sup>15</sup> 8.69.7 When [*Soma*] and *Indra* shall go up home, to the highest point, in the footprint of [our] companion [*Viṣṇu*] we two, having drank the honey thrice seven [times], might become companions.

1.29.6 For it [“the donkey” == the stubbornness of ego-related constructs] to fall by means of *kundṛṇācī*, the Wind [shall be] far above the spine.

<sup>16</sup> The reader shall be warned that this reconstruction is the result of blending personal experimentation with hints gleaned from some hymns of Rigveda and tantric texts — nothing more and nothing less.

cakras from the lowest to the highest, along and inside the middle channel, and into the highest point — which is 12 thumb-widths above the top of the skull. At each cakra, in order to move the excitation upwards and to strengthen it, one shall perform three breaths (thus thrice seven breaths overall<sup>17</sup>). Breathing is done through nostrils. Inhalation of each such breath is done slowly, by using the diaphragm, while imagining energy being absorbed into *mūlādhāra* cakra from outer space and moving from it through the middle channel and each cakra before the current and into the current one. While the energy of inhalation moves through a cakra, one shall bring to mind, even just for a moment, a memory of a personal experience during which the cakra was distinctly energized — as recommended in the subsection “Visualizations”. After the energy of inhalation is raised in such fashion to the current cakra, exhalation, after holding the breath for a short time, shall be strong and fast so that hairs of one’s beard will be moved by coming from the nostrils air<sup>18</sup>. Inhaling slowly and exhaling strongly and fast is similar to breathing of an enraged bull. It is advised to fill both *prāṇa* and *apāna* and other “vital airs” with rage and to maintain both visualizations — of a cakra and of what had strengthened it<sup>19</sup>.

Each cakra might present an obstacle to conducting the excitation upwards either by means of mental obscurations, or of psychosomatic blocks, or by diverting the energy of the excitation into activities governed by the cakra. In case such obstacle is present, the cakra might be pierced by means of the visualization of the excitation being like a glowing slender stem arising from the *mūlādhāra* cakra and growing upwards through the middle channel and removing the obstacle by its heat and illuminating glow. One shall strive to prevent the aroused energy to be diverted by any cakra into non-intended at the moment activities thus losing control over the excitation<sup>21</sup>. Increased during the raising upwards energy of the excitation might make one aware of previously hidden by mentally obscurations personal constructs and patterns of

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<sup>17</sup>8.96.2 [When strongholds are] pierced through — even by a shaky shooter, [then] thrice seven [respirations] [are] put together at the summit of the mountains.

<sup>18</sup>10.23.1 Blowing into beard, he shall become elevated ...

<sup>19</sup>10.44.8 [When] one made “mountains” to restrain trembling “plains”, [then] the Heaven shall call out, it shall cause intermediate ones<sup>20</sup> to swell with rage. He [then] props two tending in the same direction efforts to visualize.

<sup>21</sup>1.109.3 “May we not cut off the reins!”, thus [say] those asking-for-help, directing the energies of forefathers.

behaviour<sup>22</sup>. Before performing this technique it helps to soak the entire subtle body with *Soma*<sup>23</sup>. It also helps to recollect one of the previous personal experiences of raising *Indra* and to bring to mind its circumstances and the excitation as it was felt at that time<sup>24</sup>.

If *Indra* was engendered by anger, then, when the excitation is raised to “the summit”, the anger might be transformed into approaching wrath rage<sup>25</sup>. When the excitation reaches “the highest point”, *Indra* becomes a well-matched to his enemies companion to his worshiper<sup>26</sup>, the donkey (prob. “ego-related constructs”) falls off<sup>27</sup>, and the worshiper becomes in possession of *Indra*’s treasure during battles<sup>28</sup>, and becomes an *ārya* — someone “conducting it upwards”.

An unspecified technique of controlled breath (“well yoked horses of *Vāta*”) is recommended for strengthening formulations and the power to control<sup>29</sup>. Another description<sup>30</sup> resembles that of *Uddīyana bandha* — a form of breath retention known in *haṭha yoga*.

Obtaining or releasing inner waters is one of the main effects of manifesting *Indra* in upper cakras and is eagerly desired by wor-

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<sup>22</sup>1.103.3 He [who] puts trust into the frenzy, ever-fostering [it],  
breaking into pieces strongholds, he parted ways with savage [tribes].  
Knowing [that], O thunderbolt-wielder, cast a missile at the impulse to  
suffer want!  
Make the conducting upwards overwhelming strength augment the power  
to illuminate, O *Indra*!

<sup>23</sup>3.32.15 I soaked [my] subtle body [for *Indra*] to drink;

<sup>24</sup>8.12.2 By means of which [excitement thou have animated] irresistible  
*daśagva*, [and] trembling *Svarṇara*, by means of which thou have animated  
the sea — that we ask [thee] for.

8.12.3 By means of which [excitement] thou shall cause *Sindhu* to drive  
potent waters as if [they were] chariots to journey along the path of *ṛta* —  
that we ask [thee] for.

<sup>25</sup>1.54.4 Thou shall provoke rage at the summit of the vast Heaven, at least,  
thou shall boldly disperse *Śambara* [from the massy knotty one].

<sup>26</sup>8.69.7 When [*Soma*] and *Indra* shall go up home, to the highest point,..  
we two ... might become companions.

10.138.3 Conducting [him] upwards [worshiper] shall find a well-matched  
opponent to the demon

<sup>27</sup>1.29.6 For it [“the donkey”] to fall by means of *kuṇḍṛṇācī*, the Wind [shall  
be] far above the spine.

<sup>28</sup>6.20.1 the treasure of him, who tends upwards by the power to change,  
stands in battles over men.

<sup>29</sup>5.31.10 This poet, seeking help, also approached yoked, even well yoked  
horses of *Vāta*; in this case all thy companions *Marut*-s, O *Indra*, did  
strengthen formulations, the power to control.

<sup>30</sup>8.63.2 Having *Soma* at their base stones shall settle upwards in likeness of  
sky.

shippers<sup>31</sup>; also, inner waters attend to manifested *Indra*<sup>32</sup>. In order to have some control over inner waters, worshiper's conception should target them<sup>33</sup>. A way to stimulate the flow of inner waters is to bring back to mind an excitement that in the past stimulated them<sup>34</sup>. Another way is to establish a fixed order, even a ritual, of training<sup>35</sup>. Yet another way is to disrupt habitual pathways for releasing the tension of an excitation. For example, if one's reaction to an unexpected and causing some discomfort change is to blurt out curses, then by restraining self from blurting them out, even mentally, when causing discomfort or even suffering change comes, one will cause a flood of inner waters<sup>36</sup>.

One way to stimulate the flow from "the udder" is to drink extract of *Soma*<sup>37</sup>.

"The sun", or *maṇipūra* cakra, has a prominent role in manifesting *Indra*. Its "reins" (prob. "petals") are what is used from of old in order to be in communion with *Indra*<sup>39</sup>. A skillful *Indra* worshiper meditates daily on *maṇipūra* cakra as full of heat<sup>40</sup>, and an adept summons *Indra* into his body only when "the sun" becomes full of intense energy<sup>41</sup>. Well selected evocative expressions, especially those that convey an enticement to rebel, can engender *Indra* in a manner so that he activates the *maṇipūra* cakra<sup>42</sup>.

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<sup>31</sup>1.178.1 "I can gain everything — successively each of [inner] waters of an agitated thee."

<sup>32</sup>10.153.1 Swaying restless [streams, having partook of the manly vigour, attend to manifested *Indra*

<sup>33</sup>3.33.5 [My] wide-ranging conception [is brought] forward towards *Sindhu*

<sup>34</sup>8.12.3 By means of which [excitement] thou shall cause *Sindhu* to drive potent waters as if [they were] chariots to journey along the path of *ṛta* — that we ask [thee] for.

<sup>35</sup>2.13.1 Fixed order is the genitrix. From her the waters [flow].

<sup>36</sup>1.174.4 One would let loose the flooding waters when through fighting [tribes of demons whose speech is insulting one dismisses their] evocative expressions ...

<sup>37</sup>10.73.9 If the udder in the Earth<sup>38</sup> [becomes] tied up,[remember,] thou did put [on such occasions] the juice into milk, into herbal [potions].

<sup>39</sup>1.109.7 These [are] still those reins of the sun with which our forefathers were in communion [with you].

<sup>40</sup>6.30.2 Every day the sun shall be perceived, a skillful [adept] shall spread the seats [of *Soma*] far off [from each other].

<sup>41</sup>7.30.2 Agents of change summon thee into [their] bodies during gaining the sun.

<sup>42</sup>8.6.20 [These enticements to rebel,] that [are] bearing [thee] with mouth, have made thee, O *Indra*, into a germ that is like a prop around the sun

## Coarse body

Coarse body as an aggregate of bones, joints and muscles is often called in the hymns “the knotty one” (*párvata*), and the skull — “the rock” (*ádri*).

One should keep awareness of one’s body<sup>1</sup> and develop physical strength<sup>2</sup> that helps to accumulate and concentrate “the treasure” (adrenaline)<sup>3</sup>.

Particular attention is to be given to restoration of the body and its functions during post-*Indra* state which is characterized by weakness, sometimes extreme so that one can’t even stand, indifference, irritability, emotional frailty, apathy, anxiety or even depression. First step is to shift the mind into the first footstep of *Viṣṇu* and to accept the reaction “as tethered animals accept barley”<sup>4</sup>. Then one has to induce the state of elevation even if it is a very low energy one — for example, by invoking *Maruts*-s<sup>5</sup>, and then to appeal to *Varuṇa* by reciting 5.40.7<sup>6</sup> which will help clear mental inertia from “the sun”<sup>7</sup>. One also has to have a lot of nutrition and whatever else the instincts of the body demand — eating nourishing food, drinking, keeping warm, and resting. Negative emotions shall not be given reins; one shall participate in chanting praising *Indra* and other *deva*-s hymns, be very attentive to the disposition of various *deva*-s and try to assist them<sup>8</sup>.

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<sup>1</sup>2.11.8 Let the knotty one be settled, [though] present [in the mind];

<sup>2</sup>1.51.10 When *Uśanas* by means of overwhelming strength [of his muscles] fashioned for thee overwhelming strength, the impulse-to-change majestically drove the two *Rodas*-es apart.

<sup>3</sup>7.32.9 help the treasure to concentrate

<sup>4</sup>8.63.9 At this bull’s burn-out he should have made a wide step for [the bull] to live. He has accepted [it] as tethered animals [accept] barley.

<sup>5</sup>8.63.10 We, seeking help, [are] obtaining that [wide step to live]. Together with ye [we have] mental power as [our] father [has]; to strengthen [us], might we be attended by *Maruts*!

<sup>6</sup>May not he, hurtful through irritability [and] fear, devour me, who is thy, O *Atri*!

Thou are a benefactor whose satisfaction of one’s desire is real.

May these two help me in this case — *Varuṇa* and the king.

<sup>7</sup>5.40.6 Then, when thou purged from the Heaven turning [this way and that way] deceptive constructs of *Svarbhānu*, *Atri*, using the fourth formula, found the sun concealed by [that] mental inertia which makes one abandon observances.

<sup>8</sup>5.40.8 Having joined the singers, [being] the formulator, by means of praise paying homage to *deva*-s, reverentially endeavoring to assist [them], *Atri* has placed the light of the sun into the Heaven, he has masked deceptive constructs of *Svarbhānu*.

## Speech in general

Speech in general is personalized as a *devī Vāc* who was born by *deva-s*<sup>1</sup> and is their ruler<sup>2</sup>. Her basic form is an utterance of indistinct sounds in a low tone<sup>3</sup>. She is compared to a milch-cow<sup>4</sup> that extracts inner *Soma*<sup>5</sup>, strength and refreshment<sup>6</sup> from inner waters<sup>7</sup>.

The utterance *svāhā*<sup>8</sup> is used during sacrifices; some unspecified utterances are mentioned<sup>9</sup>, to be used when manifesting *Indra*. Utterances can proclaim *Indra* to be a protector<sup>10</sup>, devotion to him<sup>11</sup>, or submitting to him<sup>12</sup>.

Utterances might be in the form of *mantra-s*<sup>13</sup>, and used in fashion made later by tantrics into a system<sup>14</sup> in order to facilitate various manifestations. They might be used as battle-cries<sup>15</sup>, as spells<sup>16</sup>, or as evocative expressions (“cows”) to impel worshipers into *Indra*<sup>17</sup>, or to settle into a particular state of mind<sup>18</sup>.

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<sup>1</sup>8.100.11 *Deva-s* made the *devī* Speech to be born

<sup>2</sup>8.100.10 When Speech, being a ruler of *deva-s*,..

<sup>3</sup>8.100.11 tethered animals of all kinds utter her

8.100.10 When Speech, being a ruler of *deva-s*, uttering indistinct [sounds], has settled down [to become] low in tone,...

<sup>4</sup>8.100.11 Let highly praised milch-cow Speech come here to us!

<sup>5</sup>8.100.10 Where, do ye think, the ultimate [juice] has gone from her?

<sup>6</sup>8.100.11 She, yielding a refreshment[, and] the strength, is pleasant for us.

<sup>7</sup>8.100.10 she has milked the strength, juices from the four [streams]

<sup>8</sup>8.63.5 Now then for thee, following the design, those seeking to sacrifice [utter] *svāhā* of the request.

<sup>9</sup>1.54.3 Do thou recite a hissing utterance to the vast Heaven

10.120.5 By means of utterances I make thy weapons to move quickly

<sup>10</sup>1.61.14 By the side of eager [*Indra*] *Nodhas*, proclaiming [him] loudly the protector, shall every day become conducive to valor.

<sup>11</sup>8.96.8 We devote ourselves to thee

<sup>12</sup>4.25.2 Who with an utterance has submitted one's self to inspired-by-*Soma* one and [thus] becomes a one who pursues devotion [when] he assumes the form of appearing at dawn [waters]?

<sup>13</sup>7.32.13 Do ye fix an unabridged well-prepared intricate mantra into worthy-of-a-sacrifice ones!

<sup>14</sup>10.55.3 Using thirty four [consonants] with uniform [but] refractory light one makes manifest [everything in both *Rodas-es*].

<sup>15</sup>8.63.7 When battle-cries let themselves fly to *Indra* throughout tribe that is one of five tribes, it certainly did spread shivers.

<sup>16</sup>10.42.6 Into whom we place [this] spell — into *Indra*

<sup>17</sup>2.21.5 By an invocation, by making cows to sink in, they, seeking a favour, impelling themselves into *Indra*, obtained the goods.

<sup>18</sup>3.31.9 With mind accompanied by words they have settled down making with hymns of illumination an unimpeded way for the ambrosia.

3.31.10 Into what was engendered they placed steadiness, midst cows [they placed] heroes.

## Poetry and reciting verses

Poetry arranges impressions and experiences in order to create a framework for thinking<sup>1</sup>; it can make the spheres of the body and the mind (the Earth and the Heaven) well-proportioned for *Indra*<sup>2</sup>; it can be a verbal expression of a mental gesture<sup>3</sup>; it can also facilitate drinking of *Soma* by *Indra*<sup>4</sup>. *Indra*<sup>5</sup> and *Soma*<sup>6</sup> are poets who inspire poets of Rigveda. Creation of poetry has its own spells<sup>7</sup>.

Mentioned benefits of reciting poetry are many — one can grow in social status<sup>8</sup>, it can illuminate *deva*-s<sup>9</sup> it can elevate *Indra*<sup>10</sup>, strengthen him<sup>11</sup>, or to help *Indra*'s exhilaration from *Soma*<sup>12</sup>.

<sup>1</sup>3.38.2 And ask [that] generation of poets about infusing strength [things] — maintaining [the] impression, you, skillful, shall design the Heaven. Augmenting these thy hints, having mind like the wind, they should therefore bring it into an arrangement.

3.38.3 In this case they [are] putting even secret [things] into it and shall fit together the two *Rodas*-es for the dominion [of *Indra*];

<sup>2</sup>10.29.6 Two measures [are] now well proportioned for thee ... [and are] plentiful, the Heaven and the Earth — majestically, by means of poetry.

<sup>3</sup>3.39.1 O *Indra*, the mental gesture [is] poured forth from the heart; towards the protector she goes, fashioned as a hymn of praise, [she.] being recited during a knowledge-sharing session, is keeping [us] awake ...

<sup>4</sup>7.26.1 extracted [drops of *Soma*] that are without a formulation do not [exhilarate] the generous one. For him create a verse that he shall enjoy — a new manly one so that he would listen to us.

<sup>5</sup>10.55.5 Through [his] power to expand, experience directly *deva*'s poetic inspiration!

<sup>6</sup>9.12.4 *Soma*, who is a skillful poet

<sup>7</sup>1.174.7 During creation of a hymn of illumination, O *Indra*, a poet shall whisper,

“He should have made the Earth a pillow for the demon.

Generous one shall make three [waters] to have manifold drops.

He should have fixed in a bind foul-speaking one.”

<sup>8</sup>1.54.7 At least, he shall grow as a chieftain, [as] an overseer of what's real — [that] person whose presented oblation is on par with [needs of *Indra*], who infuses strength into the commander, or, who would join with munificence in reciting verses.

<sup>9</sup>3.12.5 They, uttering verses, illuminate you two by means of speech, [they,] knowing-the-art invokers; O *Indra-Agni*, I prefer libations.

<sup>10</sup>8.33.2 At a pressing, uttering verses men make thee, O beneficial one, resound above all, address thee, O beneficial one, above all.

<sup>11</sup>8.6.34-35 the winning mental gesture, [and] recited verses have strengthened — like rivers [strengthen] the sea —undecaying *Indra*, whose rage is not [to be] downplayed.

8.62.1 Offering *Soma* [companions] augment with recited verses *Indra*'s gladsome mental and bodily vigour.

<sup>12</sup>7.26.2 In verse-after-verse *Soma* has exhilarated *Indra*, in tune-after-tune extracted [drops of *Soma*] [exhilarated] the generous one when they, who have mental power over *samāna*, call upon him eagerly — like sons [their] father — for help.

Reciting verses can strengthen visualizations<sup>13</sup>.

## Chanting

Chanting has several forms. It can be a *sāman* (verses recited to special tunes) which is characterized as praising-aloud (1.62.2), lofty (8.98.1, 8.89.7), faultless and cleansing *Indra* (8.95.7), springing forth and recited in a singing manner like a song of a bird (1.173.1); *sāman* needs to be heated like a pot with well-twisted phrases<sup>1</sup>. It can be a howl with a good rhythm that, performed at that hour of the morning when inner waters flow<sup>2</sup>, reverberates and “pierces the stone”<sup>3</sup>. It can be a hymn of illumination (*arkā*)<sup>4</sup> that “listens to the divine voice in the Heaven”<sup>5</sup>.

A chant can be reinforced with that manic thought with which *Indra* has effected fervor in a singer<sup>6</sup>, it can be accompanied by a mental gesture<sup>7</sup>, and have periods when all singers intone in unison a sound reverberating in a particular *cakra*<sup>8</sup>. It is mentioned that chants can be made to arise from “the base of swallowing”<sup>9</sup> which expression probably means “the place where laryngeal voice-sounds are produced”.

In some cases, like gathering and raising spirits for a battle, chanting is replaced or combined with drumming in order to instill into participant *Indra*’s frenzy<sup>10</sup> — the drum is called “*Indra*’s fist”<sup>11</sup>.

<sup>13</sup>8.6.43 This most excellent visualization swelling with ghee of the honey *Kaṇva*-s have made stronger with a recited verse.

<sup>1</sup>8.89.7 Do ye heat up like a pot *sāman* with well-twisted [phrases], [a *sāman* that is] propitious lofty for longing for a chant one!

<sup>2</sup>1.62.3 the men shall howl again and again together with appearing at dawn [waters].

<sup>3</sup>1.62.4 That [howl] with a good rhythm, that [howl] with a rhythm by seven inwardly excited ones, [that is] made-to-reverberate by *Navagva*-s, [shall pierce] the stone with the sound.

<sup>4</sup>8.51.4 For whom they have sang seven-headed hymn of illumination

<sup>5</sup>1.83.6 [when] a hymn of illumination listens to the divine voice in the Heaven, ... *Indra* takes pleasure in evenings of just that

<sup>6</sup>8.6.11 In *Kaṇva*’s fashion I reinforce chants with [that] prior manic thought with which *Indra* has effected this very fervor.

<sup>7</sup>6.34.5 For him this mighty loud hymn, for him, for *Indra*, the praise is uttered together with mental gestures.

<sup>8</sup>8.12.32 When in his favorite abode they intoned in unison ...

<sup>9</sup>10.89.4 For *Indra* I shall cause chants [and] having-spontaneous-gushes waters to arise from “the base of swallowing”

<sup>10</sup>6.47.30 [O drum!] Make [our] strength absorb [thy] roar, instill into us frenzy!

<sup>11</sup>6.47.30 Blow off misfortunes from here, O drum, thou are *Indra*’s fist ...



Chanting was used to find a way to *Indra*<sup>12</sup>, to strengthen summons<sup>13</sup>, to effect an alliance with him<sup>14</sup>, to procure<sup>15</sup>, to stimulate<sup>16</sup> and strengthen him<sup>17</sup>, and to obtain from him a lineage<sup>18</sup>.

Singers of chants obtain the energy to dare<sup>19</sup>, and the strength to enter into the state of *Indra*<sup>20</sup>.

## Praising

Praising and extolling *Indra* are done again and again throughout the day<sup>1</sup>. It is done to reach out to *Indra*<sup>2</sup>, to draw him near<sup>3</sup>, or to convey him<sup>4</sup>, to make *Indra* expedient for a fire offering<sup>5</sup>, to make *Indra* expel “the snake” from the Earth<sup>6</sup>. Praising is also used

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<sup>12</sup>1.6.6 chants find their way towards finding-what’s-beneficial mighty famed one

<sup>13</sup>6.34.4 the chants together with fire offerings have strengthened the summons.

<sup>14</sup>8.96.6 We would like to effect an alliance with *Indra* by means of chants and by means of adorations we might enter the resembling-bull [state].

<sup>15</sup>8.97.4 he, who is in possession of extracted [*Soma*], by going [with the mind] to the Heaven, with chants he seeks together with long-haired ones to procure thee.

<sup>16</sup>1.21.2 Those two do ye stimulate during sacrifices! Do array *Indra* [and] *Agni*, O men! Ye shall chant to those two in *Gāyatrī* verses.

<sup>17</sup>6.18.1 Extol him ... with these chants, strengthen [him]

<sup>18</sup>8.63.5 [Their] hymns of illumination have found their way to the strengthening drink, O *Indra*, in order [for thee] to give [them] a lineage.

<sup>19</sup>8.12.32 When in his favorite abode they intoned in unison, at the junction of fire offering, [there comes] forth yielding milk one [of *Prśnā*] — during proceeding on its path [sacrifice].

<sup>20</sup>6.38.3 Formulation and chants combine [with each other] in him, and the great hymn of praise shall strengthen [me] into [the state of] *Indra*.

8.69.14 By means of a chant the youthful one shall afterwards pierce becoming-mature porridge.

<sup>1</sup>4.16.3 throughout the day the extolling ones make enticements [for him].

10.148.1 Pressing [*Soma*] well, we extol thee, O *Indra*, also, [we extol thee] having obtained the rush of vigour

6.34.2 *Indra* shall be praised by us again and again.

<sup>2</sup>1.17.9 May the correctly articulated praise that I invoke, reach you two, O *Indra* [and] *Varuṇa*,..

<sup>3</sup>4.32.15 Let our hymn of praise consisting of our mental gestures draw thee near, O *Indra*!

8.2.17 when endeavoring, because of fluid [state of mind], to obtain a boat, I have fixed the mind upon a hymn of praise of thee.

<sup>4</sup>4.32.12 Conveying [thee] with hymns of praise *Gotama*-s, become stronger in [the state of being] thee, O *Indra*,..

<sup>5</sup>8.6.3 When *Kaṇva*-s by means of hymns of praise have made *Indra* an expedient of a fire offering, a sibling talks of a weapon.

<sup>6</sup>1.80.1 so that thou would vigorously expel the snake from the Earth, they praise with songs [thy] autonomy.

to put a protective cover over two *Rodas*-es<sup>7</sup>, to make sacrificer's recitations effective<sup>8</sup>, and to obtain an effective mental gestures<sup>9</sup>.

Hymns of praise are called demanding messengers (10.47.7), and are to be thought of as being in the Heaven<sup>10</sup>. They are to be correctly articulated<sup>11</sup> and accompanied by visualizations<sup>12</sup>, or consist of mental gestures<sup>13</sup>. Ever-repeated praises of *Indra* are designed to make about-to-come state more easily accepted by still-in-control construct of "self".

Hymns of praise often extol *Indra's* deeds<sup>14</sup>. Some stand alone praises are:

"*Indra* is famed [to be] the only distributor of bounties who carries [it] across, whose many side-effects are contending with what is alternating in us [with their opposites]. Ye shall take part in [his] desired auspicious [deeds]." (7.26.4)

"With thy help we might be successful again, O *Indra*!" (6.20.10)

"Apportion to us rushes of vigour that are leading to a thousand different things!" (7.26.5)

"Thou have done these manly deeds, thou did favour the track of the wheel." (8.63.8).

Not all praises are done with words — just associating with some who is eager to fight is also a praise of *Indra*<sup>15</sup>.

<sup>7</sup>3.38.8 with correctly articulated praise I have put a [protective] cover over invigorating everything two *Rodas*-es

<sup>8</sup>1.178.4 At a contest, at a debate he praises libations — [therefore] a recitation of the sacrificer [is] always effective.

<sup>9</sup>10.47.7 Hymns of praise — my demanding messengers — repeatedly coming to effective mental gestures,..

10.148.3 inspired, striving after effective mental gesture of seers, do thou praise in song [*Indra*]!

<sup>10</sup>5.35.8 we [can] think of the hymn of praise [as being entirely] in the Heaven

<sup>11</sup>1.17.9 May the correctly articulated praise that I invoke, reach you two, O *Indra* [and] *Varuṇa*,..

<sup>12</sup>8.12.31 Together with visualizations an inwardly-excited one rouses for thee, O *Indra*, this correctly articulated praise,..

<sup>13</sup>4.32.15 Let our hymn of praise consisting of our mental gestures draw thee near, O *Indra*!

<sup>14</sup>1.51.13 Just all these thy [deeds] are to be proclaimed aloud during pressings.

8.45.25 Those old and new [deeds], that slayer of *Vṛtra* has stirred [up] far away, do ye commend at assemblies!

4.32.11 During *Soma* libations adepts extol those thy [deeds] that thou performed as manly deeds.

<sup>15</sup>8.4.6 He has found [the correct] invitatory praise [of *Indra*] who associates himself with someone who is as eager to fight as if he was joining a thousand [men];

## Invoking *Indra*

At a sacrifice *Indra* is to be called upon many times throughout day or night<sup>1</sup>. During training *Indra* might be summoned by a singer<sup>2</sup> but has to be raised by each participant and many times a day<sup>3</sup>.

The cause of multiple invocations of *Indra* is that for every action his adepts place him in front<sup>4</sup>. There is even an injunction<sup>5</sup> to engage in singing, recitations and executing formulas only when *Indra* is called upon.

Ways to summon or invoke *Indra* are many<sup>6</sup>. Chanting<sup>7</sup>, fire offerings<sup>8</sup>, mental gestures<sup>9</sup>, evocative expressions<sup>10</sup>, and *Indra*'s battle cry<sup>11</sup> are mentioned.

## Strengthening *Indra*

*Indra* can have various intensity<sup>1</sup> of manifestations, and, although

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<sup>1</sup>8.13.13 I call upon thee when sun is rising, I call [upon thee] at midday;  
8.64.6 We call upon thee at the *Soma* pressing throughout the day and night.

<sup>3</sup>3.43.3 I summon thee again and again with mental gestures, [I,] having ghee to delight in at a drinking sweets bout.

<sup>2</sup>6.21.1 These, to-be-summoned visions by the best-among-many singer, call anew upon to-be-summoned thee

<sup>3</sup>1.132.2 During flurry of words of getting-at-[opponent] [dispute] at a contest for gaining *svâr*, during one's own dab of that which awakens [one] at dawn, during one's own dab of being prepared one, during the [entire] day *Indra* [has] to be roused in the known manner by each and every head.

<sup>4</sup>1.55.3 Ferocious, for every action [thou are] placed in front.

<sup>5</sup>8.32.17 Ye shall join in singing only when the astonishing one [is called upon], ye shall recite verses only when the astonishing one [is called upon], ye shall execute a formula only when the astonishing one [is called upon].

<sup>6</sup>2.18.7 since in many ways thou have been invoked, O agent of change, do make thyself exhilarated during this pressing [of *Soma*]!

<sup>7</sup>8.65.3 I summon thee, mighty [and] excessive, with chants to use [them] like a cow, O *Indra*, [for thee] to drink *Soma*.

8.66.1 For ye as a prize, I, chanting solemnly during advancing on its way involving extracted *Soma* [sacrifice], summon urgently with expedient [means] the doer — finding-beneficial-things *Indra* to help

<sup>8</sup>6.34.4 the chants together with fire offerings have strengthened the summons.

<sup>9</sup>3.43.3 I summon thee again and again with mental gestures, [I,] having ghee to delight in at a drinking-sweets bout.

<sup>10</sup>6.35.3 When will thou go towards generous with cows summons?

<sup>11</sup>6.38.2 he who is speaking reverberates with the battlecry of *Indra* so that this invocation of the *deva* would turn him here

<sup>1</sup>5.33.2 Thou shall increase in intensity;

6.30.1 He strengthened himself even more for a deed of valor

8.77.3 the slayer of the impulse to suffer want became [therefore] intense.

immortal, is wearing out<sup>2</sup>. Therefore, worshipers seek ways to strengthen him<sup>3</sup> so that *Indra* would be able to perform a deed of valor<sup>4</sup>, defeat the demonic tribe<sup>5</sup>, gain prizes<sup>6</sup>, or impart a benevolent state of mind<sup>7</sup>. Among qualities of *Indra* that are strengthened, mental and bodily vigour<sup>8</sup> throughout the body<sup>9</sup>, manly powers<sup>10</sup> and might<sup>11</sup> are mentioned. *Indra* himself can strengthen himself<sup>12</sup>.

Repeated manifestations<sup>13</sup> and day-after-day practices<sup>14</sup> for months, or even years<sup>15</sup>, might strengthen *Indra*. Strengthening practices include chanting, reciting, and singing; drinking *Soma*; fire offerings, formulations, and spells; visualizations, mental ges-

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<sup>2</sup>3.51.1 [who is] immortal [but] is wearing out every day

<sup>3</sup>8.70.2 reinforce that *Indra*

10.43.7 Inwardly-excited ones, when weary, strengthen his might like rain [strengthens] barley with celestial dew.

<sup>4</sup>6.19.1 he has become stronger for a deed of valor;

6.30.1 He strengthened himself even more for a deed of valor

<sup>5</sup>2.11.4 Becoming stronger, using the sun, thou can subdue for us demonic tribes.

3.47.4 [they,] who strengthened thee during slaying of the snake,

2.11.20 Becoming stronger, he overthrew *Arbuda*;

10.120.2 Having become stronger through the power to change, having abundant vigour, the overthrower brings fear to the demon.

<sup>6</sup>1.4.9 thee ... we make vigorous to gain the prizes

<sup>7</sup>1.130.6 for benevolent state of mind they fashioned thee, reinforcing [thee,] O inwardly excited one, during rushes of vigour like [they reinforce] possessing the rush of vigour thoroughbred

<sup>8</sup>8.62.1 Offering *Soma* [companions] augment with recited verses *Indra's* gladsome mental and bodily vigour.

<sup>9</sup>3.34.1 impelled by means of sacred formula [*Indra*] is becoming stronger throughout the body;

<sup>10</sup>10.44.2 Let us strengthen manly powers of thee who has drunk [*Soma*]

<sup>11</sup>10.43.7 Inwardly-excited ones, when weary, strengthen his might like rain [strengthens] barley with celestial dew.

<sup>12</sup>3.44.2 strengthen thyself, O *Indra*, in the direction of all auspicious signs.

8.80.7 Make thyself strong

6.30.1 He strengthened himself even more for a deed of valor

8.12.9 he, having ways to prevail — like fire [has ways to prevail] over thickets — has gained in strength.

10.116.6 [Turning obstacles] away from us, having become augmented by overwhelming strengths, unabating, thou should have made thyself stronger

<sup>13</sup>8.13.7 in rapture-after-rapture thou have grown strong for him who performs well.

<sup>14</sup>8.53.2 having becoming stronger day-after-day, made agitated *Kutsa Atithigva* to shake vehemently

<sup>15</sup>6.38.4 Since whom a fire offering and *Soma* would strengthen — *Indra* — since a formulation, chants, verses and a manic thought would strengthen [him as well], at least, do strengthen him during the coming of dawn from the darkness of the night so that the years, months, days [of practice] would strengthen *Indra*.

tures, and indications of *r̥ta*; governing motives and *Marut*-s; rushes of vigour<sup>16</sup>, obtaining the “treasure”<sup>17</sup>, and frenzy<sup>18</sup>.

Chanting<sup>19</sup>, reciting verses<sup>20</sup>, and singing<sup>21</sup> are mentioned most often. Another way to strengthen *Indra* is drinking of *Soma*<sup>22</sup>.

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<sup>16</sup>10.73.3 Rushes of vigour, which [were] also there, did strengthened [thee].

<sup>17</sup>10.24.1 Make the treasure to be established in us, [the treasure] leading to a thousand different things, so that thou would intensify.

10.24.2 set up for us most excellent, to-be-chosen [treasure], so that thou would intensify.

<sup>18</sup>8.62.2 Unjoined unequalled by men, he, alone [but] dexterous, has gained in strength beyond many tribes, [beyond] all creatures by means of a frenzy.

<sup>19</sup>1.5.8 Hymns of praise have strengthened thee, the verses [have strengthened] thee, ... Let our chants strengthen thee!

1.11.1 [It is] *Indra* [that] all chants strengthened

6.37.5 May *Indra*, [his] might strengthened, become strengthened by the chants

6.44.13 he, who has become stronger through old and new chants of extolling [him] seers

5.29.11 *Gauriviti*'s hymns of praise strengthened thee

8.6.1 [*Indra*] has become stronger through *Vatsa*'s hymns of praise.

8.12.4 This hymn of praise to [get thy] assistance [is] purified like ghee, O stone-wielder, by means of which in an instant, vigorously thou have grown.

8.13.16 Let our chants strengthen *Indra*, [let] extracted drops of pure *Soma* [strengthen] *Indra*!

3.32.13 for a new blessing I could roll (as a dice) him who has become stronger with ancient hymns of praise, who [has become stronger] with new ones and with those in between.

<sup>20</sup>1.10.5 For *Indra* a strengthening verse [is] to be recited

2.11.2 He, growing stronger with recited verses, dispersed even the demon thought to be immortal.

3.51.1 becoming stronger [by being] much invoked with well-twisted [verses]

8.6.21 Just thee, O master of the power to change, *Kapva*-s made stronger with a recited verse, extracted drops of pure *Soma* [made stronger just] thee.

8.62.1 Offering *Soma* [companions] augment with recited verses *Indra*'s gladsome mental and bodily vigour.

<sup>21</sup>3.53.1 strengthen yourselves with songs

6.17.3 Hear the formula, and strengthen thyself through songs!

<sup>22</sup>1.16.6 These drops of *Soma* juice, extracted over the sacrificial grass drops of pure *Soma* — drink them for an overwhelming strength, O *Indra*!

2.11.1 Since these invigorating [libations] make thee stronger, [they,] seeking what's beneficial, [are] like flowing rivers.

3.39.7 strengthened by *Soma*

3.40.7 Having drunk *Soma*, he became stronger.

8.92.5 to drink *Soma* — because only that is a strengthening of him.

etc.

Fire offerings<sup>23</sup> (in particular those for fulfillment of a desire<sup>24</sup>), spells<sup>25</sup>, and formulations<sup>26</sup> can strengthen *Indra*. Visualizations<sup>27</sup>, mental gestures<sup>28</sup>, indications of *ṛta*<sup>29</sup>, and the Heaven<sup>30</sup> are also mentioned.

*Indra* adepts are to be undistracted<sup>31</sup>, free from hatred and anxiety<sup>32</sup>, employing *Marut*-s<sup>33</sup> and appropriate governing motives<sup>34</sup> in order to strengthen *Indra*. Their very longing for him magnifies him<sup>35</sup>.

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<sup>23</sup>6.21.2 strengthened by a fire offering

3.32.12 Since [this] sacrifice should have been strengthening for thee, O *Indra*, and favourite apportioned fuel of pressed *Soma* [as well]

8.14.5 Fire offering made *Indra*

<sup>24</sup>8.93.23 Fire-oblations for fulfillment of a desire let themselves pour out towards carrying [them] off with vigour [*Agnī*] [thus] strengthening *Indra* during proceeding on its way [sacrifice]

<sup>25</sup>10.73.2 They have frequently strengthened *Indra* with a spell.

<sup>26</sup>1.52.7 Since thy, O *Indra*, strengthening formulations glide towards thee like waves [glide] in a lake

3.34.1 impelled by means of sacred formula [*Indra*] is becoming stronger throughout the body;

6.23.5 for *Indra* the formula will be strengthening as it should be.

8.62.4 We shall perform for thee strengthening formulations which thou will enjoy again and again.

8.98.8 Formulations increase thee as if [thou were] a pond, together with suitable for barley [waters] day-after-day — even [when thou were] already strengthened

10.49.1 I shall create formulation that is strengthening to me.

10.50.4 By means of a formulation thou shall become extensive, at every pressing [of *Soma*] thou shall become worthy-of-a-sacrifice.

<sup>27</sup>3.52.6 we, dispensing delights, could empower [thee] by visualizations.

<sup>28</sup>6.23.6 we will do as much [that is, strengthen.] for thee, O *Indra*, by means of mental gestures

<sup>29</sup>8.100.4 All indications of *ṛta* make me stronger.

<sup>30</sup>5.36.5 May bull Heaven strengthen bull thee!

8.15.8 The Heaven [strengthens] thy manly strength

<sup>31</sup>8.93.9 Undistracted, he has grown to help in dire straits.

<sup>32</sup>10.24.3 protect us from hatred, from anxiety, so that thou would intensify

<sup>33</sup>3.35.9 Which *Marut*-s thou caused to share in the *Soma*, O *Indra*, which strengthened thee, they became thy troop;

<sup>34</sup>6.47.27 from governing motives overwhelming strength [is] fetched;

<sup>35</sup>1.178.1 may it not fall short of our magnifying [thee] longing!

## What *Indra* is for his worshipers

*índrasya manyó máda ékamíchármāsat  
sakhyá śíványasya pūtádakṣo dhuh<sup>1</sup>*

*Indra* worshipers appeal to *Indra* to be their protection and shelter, a refuge, ask to guard them<sup>2</sup>, and be their armour<sup>3</sup>. They ask him<sup>4</sup>, sometimes together with *Agni*<sup>5</sup> and *Soma*<sup>6</sup>, sometimes together with *Varuṇa*<sup>7</sup>, to stretch a wide shelter for them. It is he who is the protector of tribes that are leading a settled life<sup>8</sup>, and those who are on the move to gain and conquer<sup>9</sup>. *Indra* is sought after as a defender of men (2.20.3, 10.147.5), and bestowing-well-being protector of a tribe (10.152.2).

*Indra* is shielding strongly<sup>10</sup> like a metal breast-plate<sup>11</sup>. He gives protection both at one's home and away from it<sup>12</sup>. He protects his adepts' bodies from injury in a combat<sup>13</sup>, and acts as a

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<sup>1</sup>There is only one refuge — in exhilaration of *Indra*'s rage.

Refined mental power shall give his destroying reactive impulsiveness fellowships.

<sup>2</sup>1.174.1 Do guard men, do thou, O *asura*, protect us!

3.31.14 heed well to us, O generous one, being a guardian!

5.38.5 may we be in thy shelter, well protected

1.4.6 the tribes might say, "Might we be in the refuge of *Indra*!"

<sup>3</sup>7.31.6 Thou are an armour of broad extent

7.30.4 Offer the most excellent armour to institutors of the sacrifice, [so that] they, ready to help [us], would reach the old age!

<sup>4</sup>1.102.3 Stretch out a shelter for us

<sup>5</sup>1.21.6 O *Indra* [and] *Agni*, stretch out a shelter [for us]!

7.94.8 O *Indra-Agni*, stretch out a shelter [for us]!

<sup>6</sup>8.40.12 Do you two [,*Indra* [and] *Agni*,] together with having three components refuge protect us [so that] we might be masters of riches!

<sup>7</sup>1.17.8 when visualizations [are] striving to gain you two, stretch out a shelter for us!

7.82.1 O *Indra-Varuṇa*, you two do stretch out a great shelter for [this] proceeding on its way [sacrifice], for our tribe, people,...

<sup>8</sup>1.100.7 him tribes of settled life shall make a protector.

10.50.5 Tribes have experienced thy mighty protection.

<sup>9</sup>2.18.8 Moreover, under the most excellent protection in hand, in every advance me could be conquerors.

<sup>10</sup>3.30.3 shielding strongly

8.66.12 having a strong shield one

8.81.2 since we have found thee [to be] shielding strongly

<sup>11</sup>10.48.2 I, *Indra*, [am] the mound, the breast[-plate] of *atharvan*

<sup>12</sup>1.129.9 Accompany us in a distance [from home], accompany [us] at home!

<sup>13</sup>1.5.10 Being in charge of [our] bodies ... do ward off the deadly weapon!

6.46.10 Then as ever ... become nearest protector of our bodies

3.31.20 *Indra*, thou [being] speedy, protect us from injury

4.24.3 during a close combat – having abandoned [their] bodies [to the heat

sentry, probably by making senses hypersensitive<sup>14</sup>. To his worshipers *Indra* is a stronghold (8.80.7).

*Indra* is the master<sup>15</sup>, and overseer of his adepts<sup>16</sup> He is like a father, a mother and a sister to them<sup>17</sup>, listening to them<sup>18</sup>, and giving them assistance<sup>19</sup> and a potent foreseeing care<sup>20</sup>. He is blessing his worshipers<sup>21</sup>, and protects them from injury<sup>22</sup>, errors<sup>23</sup>, and the sense of self-importance<sup>24</sup>. He is their champion and advocate<sup>25</sup>. He is their chieftain<sup>26</sup>, leader and commander<sup>27</sup>, the sole sovereign of all facets of existence (6.36.4).

Mental illumination and coherence that *Indra* imparts are an ex-

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- of a battle] they shall employ [him as a] protector.  
 8.61.15 May he protect us from behind [and] from the front!  
 10.131.1 Push away hostiles coming from the front, away those coming from the behind, away those coming from above, away those coming from below, so that we might rejoice in thy wide shelter!  
<sup>14</sup>8.61.16 Do thou watch over us, O *Indra*, from behind, from below, from above, from the front — on all sides!  
 6.46.12 keep away an unnoticed hostility  
 1.129.9 Protect us from a distance, from afar with assistances [thou provide]!  
<sup>15</sup>1.11.1 overseeing-what's-real master  
 6.23.10 [so that] just he would be the master of a generous [man]  
 6.36.4 Thou have become unequaled master of men  
<sup>16</sup>1.21.5 mighty overseers of sacrificial assembly, O *Indra* [and] *Agni*,..  
 1.52.13 thou shall become overseer of [this] tall helping-in-dire-strights hero  
<sup>17</sup>8.98.11 Since thou have become for us the father [and] the mother  
 10.48.1 Creatures call upon me as if upon father.  
 10.23.7 we know thy, O *deva*, foreseeing care [to be] like a sister  
<sup>18</sup>3.49.3 like the father — esteemed, listening willingly  
<sup>19</sup>2.20.2 thou are protecting through assistance seeking-to-join-thee people  
<sup>20</sup>6.45.4 for us he is a potent foreseeing care  
 7.29.4 thou are for us, O *Indra*, the foreseeing care — as if a father  
 4.16.18 we shall ask thee thereupon for the foreseeing care  
<sup>21</sup>4.16.18 for [this] praiser thou could be on every occasion the one whose blessings are far-ranging.  
 6.24.2 blessing men  
<sup>22</sup>6.24.10 From now on, O *Indra*, protect him from injury!  
<sup>23</sup>1.129.11 Protect us ... from an error!  
<sup>24</sup>6.47.16 Hostile to those who grow big with self-importance  
<sup>25</sup>1.102.11, 1.100.19 May *Indra* always be an advocate for us  
 8.96.20 he will be our generous champion, [our] advocate  
<sup>26</sup>10.49.4 I shall devote myself to being the chieftain of the sacrificer.  
 1.32.15 *Indra* [becomes] the chief of a vagrant [man] [and] of residing [in one place] [one], of absence of passion and of hornyness — [he,] thunderbolt-in-arms.  
<sup>27</sup>10.103.8 *Indra* is the leader of these [armies].  
 10.152.1 Thou are really a great commander



tensive shelter<sup>28</sup>. He protects his worshipers' minds from anger<sup>29</sup>, from "the snake"<sup>30</sup>, from an error<sup>31</sup>, from a bad course of action in an adversity<sup>32</sup>, from a curse, from impulsiveness and hunger<sup>33</sup>, from alienation<sup>34</sup>. In the shelter *Indra* provides, men can strengthen him, increase his power to change them, and his resourcefulness<sup>35</sup>, can obtain high-spirited mindsets<sup>36</sup>.

*Indra* protects those who are generous to him<sup>37</sup>, who press *Soma* for him<sup>38</sup>, those who long for him and seek to join him<sup>39</sup>. He guards those who are on the edge, and those who are in the midst of troubles<sup>40</sup>, he protects even a trampled down man<sup>41</sup>.

He can be the least tearing men apart protector<sup>42</sup>. He is like carrying across troubles boat<sup>43</sup>.

*Indra* is a leader and a guide who daringly leads his worshipers to what is better<sup>44</sup>, towards frequent multitude of "trea-

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<sup>28</sup>7.82.10 Let *Indra*, *Varuṇa*, *Mitra*, *Aryaman* extend for us the power to illuminate — the great extensive shelter!

8.97.15 May that coherence, O *Indra*, protect me

<sup>29</sup>10.152.5 Stretch out a shelter from the anger

<sup>30</sup>8.93.14-15 when all *deva*-s stepped aside because of snake's vehemence ..., then he shall become my protection;

<sup>31</sup>1.129.11 Protect us ... from an error!

<sup>32</sup>1.121.14 Do thou protect us, O *Indra*, from this harm, from a bad course in an adversity

<sup>33</sup>8.66.14 Do thou defend us from a curse, from this impulsiveness and hunger!

<sup>34</sup>1.169.1 against even a great alienation thou are a protector

<sup>35</sup>8.62.10 In the shelter of thee they have frequently increased thy manifested power to change, thee, thy resourcefulness

<sup>36</sup>8.90.6 Like a great antelope skin [are] thy, O *Indra*, protections — so that thy high-spirited mindsets would reach us!

<sup>37</sup>6.37.4 shielding-most-strongly generous ones

<sup>38</sup>10.28.2 In all enclosures I protect that one, who, having *Soma* pressed, sates my two cavities.

<sup>39</sup>1.102.3 Stretch out a shelter for us, who are longing for thee

2.20.2 thou are protecting through assistance seeking-to-join-thee people.

<sup>40</sup>8.61.15 he shall guard that one of us [who is] on the edge, [and] that one [who is] in the midst [of troubles]

<sup>41</sup>8.77.11 protecting even trampled down one, strengthening trampled down one

<sup>42</sup>1.174.10 Thou, O *Indra*, can be for us on all occasions the least tearing-men-apart, a protector of men.

7.19.7 Do protects us with non-tearing armour!

<sup>43</sup>1.131.2 Such thee we shall setup at the chariot-pole of highspirited [manic thought] — as a carrying across boat

<sup>44</sup>8.16.10 who leads towards what is better

8.21.9 Who before has lead us forth to this-and-that, to what's better

4.21.4 [and] then daringly leads towards what is better.

asures” (4.20.8). He is a path-maker<sup>45</sup> who is to be called upon during a journey (1.33.2), who is a teacher of men during conflicts (4.20.8). He guides his invoker with various and thousandfold means of helping (6.23.3, 1.30.8). He is a watchful guide (4.16.2), a rescuer<sup>46</sup>, and transporter across difficulties<sup>47</sup>. He carries across mountain slopes and water-ways<sup>48</sup>, as well as across hatreds, anxiety, and troubles<sup>49</sup>, across dangers and obstacles<sup>50</sup>, away from evil<sup>51</sup>. He gives an easy passage<sup>52</sup> and carries across by means of “mysterious having-full-power raptures” (8.16.4). *Indra* endeavors to obtain an unimpeded pathway for his companions<sup>53</sup>. For an intelligent man, he finds a way to obtain what the man strives for<sup>54</sup>, gives a chance to move upwards<sup>55</sup>, and makes pathways to *deva*-s<sup>56</sup>.

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<sup>45</sup>6.21.12 Such, being known as path-making, become our leader in easy-to-traverse and in hard-to-escape [places]!

<sup>46</sup>8.16.11 he, our rescuer, would bring [us] over to well-being [as if] by ship

<sup>47</sup>4.17.17 Having shown thyself as an ally, become our transporter [over difficulties]

6.26.2 A fist-fighter, fighting midst bulls, sees thee during difficulties, thee, overseer of what's real, as carrying across [the difficulties].

8.45.28 [who is] instrumental in carrying across of the [common] people

8.97.15 Many times thou should have carried [me] across difficulties as [thou did] over waters.

<sup>48</sup>7.18.5 Even the floods that have spread out *Indra* made for *Sudās* into easy-to-cross fords.

7.32.27 With thee, O agent of change, we might cross over mountain slopes [and] numerous water[-obstacles]!

<sup>49</sup>8.16.11 [he,] much invoked, *Indra*, [would bring us] beyond all hatreds.

8.24.27 [He,] who shall free [us] from bare anxiety

3.32.14 I shall extol *Indra* before the end of the day, in which case he shall deliver [me] from the anxiety like [he delivered] us.

7.23.2 [it is] thou [who] should have carried us across those troubles.

<sup>50</sup>1.132.5 When the agent of change by [various] designs makes people see him, in an arranged contest they, seeking auditory impression, attain [their] aim, seeking auditory impression, they shall cross [over dangers].

2.11.15 In battles thou easily made us stronger, O carrying across one!

6.19.1 turning [obstacles] away from us

<sup>51</sup>7.20.1 by means of [thy] favours [thou are] our transporter to an assembly of men, [away] from even bigger evil

<sup>52</sup>6.40.3 journey here for an easy passage

<sup>53</sup>1.80.6 *Indra*, becoming inflamed from the herb, endeavors to obtain an unimpeded way for [his] companions.

2.20.5 endeavoring to obtain an unimpeded way

<sup>54</sup>10.49.9 I shall find for an intelligent man an unimpeded by means of fighting way to [what he is] endeavoring to obtain.

5.30.7 seeking an unimpeded pathway for an intelligent man

<sup>55</sup>10.55.6 giving a chance to move upwards

<sup>56</sup>10.73.7 For an intelligent man thou have made pathways to *deva*-s gentle as if leading straight [to them].

*Indra* is a helper<sup>57</sup>, especially when inundated with *Soma*<sup>58</sup>; he supports every action (1.11.4), but he has to be chosen as the helper<sup>59</sup>. He is a master of settled life and of gearing up for war<sup>60</sup>; he is called upon to provide succor (1.33.2), to help at every engagement during a war (1.30.7), to help in dire straights (6.29.6). It is *Indra* who chooses a winner<sup>61</sup> by rendering one competent (1.61.11), by leading to a supremacy<sup>62</sup>. He enables men to overcome physically stronger opponents<sup>63</sup> by making those easier to overcome<sup>64</sup>. In times of peace, he whom *Indra* helps shall grow as a chieftain, as an overseer of what is to become real (1.54.7).

*Indra* is an inciter of a sacrificer<sup>65</sup>, urging and prodding his worshippers again and again<sup>66</sup> like a charioteer<sup>67</sup>. He incites a meek man, a feeble man, a learned priest, a praiser of him<sup>68</sup>, provokes

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<sup>57</sup>2.12.6 who of him, who is joined by a singer, is helper.

8.46.13 our helper midst rushes of vigour

<sup>58</sup>8.13.15 when at sea because of the herb — thou are indeed a helper.

<sup>59</sup>8.21.2 we, the companions, have chosen as the helper

<sup>60</sup>8.37.5 Thou are a master of settled life and of gearing up [for war] with all [thy] ways of helping

<sup>61</sup>1.33.14 thou favoured fighting resembling a bull *Daśadyu*.

1.53.10 Thou favoured *Suśravas* with thy side-effects

1.53.10 Thou favoured ... *Tūrvayāṇa* with thy, O *Indra*, continual protections

1.61.15 in a horse race *Indra* promoted pressing-out-*Soma* one.

<sup>62</sup>8.37.6 Thou lead to a supremacy — thou do not [just] help with all [thy] ways of helping

<sup>63</sup>7.98.4 When thou shall make [us] fight those considered mighty, we will overcome those, who are superior due to [their stronger] arms, when thou, O *Indra*, shall be fighting surrounded by men, together with thee we might win that glorious battle.

<sup>64</sup>6.46.6 make hostiles easy-to-overcome

<sup>65</sup>1.51.8 Become powerful inciter of the sacrificer!

10.49.1 I shall become inciter of a sacrificer

1.121.13 Thou, the inciter, shall make men enjoy the bay mares

<sup>66</sup>10.44.1 ever urging by his very nature

1.61.12 urging again and again

8.99.7 urging forward [even when] not stirred up

6.47.16 [being] chieftain of both [sides], *Indra* keeps prodding most manly ones of a tribe.

10.22.10 Thou should have impelled those men [who were] in misery to slay *Vṛtra*

<sup>67</sup>8.99.7 inciter who is the best charioteer

1.11.1 the best charioteer of [all] charioteers, of rushes of vigour,...

<sup>68</sup>10.24.3 Thou are inciter of a meek [man]

2.12.6 Who is inciter of a meek [man], who of a feeble one, who of a learned priest, of asking-for-help praiser

2.30.6 you are whips to a meek sacrificer

anger in them<sup>69</sup>, challenges them<sup>70</sup>, overpowers their tameness<sup>71</sup>. He attracts heroes<sup>72</sup> and engenders actions<sup>73</sup>. He inspires<sup>74</sup>, instigates (8.98.9, 1.129.1, 8.46.29), animates<sup>75</sup>, and invigorates<sup>76</sup>. He effects or incites an impulse to change<sup>77</sup>, and urges great valor (10.22.3). He not only incites, but is a model for those who fight<sup>78</sup>. During a fight, an adept of *Indra* is at the front<sup>79</sup>.

*Indra* is an agent of change<sup>80</sup> and a doer<sup>81</sup>, not only changing his adepts inside<sup>82</sup>, but also changing their social relations

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<sup>69</sup>1.56.3 provoking anger in [his] helpers 2.12.15 Who ... is like [something] provoking anger

<sup>70</sup>2.20.3 challenging us youth

<sup>71</sup>6.18.4 thou became what is overpowering tameness of rebellious [me].

<sup>72</sup>8.92.28 Since only thou are attracting heroes

<sup>73</sup>10.55.8 engendering actions by means of harnessing [two tawny ones]

<sup>74</sup>1.9.6 Inspire us well into that, O *Indra*

1.102.10 inspire us, O *Indra*, at [all] challenges to battle

<sup>75</sup>6.26.3 Thou should have animated the poet during creation of a hymn of illumination

8.12.2 By means of which [excitement thou have animated] irresistible *Daśagva*, [and] trembling *Svarṇara*, by means of which thou have animated the sea — that we ask [thee] for.

<sup>76</sup>10.55.8 invigorating everything

10.44.4 To strengthen, thou shall be as if invigorating of those who keep watch

<sup>77</sup>6.43.4 Becoming inflamed ... thou have rendered liberality into an impulse to change

4.24.1 *Indra*, the inciter of the impulse to change, ..

<sup>78</sup>1.102.6 An *Indra*, [though] lacking order [in his actions] because of [his] frenzy is a model [for other fighters]

<sup>79</sup>1.132.6. Him, who would fight us, do you two, O *Indra* and “Mountain”, being two warriors [who are standing] in front

7.31.6 Thou are ... a warrior who is in front, O slayer of *Vṛtra*!

<sup>80</sup>1.131.5 Thou have performed the decisive action for these to gain advantage in battles.

3.37.1 For killing *Vṛtra*'s kind, for the impulse to change and for victory in the battle we roll thee [as a dice], O *Indra*!

6.34.2 harnessed — like a chariot — for the great power to change [the course of battle], *Indra* shall be praised by us again and again.

<sup>81</sup>2.16.2 Without which — [without] vast *Indra* — nothing whatsoever [is accomplished];

10.112.9 without thee, far away [from thee], nothing whatsoever is accomplished

6.26.3 for *Atithigva* [thou] are about to perform what is praiseworthy.

10.99.10 This one [is] rendering service with his manly [labors], accomplishing wonderful deeds together with *deva*-s

<sup>82</sup>1.51.6 thou made *Sambara* subject to *Atithigva*.

1.53.10 Thou made agitated *Kutsa Atithigva* subject to this great young chieftain.

5.29.11 thou made *Pipru* to submit to *Vaidathina*

and status<sup>83</sup>. For a worshiper, *Indra* is a slayer of *Vṛtra*<sup>84</sup>, and other demons<sup>85</sup>, he breaks strongholds within<sup>86</sup>, and stone walls without<sup>87</sup>; he also destroys infatuations of his worshipers<sup>88</sup>, their reactive impulsiveness<sup>89</sup>, and curses cast upon them<sup>90</sup>.

*Indra* adepts consider him to be a companion along with other companions<sup>91</sup>, a loyal companion (4.16.18), an ally<sup>92</sup>, alliance with whom is better than with anyone else<sup>93</sup>, “the most fatherly father of fathers” (4.17.17). For them *Indra* is, in addition to being an ally and a companion, a yokemate<sup>94</sup>, together with whom they

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<sup>83</sup>6.18.3 for a conducting upwards one thou alone have placed the tribes within [his] reach.

6.20.11 Thou have given to-be-given-away *Navavāstva* to the mighty father [as] his own descendant.

10.49.5 I shall cause a savage to become subject to him who has oral lore — if he did betake himself time after time to me, not to [earthly] enticements.  
10.49.5 I made a settler submissive to an agitated [by me man].

<sup>84</sup>8.49.2 As facing a hundred [enemies] [warrior], he boldly dives [into the fray], for a worshiper he slays *vṛtra*-s.

2.19.4 for a worshiper he strikes [down] *Vṛtra*

1.130.7 For worshiper *Divodāsa*, O dancer, [thou shall pierce] mighty [*Vṛtra*] with thunderbolt — for [that] worshiper, O dancer!

<sup>85</sup>2.19.6 In a day he made unabating, causing lack of barley *Śuṣṇa* to succumb to charioteer *Kutsa*;

1.63.3 Thou, [being] at hand, did slay *Śuṣṇa* for young brilliant *Kutsa* when in an enclosure during a fight [he was nearly] deceived to satiate [the urge].

4.16.13 Thou should have caused swelled up savage *Pipru* to subject to *Rjīśvan Vaidathina*

<sup>86</sup>1.130.7 He, O *Indra*, shall pierce ninety walls for a commoner.

1.63.7 Thou ... [are] waging war, as that should have broken again and again seven strongholds for *Purukutsa*

6.31.4 Thou have [desolated] strongholds of *Śambara*, removed hundreds unopposed [*vṛtra*-s] of the impulse to suffer want, wherever thou were eager to help with [thy] enabling power, O accompanied by enabling powers one, to pressing [*Soma*] *Divodāsa*

<sup>87</sup>4.30.20 For worshipping *Divodāsa Indra* dissembled hundred made of stone walls.

<sup>88</sup>7.104.21 *Indra* became a destroyer of infatuations

<sup>89</sup>10.23.7 may thy fellowships be for us destroying reactive impulsiveness!

8.93.3 he, *Indra*, destroying reactive impulsiveness companion

<sup>90</sup>10.55.8 destroying curses

<sup>91</sup>10.42.11 a companion with companions

<sup>92</sup>8.45.18 When thou would hear this call, and would effect what is difficult to forget, [then] thou might become our innermost ally.

<sup>93</sup>7.32.19 there is no better alliance for us other than thou — not even a father

8.97.7 Thou [are] with an aid for us, just thou [are] for us an ally

<sup>94</sup>8.92.32 With thee, O *Indra*, as a yoke-mate we reply to adversaries — thou [are] ours, we are thine.

7.31.6 Together with thee as yokemate I respond [to a challenge].

8.21.11 It is with thee ... as a yoke-mate we reply to the snorting one

will win<sup>95</sup>. For his companions *Indra* destroys reactive impulsiveness<sup>96</sup> and defends them so that that they are neither slayed, nor overpowered<sup>97</sup>, inspires them<sup>98</sup>, promotes<sup>99</sup>, and makes them famous<sup>100</sup>. He is also their drinking companion when *Soma* is being imbibed<sup>101</sup>.

*Indra* worshipers grasp him like worn out men grasp a staff (8.45.20) — he strengthens, supports, and empowers them. He infuses strength into them (10.23.6), makes them stronger in battles<sup>102</sup>. He gives or releases an overwhelming strength<sup>103</sup>, gives mental and bodily energy<sup>104</sup> (even to those who are not “inwardly excited”<sup>105</sup>), nourishment<sup>106</sup>, worthy-of-fame rush of vigour<sup>107</sup>, and a “thunderbolt”<sup>108</sup>.

In a fight or a struggle, *Indra* is an “all-pervading life-force and a strengthening helper” (6.34.5). He is a strengthener of an intelligent man and of a *Soma*-presser (8.98.5-6). He strengthens

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- 1.129.4 We wish your *Indra* [to be] ours for a foray ... as a companion  
<sup>95</sup>8.63.11 With thee as a yokemate we shall win!  
<sup>96</sup>2.20.3 may he be destroying reactive impulsiveness companion, a defender of men  
<sup>97</sup>10.152.1 whose companion is neither slayed, nor ever overpowered  
<sup>98</sup>6.45.19 inspiring praisers companion  
<sup>99</sup>4.17.18 become a promoter, a companion of those who seek companionship  
<sup>100</sup>8.46.12 Who makes [his] companion famous  
<sup>101</sup>1.121.15 so that we, most generous to thee, might be [thy] drinking companions!  
7.20.4 during intoxications he has been [most] fitting [when] together with the [*Soma*] herb.  
8.61.11 we shall make bull *Indra* in the presence of extracted [*Soma*] [our] companion  
<sup>102</sup>2.11.15 In battles thou easily made us stronger, O carrying across one!  
2.11.4 Thou are reinforcing us, O *Indra*  
1.61.9 instrumental to being forceful  
<sup>103</sup>3.51.4 he, who knows many tricks, gives way to the overwhelming strength  
1.174.1 giving overwhelming strength  
8.3.4 thousand times cultivated for the sake of overwhelming strength by seers  
8.99.8 cultivated for the sake of overwhelming strength  
<sup>104</sup>3.49.3 [he is] giving mental and bodily energy  
4.17.18 being extolled, O *Indra*, thou shall give mental and bodily energy to him who praises [thee]  
6.40.4 this offering to thee shall bring vigour to the body  
<sup>105</sup>6.45.2 Imparting mental and bodily vigour even to not inwardly excited one  
<sup>106</sup>6.44.12 from of old thou are nourishing singers  
<sup>107</sup>8.96.20 He will be the giver of worthy-of-fame rush of vigour  
10.47.4 [Since we have known thee as] bestowing rush of vigour  
<sup>108</sup>1.81.4 For success [in the fight] he has put the iron thunderbolt into brought-near-to-each-other hands.

even a small fighter (1.81.2), brings an outcast upwards (2.13.12), a follower to the front (6.47.15), makes a valiant warrior all-heroic (6.23.4), a cripple to stand firm, and a blind to see (2.15.7) — he makes all shaky things firm (6.46.6), and in general magnifies one's powers (1.54.2). He empowers his worshipers by imparting them his treasure (8.21.7) and helps them with his enabling powers<sup>109</sup>.

*Indra* fosters in his worshipers everything to-be-chosen (10.133.2) — he makes formulations efficient<sup>110</sup>, strengthens mental gestures<sup>111</sup>, brings to a realization shared knowledge<sup>112</sup>, gives competency (8.12.15), and creates wide mental space (4.17.17). He makes his worshiper to think on his own (8.4.12), effects fearlessness, and gives the power of self-determination<sup>113</sup>.

*Indra* changes the minds of his worshipers. He gives them mental powers<sup>114</sup>, understanding<sup>115</sup>, renders them competent<sup>116</sup>, and makes them resourceful<sup>117</sup>. Having abundant power to enlighten<sup>118</sup>, he illuminates inner realms<sup>119</sup>, and creates, or finds,

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<sup>109</sup>1.62.12 do wish to help us with thy enabling powers  
10.55.6 helpful by enabling

<sup>110</sup>2.20.5 He ... made formulations efficient.  
6.23.6 Since thou made formulations strengthening [for us]  
8.3.5 To be in the presence of the divine [we call upon] only *Indra*, [we call upon] *Indra* during active, proceeding on its way [sacrifice].

<sup>111</sup>1.33.1 employing evocative expressions, approach *Indra*, so that he would easily strengthen our priming mental gesture

<sup>112</sup>4.16.3 the bull [is] bringing to realization knowledge-sharing sessions — when drinking up the libation;

<sup>113</sup>5.34.1 Undecaying immense possessing-of-*svar* power of self-determination follows accomplishing wonderful deeds, having no rivals one.

<sup>114</sup>10.47.4 [Since we have known thee as] [as] endowing with mental powers  
7.32.12 he puts into him who offers *Soma* the mental power

<sup>115</sup>1.51.14 *Indra* was mixed into the superiority of having-a-good-understanding one.

<sup>116</sup>1.61.11 rendering one competent  
8.52.5 rendering one competent

<sup>117</sup>5.31.11 Accepting in advance [our sacrifice] he will procure for us resourcefulness.

<sup>118</sup>4.21.2 who has abundant power to enlighten having-abundant-gifts men  
1.9.6 having abundant powers to illuminate one

<sup>119</sup>8.66.4 Who for a worshiper reveals accumulated-by-many treasure — even buried one

1.33.8 by means of the sun<sup>120</sup> he placed around scouts.

1.132.4 that thou uncovered for *aṅgiras*-es the enclosure

1.121.4 When at [their] flowing forth he<sup>121</sup>, who has three regions<sup>122</sup>, retreats, thou shall uncover the doors of the foe of an [intelligent] human.

1.51.4 Thou uncovered additional containers of waters

3.34.4 For an intelligent man he illuminated the focal point of the days, to [our] great delight he found the light.

expansive mental space for the mind to wander<sup>123</sup>, facilitates contemplations<sup>125</sup>. *Indra* gives to his adepts visions<sup>126</sup>, rapture and makes them hear divine voices<sup>127</sup>.

*Indra* affects his worshipers' emotions. He shatters their anger<sup>128</sup> and makes the savage side of a warrior to retract<sup>129</sup>, destroys reactive impulsiveness<sup>130</sup>, effaces anxieties<sup>132</sup>. He also fosters what is moderate<sup>133</sup>, governs everything ultimate<sup>134</sup>, and makes *svàr* in reach of his adepts<sup>135</sup>. He makes inner waters easy-to-flow<sup>136</sup>, and easy to be "crossed"<sup>137</sup>.

For his worshipers *Indra* is beneficial<sup>138</sup>; he is the giver of what is beneficial<sup>139</sup> and the master of accomplishment of their de-

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<sup>123</sup>3.31.15 Having found brightly radiant expansive space — only after that he activated wandering for his companions.

3.31.21 Indicating well-fitting [chants] through [a feeling of] coherence, he also opened all his own doors.

4.21.10 Thou, slaying *Vṛtra*, shall create mental space for a man;

6.20.5 he would create a wide space for charioteer on the same chariot — *Indra* [would create a wide space] for *Kutsa* during gaining the sun

6.20.11 Thou, O *Indra*, has become for *Uśana*s *Kāvya* preeminent — strengthening, [and] accompanied by a mental space.

6.23.3 creator of space for a pressing-*Soma* hero

4.24.6 He<sup>124</sup> creates mental space for such one who thus presses *Soma* for desiring [it] *Indra*.

<sup>125</sup>1.62.12 Thou are illuminating, resourceful, facilitating contemplations

10.89.8 Like a knife a joint, thou, facilitating contemplations, crush deceitful [plans].

6.26.3 thou have plucked *Śuṣṇa* for worshiping [thee] *Kutsa*

<sup>126</sup>3.34.5 He reminded to the praiser these visions, he went beyond this transparent outward their appearance. 4.16.18 Thou will become promoter of *Vāmadeva*'s visions

<sup>127</sup>6.24.1 In [the state of] *Indra* [there are] bullish rapture, divine voice, verses.

<sup>128</sup>8.4.5 with a frenzy he shattered the anger

<sup>129</sup>2.12.4 who made the savage character [of one's self] tending downwards into a hiding-place

<sup>130</sup>2.20.3 may he be destroying reactive-impulsiveness<sup>131</sup> companion

<sup>132</sup>4.20.9 To a worshiper [he is] often the best at effacing anxiety

<sup>133</sup>7.32.16 Thou foster what is moderate

<sup>134</sup>7.32.16 thou always govern everything ultimate.

<sup>135</sup>3.31.19 Thou made *svàr* for us to gain.

<sup>136</sup>1.165.8 For an intelligent man these having-allpervading-gitter waters I, armed with a thunderbolt, made easy-flowing.

5.31.6 [the deeds] when ... thou hold in equipoise both *Roda*s-es [thus] winning for an intelligent [man] waters whose drops are manifold.

4.26.2 I [gave] the rain to a mortal worshiper.

<sup>137</sup>4.19.6 For *Turvīti* [and his] companion thou [made] a mighty all-nourishing stream [to be] flowing; thou reverentially made shaking [them] flood to stop; thou, O *Indra*, made the rivers easy to be crossed.

<sup>138</sup>3.41.7 thou are attracting us, O beneficial one!

<sup>139</sup>6.23.3 also a giver of what's beneficial to extolling [him] praiser



sires<sup>140</sup>. He gives spoils<sup>141</sup> to them, wins prizes<sup>142</sup>, and has many gifts for them<sup>143</sup>. He apportions to them his luminous treasure<sup>144</sup>, and can give the manly vigour<sup>145</sup>, a rush of vigour<sup>146</sup>, an impulse to change<sup>147</sup>, a piece of land<sup>148</sup>, a wife<sup>149</sup>, and everything lovely<sup>150</sup>.

*Indra* brings to his companions glory<sup>151</sup> and makes them famous<sup>152</sup>. He leads to victories and worthy of fame deeds<sup>153</sup>.

Although the state of *Indra* is difficult to endure<sup>154</sup>, and can be destructive to the one who is experiencing it<sup>155</sup>, it is precious to his adepts and is considered a good fortune<sup>156</sup>. Despite his ferocious nature, *Indra* is the only one who shows compassion towards his worshipers<sup>157</sup>.

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- 7.20.2 giver of what's beneficial  
<sup>140</sup>8.61.14 master of accomplishment of [one's] desires  
 5.40.7 Thou art a benefactor whose satisfaction of one's desire is real.  
<sup>141</sup>1.33.2 giving spoils  
<sup>142</sup>3.42.6 winning the prize  
<sup>143</sup>1.29.2 having many gifts  
<sup>144</sup>1.81.2 for *Soma*-presser thy treasure is abundant  
 8.66.7 since only thou shalt become for him, who is performing a formulation, who presses [*Soma*], [the one who is] giving the most the to-be-desired treasure  
 8.95.9 since, cleansed, [thou will effect] the treasure for us  
<sup>145</sup>8.3.11 Be potent [enough] for us, O *Indra*, when I come to thee to ask for the treasure, for the manly vigour!  
<sup>146</sup>4.16.16 who to a praiser like me quickly brings just the prize to be seized — the rush of vigour  
<sup>147</sup>8.24.12 I surely do not find any other than thee for satisfaction of [my] desire, for luminous treasure and for an impulse to change  
<sup>148</sup>4.26.2 I gave land to conducting [it] upwards [man];  
 6.28.2 Making just his treasure more and more elevated, he sets up *deva*-seeking [man] in undivided uncultivated piece of land.  
<sup>149</sup>5.31.2 Surely there is nothing better than thee, O *Indra*, thou have made even those who lack anything to barter to be with a wife.  
<sup>150</sup>7.18.1 It is in thee, O *Indra*, that even our ancestors, invokers, did obtain everything lovely;  
<sup>151</sup>3.45.5 becoming vigorously stronger ... be for us abounding in glory  
<sup>152</sup>1.57.3 the state of whom [is] for [attaining] fame  
 8.46.12 Who makes [his] companion famous  
<sup>153</sup>8.15.3 Thou, alone, O *Indra*, smash obstacles to expand leading to victory and worthy of fame deeds.  
<sup>154</sup>2.21.2 difficult to endure one  
<sup>155</sup>8.62.12 Mighty, he is a destruction of a non-pressing[-*Soma*] one, [and,] often [guiding] lights of a pressing[-*Soma*] one.  
<sup>156</sup>8.1.5 I would not give thee away for the sake of any grand tribute — not for a thousand, not for a ten thousand, not for a hundred  
 8.61.5 Be [for us] quite potent ... with all [thy] side-effects — since we follow thee — esteemed, knowing what's beneficial — good fortune!  
<sup>157</sup>1.84.19 No one other than thee ... shows compassion.

## Adepts and worshipers of *Indra*

For poets of Rigveda, the ideas and techniques of *Indra* worship come from their forefathers<sup>1</sup>. It is possible that the predisposition for employing *Indra* might be inherited<sup>2</sup>.

Worshipers of *Indra* are many<sup>3</sup>, men<sup>4</sup> and women<sup>5</sup>. They have different social backgrounds<sup>6</sup>, life styles<sup>7</sup> and trajectories in life<sup>8</sup>, but it is *Indra* who chooses his future companions<sup>9</sup>. Those who are awake<sup>10</sup>, who are inspired to seek like-mindedness with *Indra*, who are daring and ferocious, they can attain *Indra*<sup>11</sup>.

<sup>1</sup>1.109.7 These [are] still those reins of the sun with which our forefathers were in communion [with you].

6.22.2 Our ancient fathers, seven inwardly excited *Navagva*-s, were employing the rush of vigour for the sake of him...

<sup>2</sup>3.39.4 No one of these mortals here is a scoffer — those who [are] our fathers [were] fighters among oxen.

3.39.4 *Indra* [is] possessing-ability-to-expand strengthener of these ones; he, endowed with wonderful power, created lineages [of warriors].

<sup>3</sup>1.80.9 By a hundred they have found their way towards him.

10.29.8 Many [clans] here are eager for this like-mindedness [with him]

<sup>4</sup>6.26.2 A fist-fighter, fighting midst bulls, sees thee during difficulties, thee, overseer of what's real, as carrying across [the difficulties].

3.36.10 To us thou have given a hundred years to live, to us — numerous heroes

<sup>5</sup>8.91.1 Bringing it home, she said, "Let me press thee for *Indra*, let me press thee for the empowering one!"

8.33.18 thou, [although] being a woman, have become a formulator

<sup>6</sup>3.53.9 When he for whom everyone is a friend conveyed *Sudās*, *Indra* became endeared with descendants of *Kuśika*.

6.20.10. "With thy help we might be successful again, O *Indra*!" — in this manner commoners praise [him] with fire offerings.

4.30.16 And that rejected son of unwed girl, *Indra*, having a hundred wives, made to partake in recitations.

<sup>7</sup>4.25.8 [It is] *Indra* whom those in between in the past and the present, *Indra* whom vagrant ones, *Indra* whom residing [in one place] ones, *Indra* whom dwelling peacefully and [whom] waging a war ones, *Indra* whom employing the rush of vigour men call upon.

<sup>8</sup>1.51.1 whose humans move like days — in different directions

10.22.9 In many ways those desirous of reward as [well as] trembling ones shall find their way to thee.

<sup>9</sup>7.19.9 For this companionship choose us who refused to honor niggards with invocations.

1.5.2 [to] being in charge of to-be-chosen ones, [to] *Indra*...

1.129.1 He [, whom thou would chose for obtaining the nourishing drink,] would become one of us, of adepts

<sup>10</sup>*bubudhāna*

<sup>11</sup>5.30.2 [that] men who are awake can attain *Indra*

1.131.5 then thou have favoured in [thy] exhilarations striving earnestly ones, O bull, then thou have favoured seeking [thy] companionship ones.

3.31.7 The most inspired one came seeking like-mindedness<sup>12</sup>;

Progression of *Indra* worshipers appears to be this: a recruit<sup>13</sup>, a novice<sup>14</sup>, an initiated one, one who has experienced and treasures the state of *Indra* (prob. called *priyámedha*), an adept, a leader in a fight, a chieftain, a guide and a protector of others.

A recruit is called *márya* — meaning “a mortal, he who will have to die”. A novice is a recruit who has risen out mundane constraints<sup>15</sup>, and obtained, performed, and internalized *gestures of commitment*<sup>16</sup> to experiencing the state of *Indra*<sup>17</sup>. An initiate is a novice who was able to employ some behaviors of *Indra* in a fight and obtains to some degree the control over affections<sup>18</sup>. Transition to the stage of an initiate is marked by a change in diet and by different from before effects of drinking the extract of *Soma*. An initiate might progress further when he had experienced<sup>19</sup> the state of *Indra* and treats the experience as a great fortune — he will be called a *priyámedha*. Transition to this stage is the most difficult one. Experiencing the state *Indra* requires passing through a crisis or two. One might feel terrified, becoming drained of life, feeling as if about to die and unable to make an effort, might be seeing other-than-self emerging from the dark abyss within, experiencing the body being thrown into fever or cold intermittently, and shaking, sometimes violently. It is crucial at this time to put trust into

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8.21.2 That our youth who is daring, ferocious, has stepped closer to thee for the sake of help in action

<sup>13</sup>*márya* 1.173.2, 3.31.7

<sup>14</sup>*návya* 5.29.15, *nútana* 6.27.1,

6.21.8 do now give ear, O *Indra*, to employing a formulation novice,

6.21.5 O doing much, do heed the least [skilled] one, [those] who [are] intermediate and [those] who [are] novices, O much invoked one!

<sup>15</sup>1.4.5 ye have risen out [of imposed constraints] [thus] obtaining a gesture of commitment to *Indra*.

<sup>16</sup>*dúvas*

<sup>17</sup>7.20.6 who with fire offerings puts gestures of commitment into *Indra*, for the sake of the treasure he shall dwell undisturbed, protecting the coherence [between language and will], manifesting [activity] when the coherence [is present].

7.22.4 make gestures of commitment intimate by accompanying these [verses]

<sup>18</sup>4.24.5 Indeed, only after that, [those] several consecrate [themselves] to the power over affections, only after that [their] cooking might get rid of the sacrificial cake, only after that *Soma* separates non-pressing-out-*Soma* ones [from them], only after that one has pleasure to sacrifice to him who resembles a bull.

<sup>19</sup>2.14.10 I experienced this one; this for me is settled — him, who becoming more and more wishing to give, he, who is worthy of worship, [always] notices.

*Indra*'s power over affections and into his frenzy<sup>20</sup>, and let him transfer the life-force<sup>21</sup>. Not every initiate passes through<sup>22</sup>. Those who did, learn how to invoke *Indra* and to remove obstacles to his manifestation, train and harden themselves<sup>23</sup>, and obtain skills to control entering, being in, and exiting the state of *Indra*. They might become adepts (*vedhás*)<sup>24</sup>. An adept might be leading men in a fight, in battle, or in war<sup>25</sup>, or become bringing-good-fortune chieftain of a tribe<sup>26</sup>; he might also be a guardian and protector of his companions<sup>27</sup>, a poet, a seer and a guide to other men<sup>28</sup>.

Like-minded *Indra* worshipers form "sacrificial circles" or "en-

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<sup>20</sup>1.104.6 Trust was placed into thy great power over affections.

1.103.3 He [who] puts trust into the frenzy, [is] ever-fostering [it], [he who is] breaking into pieces strongholds, he parted ways with savage [tribes].

<sup>21</sup>1.10.11 Quickly transfer [across the barrier] fresh [portion of] the life-force!  
1.10.12 May advancements follow him whose life-force was strengthened  
10.104.9 O *Indra*, during hastenings past *vrtra*-s thou have caused those [waters] with which thou should have nourished all-pervading life-force [and] the body.

<sup>22</sup>10.44.6 Those, who were not able to mount worthy-of-a-sacrifice ship, they, shaking, descended [from the state of elevation] to ever instigating [others].

<sup>23</sup>3.30.15 hardening [themselves], they became vessels for [the coming] journey  
2.11.12 Let us, [who are] seeking a favour, obtain competency, [so that] every day we could become equal to receive thy riches!  
1.51.2 Clever [and] skillful ones [made themselves ready] for reeling with excitement *Indra*.

<sup>24</sup>1.129.1 He [would become one] of us, of adepts ...

<sup>25</sup>8.13.17 inwardly-excited seeking-help ones made to strengthen trembling-like-branches ones  
6.24.10 In an encounter, in order to help, accompany the leader.  
7.20.5 who, moreover, [as] a leader of an army stands out among [other] men

<sup>26</sup>5.37.4 That chieftain does not go astray in whom *Indra* drinks pungent, accompanied by milk, *Soma*.

5.37.4 He [,chieftain,] dwells quietly, fostering [his] clans, [he is] called "having good fortune".

5.37.5 He [,chieftain,] shall flourish when dwelling in peace, he shall overcome when being engaged [in war], he shall subdue [the senses] in choosing both coming together [*Rodas*-es].

<sup>27</sup>1.101.11 [As] guardians of sacrificial enclosure that praises [thee] by means of *Marut*-s, ...

6.44.7 Having obtained [that] through massive cleansing [flows] through the desire to protect he became a guard for [his] companions.

3.43.5 would thee make me a protector of people, would thee [make me] a chief

<sup>28</sup>1.62.13 For ancient harnessing-tawny-ones thee, O *Indra*, *Gotama Nodhas* fashioned a new formula for us to enjoy a good guidance

3.53.10 O inspired by *deva*-s seers, O guides of men, drink, O descendants of *Kuśika*, containing *Soma* honey!

closures” (*vrája*)<sup>29</sup> which gather in a real enclosure (*vrjána*)<sup>30</sup> or in a hiding-place (*góha*)<sup>31</sup> in order to practice, support and learn from each other<sup>32</sup>. Members of a sacrificial circle have knowledge-sharing sessions (*vidátha*)<sup>33</sup>. There might be different roles worshipers have as members of a sacrificial circle: *ánigiras* — one who illuminates for his companions important points by means of speech<sup>34</sup>, and also makes rousing speeches<sup>35</sup>, *átharvan* — one who composes formulas and scripts for sacrifices<sup>36</sup>, *adhvaryú* — one who seeks ways to

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<sup>29</sup>10.42.10 Together with our sacrificial circle we might win!

<sup>30</sup>1.51.15 May we, all-heroic, [who are] in this sacrificial enclosure, O *Indra*, together with patrons of this sacrifice, be under thy protection!

6.68.3 By the power to change one slays *Vrtra* with a thunderbolt, another, inwardly excited, assists in enclosures.

10.27.5 They certainly do not restrain me in a sacrificial enclosure

<sup>31</sup>4.21.6 those who are sitting on a stone in a hiding-place of someone striving earnestly, those, who are making effort to visualize, were to hasten zealously

<sup>32</sup>1.6.7 Because together with *Indra* thou, having come into contact with [someone who] has-become-fearless, would see the two, having similar vital power, [as] conducive to joy

10.28.2 In all enclosures I protect that one, who, having *Soma* pressed, sates my two cavities.

10.32.7 Since he, who does not know a locality, would ask him knows, one would proceed as taught by him who knows. This [is] truly a good fortune of an instruction, and one would find [thus] a straightforward course [of actions].

<sup>33</sup>6.21.6 The least [skilled] ones, inquiring about him — about thy, O *Indra* distant former famous deeds — [thus] give themselves directions [for improvement].

3.39.1 O *Indra*, the mental gesture [is] poured forth from the heart; towards the protector she goes, fashioned as a hymn of praise, [she,] being recited during a knowledge-sharing session, is keeping [us] awake

4.16.3 Like poet illuminates] what is hidden, the bull [is] bringing to realization knowledge-sharing sessions — when drinking up the libation;

3.31.12 Also, for the father they performed a sitting; together [they performed] for him powerful possessing of energies [ritual] — because acting efficiently ones made it known [as part of the process].

7.20.7 When he who is in front [is] eager to help to him who follows, he, the superior, shall go towards inferior’s gift — even an immortal can sit round a hut.

<sup>34</sup>3.31.7 then, in the very moment, he became an *ánigiras* — illuminating by means of speech.

<sup>35</sup>1.62.1 We think upon highspirited praising-aloud [*sāman*] in the manner of *ánigiras*-es for changing-powerfully longing-for-a-chant one.

<sup>36</sup>1.83.5 With fire offerings the original *atharvan* has extended pathways [for those who seek].

1.80.16 What vision *atharvan*, the intelligent father, [and] *Dadhyac* have extended, [it is this —] in him, in *Indra*, first of all, the formulations [and] recited verses come together.

proceed while conducting a sacrifice<sup>37</sup>, a guardian<sup>38</sup>. Members of a sacrificial circle are companions (*sákhi*)<sup>39</sup>, like-minded men who are equal<sup>40</sup>, and who seek a companionship and like-mindedness (*sakhyá*) with *Indra*<sup>41</sup>.

Among his worshipers *Indra* prefers a skillful man, one who pursues devotion to him (4.25.5) and offers himself (3.36.2) as a chariot (5.33.5, 1.55.7), who presses *Soma*, performs formulations, recites verses and praises of him (2.12.14, 2.20.3, 4.25.5, 6.29.4), who is mindful, repels mental inertia and destroys reactive-impulsiveness (2.12.14, 4.25.5, 1.56.4, 1.53.11), who twists and spreads “the sacrificial grass” (8.36.1, 8.45.1), who exerts himself (2.20.3), is passionate, enraged (1.84.16). Only him whose mind is directed to one goal *Indra* makes a companion in a clash<sup>42</sup>.

*Priyámedha*-s and adepts are characterized as placing their trust

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<sup>37</sup>2.14.1 O *adhvaryu*-s! Bring to *Indra Soma*! Using tankards, pour in the exhilarating herb!

5.37.2 Whose singers speak in an instigating manner, he, seeking ways to proceed, will go down the river with an offering.

<sup>38</sup>1.101.11 [As] guardians of sacrificial enclosure that praises [thee] by means of *Marut*-s, ...

<sup>39</sup>4.25.2 Who desires *Indra*'s alliance, who a companionship, who a brotherhood?

7.31.1 Start ye to sing your delighting [hymn of illumination] to *Indra*, to having tawny horses one, O companions

8.68.19 No mortal among you, O companions-in-rushes-of-vigour, not even wishing to blame [you], shall hold over [you] the unspeakable.

10.179.2 set out quickly to cooked oblation so that companions with receptacles [for the treasure] would assemble round thee

<sup>40</sup>2.17.8 I, from among equals at the assembly, approach thee for a good fortune.

<sup>41</sup>6.29.1 Your men have sought after *Indra* for the sake of companionship [with him]; striving after an effective mental gesture [they are] moving swiftly.

4.17.16 Desiring cows, desiring horses, inwardly excited ones, [call upon] *Indra* for a companionship

4.25.1 Who today, manly, longing for the *deva*, desiring [it] has enjoyed *Indra*'s companionship?

<sup>42</sup>4.24.6 With the mind directed to one goal, he who does not lose the track makes only him a companion in clashes.

7.32.9 do ye act to the satisfaction of the mighty one, help the treasure to concentrate!

and hopes only into *Indra*<sup>43</sup> and their longings upon him<sup>44</sup>. They offer themselves as chariots for *Indra*<sup>45</sup>. They are the fiercest<sup>46</sup>, ferocious<sup>47</sup>, inwardly-excited<sup>48</sup>, have zeal and worth (1.9.6), and are very manly<sup>49</sup>. They are striving earnestly, they are learned<sup>50</sup>. They practice rushes of vigour and refine their resourcefulness<sup>51</sup>. They are not idle<sup>52</sup>, not living-at-home dullards<sup>53</sup>. Their vigour and skills are for *Indra*<sup>54</sup>, their *Soma* is for *Indra*<sup>55</sup>. They are generous<sup>56</sup>, not stingy or niggardly<sup>57</sup>. They approach *Indra* with rever-

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<sup>43</sup>7.32.14 On a decisive day only through trust in thee, O generous one, he, who obtains the rush of vigour, seeks to procure the rush of vigour.

8.24.11 Never our hopes have gone to any place other than thee

1.103.5 Put ye trust into *Indra's* valour!

6.26.2 A fist-fighter, fighting midst bulls, sees thee during difficulties, thee, overseer of what's real, as carrying across [the difficulties].

<sup>44</sup>7.32.2 they, seeking benefits praisers, have placed [their] longing upon *Indra* as if a foot upon a chariot

<sup>45</sup>8.78.10 I am only thy, O *Indra*, through a hope [for thy help].

3.36.2 Seize well those who offer themselves

5.33.5 We, those who [are] thy, O *Indra*, and [are] men, have emerged as a troop, and [are] entered upon [by thee] [as] chariots

<sup>46</sup>6.33.1 Who is the most fierce, ... him thou shall rightly give to us

<sup>47</sup>2.11.17 Just in ferocious ones, O agent of change, do thou, procuring joy, drink *Soma* during "three-howls", O *Indra*!

<sup>48</sup>8.51.10 Zealous inwardly-excited ones have sang rich in honey, oozing with ghee hymn of illumination.

<sup>49</sup>2.11.21 we, very manly, can address a knowledge-sharing session!

4.25.1 Who today, manly, longing for the *deva*, desiring [it] has enjoyed *Indra's* companionship?

<sup>50</sup>2.21.5 striving earnestly learned ones [are] stimulating visions

<sup>51</sup>8.53.2 we, practicing rushes of vigour, call upon [thee]

8.53.6 who, uttering for thee verses, are continually refining [their] resourcefulness!

<sup>52</sup>8.97.3 Who, having no constraints, is idle, sleepy, not-seeking-*deva*, he by his own habits shall destroy to-be-nourished treasure

<sup>53</sup>8.21.15 being like-minded with someone like thee, may we not sit down at a pressing like living-at-home dullards.

<sup>54</sup>2.20.1 We bring forth to thee, O *Indra*, mental and bodily vigour

2.16.4 Since all foster [their] skill for this one

<sup>55</sup>3.42.8 Just for thee, O *Indra*, in my own house I hasten *Soma* for a drink.

<sup>56</sup>8.45.2 Indeed abundant is their fuel, frequent [is their] recitation, wide [is their] sacrificial post whose youthful companion is *Indra*.

7.32.15 Impel truly generous ones into [acts of] slaying *Vrtra* — those who [place] into bestowing one [his] favorite [drops of honey] at an advantage [of these verses]!

4.16.19 With these seeking thee men, with generous ones, O generous one, we, who are raising it up, surpassing [at it others] can exhilarate thee — like days with powers to illuminate [can] — in every contest and for many days and autumns.

<sup>57</sup>7.32.9 *deva-s* [are] not for him who tries to be stingy.

4.25.7 *Indra* ... does not promise friendship neither to a wealthy niggard,

ence<sup>58</sup>, and really honor him in themselves<sup>59</sup>, they do not diminish *Indra*'s spheres of action<sup>60</sup>, or put constraints on him<sup>61</sup>. They can create new formulations<sup>62</sup>, and put into other worshipers shaping their activities visions<sup>63</sup>. They control their own affections<sup>64</sup>, and are fearless<sup>65</sup>, defiant<sup>66</sup>, and make their enemies cry<sup>67</sup>. They do not have divided loyalties<sup>68</sup>, bend the truth, or assist employing-deceit ones<sup>69</sup>. They do not submit to a strong or relentless one<sup>70</sup>. In a battle, they, being fighters, behave like bulls — conquering and slaying<sup>72</sup>, daring, infusing strength into others, never wavering or being lost (7.20.5–6), distinguishing themselves<sup>73</sup>, rushing to aid those who are in trouble<sup>74</sup>; they pose a great obstacle to enemy attacks<sup>75</sup>.

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nor to non-pressing [*Soma*] one

<sup>58</sup>8.69.17 Thus they who are full-of-reverence respectfully approach him who indeed is self-ruling

<sup>59</sup>6.68.5 Just he who is liberal, a good helper, who furthers *ṛta*, who really honors *Indra*, *Varuṇa* in his own self, by means of a libation, he, disposed to give, can transcend hostilities, so that he would place the treasure and possessing riches people within his reach.

<sup>60</sup>7.31.11 They, facilitating contemplations, do not diminish his spheres of action.

<sup>61</sup>8.70.10 Those imposing constraints on thee thou do not satisfy.

<sup>62</sup>7.31.11 for *Indra* inwardly excited ones shall create a formulation.

8.66.11 It is we, best-among-many, who present to thee as an offering, original formulations

<sup>63</sup>1.61.16 Thou has put into these [worshipers] shaping everything vision

<sup>64</sup>7.21.5 Infatuations do not drive us, O *Indra*, neither praises actually do

<sup>65</sup>6.47.8 Thou, knowing, shall lead us along a wide space towards possessing *svàr* light, fearlessness, well-being.

8.61.13 Whatever we are afraid of, O *Indra*, effect for us fearlessness for that!

<sup>66</sup>8.62.5 The mindset of even a defiant one — [the mindset,] which thou, O *Indra*, create — is defiant

<sup>67</sup>1.56.4 he, making enemies cry aloud, raises the dust far and wide

<sup>68</sup>8.14.15 An assembly [that was] not pressing *Soma* [that was] “turned in both directions” thou made to disappear

<sup>69</sup>10.27.1 I am a destroyer of not-giving-the-mixture one, of bending-the-truth, of assisting to employing-deceit one.

<sup>70</sup>6.24.8 He who is praising [*Indra*] does not submit<sup>71</sup> to the strong, nor to the relentless, nor to the mocking, driven by the impulse to suffer want one.

<sup>72</sup>4.17.10 This one is now heard — conquering and slaying

<sup>73</sup>10.120.5 We, foreseeing many to-be-overcome [obstacles], together with thee have distinguished ourselves in battles.

<sup>74</sup>8.45.3 Even [when] not-being-fought, the agent of change hastens towards surrounded-by-fighting [companion] with [his] fighters whose youthful companion is *Indra*.

<sup>75</sup>7.32.13 Not many attacks get through him who by means of [his own] activity shall become in [the state of] *Indra*.



# Translation

Following are translations of almost all hymns to *Indra* in Rigveda. The order of hymns is the traditional one — of *R̥gvedasamhitā*.

## List of hymns translated here.

Here is the complete list of translated here 284 hymns, arranged by *maṇḍala*-s:

- 1: 4–13, 16–17, 21, 29–30, 32–33, 51–57, 61–63, 80–84, 100–104, 108–109, 121, 129–133, 155, 165, 169, 170, 173–178
- 2: 11–22, 30
- 3: 12, 30–53, 62
- 4: 16–32, 41–42
- 5: 30–40, 86
- 6: 17–27, 29–47, 57, 59–60, 68–69, 6.72
- 7: 18–32, 82–85, 93–94, 98, 104
- 8: 1–4, 6, 12–17, 21, 24, 32–34, 36–38, 40, 45–46, 49–54, 59, 61–66, 68–70, 76–78, 80–82, 88–93, 95–100
- 10: 22–24, 27–29, 32, 38, 42–44, 47–50, 54–55, 73–74, 89, 96, 99, 103–105, 111–113, 116, 120, 131, 133–134, 138, 144, 147–148, 152–153, 160, 167, 171, 179–180.

Syntax markup for these hymns and stanzas that was used for the translation can be found at [http://theasis.net/RgV/RV\\_index2.html](http://theasis.net/RgV/RV_index2.html)

Original Sanskrit text is given in IAST transliteration with accents following [van Nooten and Holland, 2000]. When Sanskrit

line is broken not at | or || then it is broken at *pada*<sup>1</sup>'s end unless a vowel *samdhi* prevents that.

The translation follows the original stanza-by-stanza, and only in some cases line-by-line since differences in sentence structure between Sanskrit and English prevent that. Sanskrit text employs directly or through verbal forms references to mentioned or implied nouns in a precise manner differentiating between single, dual, and plural forms; so, to avoid confusion, archaic forms of English pronouns “thou”, “thy”, “thee” are used for references to a single person instead of “you”, “your”, using the latter only for dual and plural cases. English pronoun “ye” is sometimes used for plural of 2nd person case. Words in [] have no direct correspondence to the Sanskrit original but are introduced on the basis of syntax and/or context; in some cases the basis for such emendation is the same phrase/context in other hymns with the word/phrase explicitly present. In many cases, proper English requires articles *a* and *the* to specify nouns, but Rigveda, with rare exceptions, has no such articles, and therefore, their presence in translations is always a result of conjectures.

Following V.Nabokov's maxim, “The clumsiest literal translation is a thousand times more useful than the prettiest paraphrase.”<sup>2</sup>, though literal translation would be useless in this case, I have chosen to sacrifice poetic beauty of the original to presenting the meaning as clearly as I was able to grasp it.

## What is not in this translation

Exact meaning of words and expressions that lack sufficient context to be understood either in general or in nuance — there are many such words and expressions.

Exact meaning of words that have no equivalent in English. In addition to “code” words like *go* which can be supplied with exact equivalents, there are words like verb *juṣ*. It is translated as “to enjoy”, “to frequent”, “to be pleased”, “to be favourable to” but means something close to that which shares of all these translations, and that something can be approximated by the phrase “to allow something to linger in one's mind”.

The sound of the original; the hymns were meant to literally reverberate throughout one's body and modulate one's breathing. The

<sup>1</sup>metric line in Sanskrit poetry

<sup>2</sup>Problems of translation (1955). V.Nabokov

exact sounding of each line was thought to be so important that the pitch and duration of each syllable, stops between phrases, and other aspects of articulation were for thousands of years and are being nowadays preserved by the tradition.

Meter and rhythm of recitation. Given the variety of meters of the hymns of Rigveda — seven main meters and many “minor” ones — it seems likely that the meter and rhythm of actual recitation were important components of hymn efficiency in inducing changes in one’s body and mind.

Wordplay, puns, allusions and echoing of similarly sounding words. Intentional ambiguities in meaning and sentence structure that make the mind to slow down and ponder the meaning.

That impact of a poetic line that is due to it having complex meaning structure yet being concise.

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There are many myths and legends<sup>3</sup>, repeated in various translations and commentaries, that seem to be nothing more than whimsical inventions imputed into Rigveda by later authors, ancient and modern alike. I tried to avoid mixing such stories into this translation — Rigveda is voluminous enough and meaning-rich enough so that it can be and should be interpreted on its own.

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<sup>3</sup>for example, the animosity between two poets *Viśvāmītra* and *Vasiṣṭha*, or between *deva*-s and *asura*-s — there are no indications of either in the Rigveda per se

## RigVeda 1.4

*Madhuchandas Vaiśvāmītra | Gāyatrī | to Indra*

*surūpakṛtnūmūtāye sudúghāmīva godúhe |  
juhūmāsi dyávidyavi || 1||*

*úpa naḥ sávanā gahi sómasya somapāḥ piba |  
godā ídreváto mádaḥ || 2||*

*átā te ántamānāṃ vidyāma sumatīnām |  
mā no áti khya ā gahi || 3||*

*párehi vígramástrtamíndraṃ pṛchā vípaścítam |  
yáste sákhībhya ā váram || 4||*

*utá bruvantu no nído níranýátaścídārata |  
dádhānā índra íddúvaḥ || 5||*

*utá naḥ subhágāñ arívocéyurdasma kṛṣṭáyah |  
syámédíndrasya sármaṇi || 6||*

*émāśúmāśáve bhara yajñáśríyaṃ nṛmádanam |  
patayánmandayátsakham || 7||*

*asyá pítvá satakrato ghanó vṛtrāṇāmabhavaḥ |  
právo vājeṣu vājínam || 8||*

*táṃ tvā vājeṣu vājínaṃ vājáyāmaḥ satakrato |  
dhánānāmindra sātāye || 9||*

*yó rāyò'vánirmahánsupārāḥ sunvatáḥ sákhā |  
tásmā índrāya gāyata || 10||*

1. “Day-in-day-out we call upon him,  
who is effective at making wellformed [states of mind], to help  
like yielding-much-milk [cow] [is called] to a milkman.
  2. Come to our pressings,  
drink *Soma*, O *Soma*-drinker!  
Exhilaration of a wealthy [patron] is just that of giving cows.
  3. Now, let us become acquainted  
with thy innermost favourable dispositions!  
Do not overlook us, come here!”
- 
4. Go away!<sup>1</sup> Ask [about that] non-distracted  
capable-of-rapid-moves piling up pulsations  
“*Indra*” who [is,] preferably, among thy companions.
  5. And let them speak to us of imposed constraints —  
even from another motive, ye<sup>2</sup> have risen out [of them]  
[thus] obtaining a gesture of commitment to *Indra*.
  6. And [let] the tending upwards one<sup>3</sup> [bring to] us good fortunes.  
O accomplishing wonderful deeds one, the tribes might say,  
“Might we be in the refuge of *Indra*!”
- 
7. Bring here swift one<sup>4</sup> for swift one<sup>5</sup>!  
[Bring] auspicious-for-a-sacrifice, exhilarating-to-men one<sup>6</sup>!  
He shall fly to [him who is] making [his] companions exhilarated.
  8. Drinking it, O having hundred wiles one,  
thou became the destroyer of obstacles<sup>7</sup>.  
During rushes of vigour thou favoured him  
who is capable of rushes of vigour.
  9. Such thee, capable of a rush of vigour during rushes of vigour,  
we make vigorous, O having a hundred wiles one,  
to gain the prizes, O *Indra*!
- 
10. Who is a stream of treasure — mighty, giving an easy passage,  
a companion of him who presses *Soma* —  
to him, to *Indra*, ye shall chant!<sup>8</sup>

<sup>1</sup>prob. addressing offering-protection group that spoke 1–3

<sup>2</sup>addressing another group that decides to attain *Indra* on its own

<sup>3</sup>inner *Soma*

<sup>4</sup>*Soma*

<sup>5</sup>*Indra*

<sup>6</sup>*Soma*

<sup>7</sup>*vṛtra-s*

<sup>8</sup>this stanza is the same as 8.32.13

## RigVeda 1.5

*Madhuchandas Vaiśvāmītra | Gāyatrī | to Indra*

*ā tvētā nī śīdaténdramabhī prá gāyata |  
sákhāya stómavāhasaḥ || 1||*

*purūtámaṃ purūṇámíśānaṃ vāryāṇām |  
índraṃ sóme sácā suté || 2||*

*sá ghā no yóga ā bhuvatsá rāyé sá púraṃdhyām |  
gámadvājebhirá sá naḥ || 3||*

*yásya samsthé ná vṛṇváte hárī samátsu sátravaḥ |  
tásmā índrāya gāyata || 4||*

*sutapávne sutá imé súcayo yanti vītáye |  
sómāso dádhyaśīraḥ || 5||*

*tvám sutásya pītáye sadyó vṛddhó ajāyathāḥ |  
índra jyáśṭhyāya sukrato || 6||*

*ā tvā viśantvāśávaḥ sómāsa índra girvaṇaḥ |  
śám te santu prácetase || 7||*

*tvám stómā avīvṛdhantvámukthá satakrato |  
tvám vardhantu no gíraḥ || 8||*

*ákṣitotiḥ sanedimám vājamíndraḥ sahasríṇam |  
yásminvíśvāni páṃṣya || 9||*

*má no mártā abhī druhantanúnāmíndra girvaṇaḥ |  
śśāno yavayā vadhám || 10||*

1. Here now, come ye here, sit down!  
 Ye shall start chanting to *Indra*,  
 O conveying [him] with a hymn of praise companions,
  2. [to] the best-among-many of many [*deva*-s],  
 [to] being in charge of to-be-chosen ones,  
 [to] *Indra* — in the presence of extracted *Soma*.
  3. He surely shall be there for us when [we are] engaged [in a war]  
 he [shall be there] for the sake of the treasure,  
     he [shall be there] during bearing fullness [vision]<sup>1</sup>  
 he shall come with rushes of vigour — for our sake.
  4. In whose presence enemies do not rely<sup>2</sup>  
 on two tawny ones for clashes —  
 to that *Indra* ye shall chant.
  5. For the drinker of extracted [*Soma*] to become aroused,  
 these gleaming mixed-with-coagulated-milk  
 drops of *Soma* do flow.
- 
6. Thou — to drink extracted [*Soma*] —  
 became manifested stronger at once  
 for the sake of preeminence, O having good designs *Indra*!
  7. Let quick *Soma* drops  
 enter thee, O longing for a chant *Indra*!  
 Let them be auspicious for thee [who is] foresighted!
  8. Hymns of praise have strengthened thee,  
 the verses [have strengthened] thee,  
     O having a hundred wiles one,  
 Let our chants strengthen thee!
  9. He, in whom all manly deeds are,  
 [whose] side-effects do not taper off — *Indra* —  
 can procure this having thousand [effects] rush of vigour.
  10. May not mortals maliciously assail us!  
 Being in charge of [our] bodies, O longing for a chant *Indra*,  
 do ward off the deadly weapon!

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<sup>1</sup>on the basis of 8.92.15

<sup>2</sup>lit. “choose for themselves”

## RigVeda 1.6

*Madhuchandas Vaiśvāmītra | Gāyatrī | to Indra*

*yuñjānti bradhnámaruṣāṃ cārantāṃ pári tasthúṣaḥ |  
rócante rocanā divi || 1||*

*yuñjāntyasya kām̐yā hárī vípakṣasā ráthe |  
sónā dhṛṣṇú nṛvāhasā || 2||*

*ketúm̐ kṛṇvānnaketáve péso maryā apeśáse |  
sámuṣádbhira jāyathāḥ || 3||*

*ádāha svadhámānu púnargarbhavámeriré |  
dádhanā náma yajñíyam || 4||*

*vīdú cidārujatnúbhīrgúhā cidindra váh nibhiḥ |  
ávinda usríyā ánu || 5||*

*devayánto yáthā matímáchā vidádvasuṃ gíraḥ |  
mahámanūṣata śrutám || 6||*

*índreṇa sám̐ hí dṛkṣase sam̐ jagmānó ábibhyusā |  
mandú samānāvarcasā || 7||*

*anavadyáirabhídyubhirmakháḥ sáhasvadarcati |  
gaṇáuríndrasya kām̐yaiḥ || 8||*

*átaḥ pariḥmannā gahi divó vā rocanádádhi |  
sámasminnṛñjate gíraḥ || 9||*

*itó vā sātím̐mahe divó vā pāṛthivádádhi |  
índraṃ mahó vā rájasaḥ || 10||*



1. They yoke reddening tempered one<sup>1</sup>  
[that is] roaming about those<sup>2</sup> that have surrounded it.  
Luminous spheres in the sky brighten.
2. They yoke his two amiable spreading-one's-wings  
tawny ones to the chariot —  
the two reddish daring conveying-the-man ones.
3. Creating focal-point for him who lacks a focal-point,  
adornment [with the rush of vigour]<sup>3</sup> for him —  
O recruits, who lacks [such] adornment,  
thou became manifested together with dawns.
4. Then they on their own accord  
have cast [him] back to being an embryo,  
[thus] obtaining [in him] worthy-of-a-sacrifice characteristic.
5. By means of good-at-breaking-up [drops of inner *Soma*]  
thou found, following appearing at dawn [waters],  
even the strong [one<sup>4</sup>],  
by means of carriers<sup>5</sup> [thou found] even hidden ones.
6. As those making-an-appeal-to-the-*deva* [find their way]  
to a mental gesture, the chants find their way  
towards finding-what's-beneficial mighty famed one.
7. Because together with *Indra* thou<sup>6</sup>, having come into contact  
with [someone who] has-become-fearless, would see the two,  
having similar vital power, [as] conducive to joy,
8. [thy] possessing overwhelming strength fighting spirit [will] shine  
together with faultless directed towards the Heaven  
amiable troops<sup>7</sup> of *Indra*.
9. From there<sup>8</sup> or from the luminous sphere of the Heaven,  
come here, O moving around one!  
The chants arrange themselves in this one.
10. We ask *Indra* for a gain  
either from here, or from the Heaven, from the earthly region  
or from the vast airy realm.

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<sup>1</sup>initial flame of fire

<sup>2</sup>kindling

<sup>3</sup>on the basis of 2.34.6d

<sup>4</sup>*Vṛtra*

<sup>5</sup>drops of *Soma* juice

<sup>6</sup>aspiring to *Indra* novice

<sup>7</sup>prob. *Marut-s*

<sup>8</sup>=from the troop of *Marut-s*

## RigVeda 1.7

*Madhuchandas Vaiśvāmītra | Gāyatrī | to Indra*

*índramídḡāthíno bṛhádíndramarkébhīrarkíṇaḥ |  
índraṃ váṇīranūṣata || 1||*

*índra íddhár̥yoḥ sácā sám̥mīśla á vacoyújā |  
índro vajrī́ hiraṇyáyaḥ || 2||*

*índro dīrghāya cáksasa á súryaṃ rohayaddiví |  
ví góbhīrádrimairayat || 3||*

*índra vā́jeṣu no'va sahásrapradhaneṣu ca |  
ugrá ugrā́bhīrūtībhiḥ || 4||*

*índraṃ vayám̐ mahādhaná índramár̥bhe havāmahe |  
yújāṃ vṛtréṣu vajrīṇam || 5||*

*sá no vṛṣannamúṃ carúṃ sátrādāvannápā vṛdhi |  
asmábhīyamápratiṣkutaḥ || 6||*

*tuñjētuñje yá úttare stómā índrasya vajrīṇaḥ |  
ná vindhe asya suṣtutím || 7||*

*vṛṣā yūthéva váṃsagaḥ kṛṣṭírīyartyójasā |  
íśāno ápratiṣkutaḥ || 8||*

*yá ékaścarsaṇīnām̐ vásūnāmīrajyāti |  
índraḥ páñca kṣitīnām̐ || 9||*

*índraṃ vo víśvátaspári hávāmahe jánebhyaḥ |  
asmákamastu kévalaḥ || 10||*

1. Those, far and wide, familiar with songs  
     [found their way] just to *Indra*,  
     those familiar with hymns of illumination —  
         with with hymns of illumination [found their way] to *Indra*,  
     melodies found their way to *Indra*.
2. In the presence of two tawny ones only *Indra*  
     [is] endowed with the two that are yoked by an utterance.  
     *Indra* [is] enchanting thunderbolt-wielder.
3. *Indra* made the sun to rise in the Heaven<sup>1</sup>  
     to observe [it] at length.  
     By means of evocative expressions he de-energized the rock.
4. O *Indra*, do drive us into rushes of vigour  
     and into thousand-fold prizes [of victory],  
     [thou,] ferocious because of the side-effects!
5. We call upon *Indra*  
     in great contest, in small one —  
     harnessed thunderbolt-wielder [we call upon] midst obstacles.
6. Such thou, O our bull, uncover for us,  
     O always granting one, that pot,  
     thou, being unrepulsable!
7. Which are superior in every assault —  
     [those are] hymns of praise of thunderbolt-wielder *Indra*.  
     I do not lack a correctly articulated praise of him.
8. The bull falls upon tribes  
     like an ox upon a herd — vigorously,  
     [as] unrepulsable being-in-charge one.
9. Who alone rules again and again  
     over those that draw to themselves<sup>2</sup>, over beneficial [things]  
     [that is] *Indra* [who rules] over five clans.
10. For ye everywhere we summon *Indra*  
     away from [other] people.  
     May he be exclusively ours!

---

<sup>1</sup>He caused *maṇipūra* cakra to be full of energy to become manifest to the mind

<sup>2</sup>the senses

## RigVeda 1.8

*Madhuchandas Vaiśvāmītra | Gāyatrī | to Indra*

*éndra sānasīm rayīm sajítvānaṃ sadāsāham |  
vársiṣṭhamūtāye bhara || 1||*

*ní yéna muṣṭihatyáyā ní vṛtrá ruṇádadhāmahai |  
tvótāso nyárvatā || 2||*

*índra tvótāsa á vayám vájraṃ ghaná dadīmahi |  
jáyema sám yudhí spṛdhah || 3||*

*vayám śúrebhirástr̥bhiríndra tváyā yujá vayám |  
sāsahyāma pṛtanyatáh || 4||*

*mahāñ índraḥ parásca nú mahitvámastu vajrīṇe |  
dyáurná prathiná śávaḥ || 5||*

*samohé vā yá áśata nárastokásya sánitau |  
víprāso vā dhiyāyávaḥ || 6||*

*yáh kuṣṭhī somapātamaḥ samudrá iva pínvate |  
urvírāpo ná kākúdaḥ || 7||*

*evá hyasya sūnṛtā virapśí gómātī mahí |  
pakvā śákhā ná dāsúṣe || 8||*

*evá hí te víbhūtaya útāya indra mávate |  
sadyáścitsánti dāsúṣe || 9||*

*evá hyasya kāmýā stóma ukthám ca sám̐syā |  
índrāya sómapítaye || 10||*

1. O *Indra*, in order to help, bring here  
laden with spoils treasure [that is] accompanied by victory,  
[that is] always prevailing, the most excellent!
  2. [That treasure] with which by means of a fist-fight  
we shall keep down obstacles [to victory] —  
[we,] helped-by-thee, and by the courser<sup>1</sup>,  
[we shall keep them] down.
  3. O *Indra*, helped-by-thee, we, the strike-force,  
might take hold of the thunderbolt,  
we might subdue completely [our] adversaries in clash.
  4. We together with agents of change, with shooters,  
we, together with harnessed-thee, O *Indra*,  
were able to overpower those who assailed us.
- 
5. Mighty [is] *Indra* and extreme.  
May now the power to expand be for a thunderbolt-wielder  
the power to change — like the sky in [its] extension  
[— limitless].
  6. Men who obtain it either in a hostile encounter,  
at obtainment of children, or [being] inwardly excited,  
[become] seeking-it-by-means-of-visualization.
  7. Which cavity [is] the most-drinking of *Soma*,  
like the sea<sup>2</sup> it swells,  
like a gullet [containing<sup>3</sup>] excessive waters.
- 
8. Since only his [benevolence<sup>4</sup>] [is]  
well-fitting copious rich-in-cows great,  
[it is] for a worshiper like a ripe branch.
  9. Since only thy, O *Indra*, means of helping  
[are] plentiful for someone like me,  
they are [there] for a worshiper present in an instant.
  10. Since only a verse and a hymn of praise of him  
[are] desirable [to him], [those two are] to-be-recited  
for *Indra* to drink *Soma*.

---

<sup>1</sup> inner *Soma* — on the basis of 9.62.2bc

<sup>2</sup> prob. “like big lake swelling with seasonal waters”

<sup>3</sup> *dhāna*

<sup>4</sup> *sumati*

## RigVeda 1.9

*Madhuchandas Vaiśvāmitra | Gāyatrī | to Indra*

*índréhi mátsyándhaso víśvebhīḥ somapárvabhīḥ |  
mahāñ abhiṣṭúrōjasā || 1||*

*émenam sṛjatā suté mandímíndrāya mandíne |  
cákriṃ víśvāni cákraye || 2||*

*mátsvā suśipra mandíbhi stómebhirviśvacarṣaṇe |  
sácaisú sávanesvá || 3||*

*ásrgramindra te gíraḥ práti tvámúdahāsata |  
ájōṣā vṛṣabhám pátim || 4||*

*sám codaya citrámarvágrádha indra váreṇyam |  
ásadíte vibhú prabhú || 5||*

*asmánsú tátra codayéndra rāyē rábhasvataḥ |  
túvidyumna yásasvataḥ || 6||*

*sám gómadindra vājavadasmé pṛthú śrávo bṛhát |  
viśváyurdhehyáksitam || 7||*

*asmé dhehi śrávo bṛhád̐dyumnáṃ sahasrasátamam |  
índra tá rathín̐rīṣaḥ || 8||*

*vásoríndram vásupatiṃ gīrbhírgr̐ánta ṛgmíyam |  
hóma gántāramūtāye || 9||*

*sutésute nyòkase bṛhád̐bṛhatá édarīḥ |  
índrāya súśámarcati || 10||*

1. O *Indra*, move here, revel in the herb  
with all [of its] *Soma*-joints<sup>1</sup>!  
[Thou are] mighty assistant by means of a frenzy.
2. Him they shall let loose into extracted [*Soma*] —  
delighting one<sup>2</sup> for possessing-of-delight *Indra*,  
doing for the doer of everything.
3. Exhilarate thyself here, O selective one,  
with delighting hymns of praise, O drawing everyone to thyself,  
at these pressings [of *Soma*]!
4. Chants for thee, O *Indra*, have poured out  
they have sprung upwards, towards thee,  
they, not [yet] gratified [with thy presence], —  
towards appearing-as-a -bull master.
5. Hither impel capturing attention  
to-be-preferred [to all others]  
satisfaction of [our] desire, O *Indra*!
6. Inspire us well into that, O *Indra*,  
for the sake of the treasure, [us, who] have zeal,  
have worth, O having abundant powers to illuminate one!
7. Combine in us, O *Indra*, rich-in-cows  
possessing the rush of vigour extensive loud auditory impression  
[and] all-pervading undecaying life-force!
8. Put into us loud auditory impression [and]  
best-at-procuring-thousand[-opportunities] power to illuminate,  
O *Indra*, these [are] carried-in-a-chariot<sup>3</sup> libations!
9. *Indra*, the overseer of what's beneficent,  
[the overseer] of extolled with chants beneficent [treasure]  
him, [who is] to-be-praised-in-verses, who is coming to help,  
we shall be calling.
10. [To him who is] at-home<sup>4</sup> at every *Soma* libation,  
[he<sup>5</sup> who is] tending upwards,  
[sings] just here to the lofty one a lofty [*sāman*]<sup>6</sup>  
for *Indra* he sings high-spirited [*sāman*].

---

<sup>1</sup>this might indicate that joints if the herb had higher concentration of *Soma*  
substance that the rest of it

<sup>2</sup>inner *Soma*

<sup>3</sup>= absorbed by a body that is to be possessed by *Indra*

<sup>4</sup>following [Jamison and Brereton, 2014, p.100]

<sup>5</sup>aspiring *Indra* worshiper

<sup>6</sup>on the basis of 8.98.1ab

## RigVeda 1.10

*Madhuchandas Vaiśvāmitra | Anuṣṭubh | to Indra*

*gāyanti tvā gāyatrīṅó'rcantyarkámarkīṅaḥ |  
brahmāṅastvā śatakṛata údvaṃśámiva yemire || 1||*

*yásānoḥ sānumāruhdbhūrýáspaṣṭa kártvam |  
tádíndro árthaṃ cetati yūthéna vṛṣṇúrejati || 2||*

*yukṣvā hí keśínā hārī vṛṣaṅā kakṣyaprā |  
áthā na indra somapā girámúpaśrutim cara || 3||*

*éhi stómāṅ abhí svarābhí grṇīhyá ruva |  
bráhma ca no vaso sácéndra yajñám ca vardhaya || 4||*

*ukthámíndrāya śámṣyaṅ várdhanaṃ puruniṣṣídhe |  
śakró yáthā sutéṣu ṇo rārāṅatsakhyéṣu ca || 5||*

*támítsakhítvá īmahe tám rāyé tám svírýe |  
sá śakrá utá naḥ śakadíndro vásu dáyamānaḥ || 6||*



1. Those familiar with songs in *Gāyatrī*-meter  
     praise thee in [such a] song,  
     praise thee with [such] hymn,  
 those familiar with hymns of illumination  
     recommend thee with a hymn of illumination,  
 formulators extend thee, O having a hundred wiles one,  
 upwards like a cane.
2. When from summit to summit he has ascended,  
     [and] has beheld much to be accomplished,  
 then *Indra* fixes the mind upon the purpose,  
     [and, having become] powerful, by means of the herd<sup>1</sup>  
     he shakes [the entire body].

---

3. Do yoke two well-fed  
     hairy tawny bulls,  
 then, O *Soma*-drinking *Indra*,  
     move to the range of hearing our chants!
4. Move here, join in singing hymns of praise!  
     Approve [them], cry roar!  
 And our formulation is at hand, O beneficent one!  
 And do strengthen the sacrifice, O *Indra*!

---

5. For *Indra* a strengthening verse  
     [is] to be recited, to often-attaining-[his]-aim one,  
 so that he, empowering us during *Soma* pressings,  
     would also take pleasure in partnerships [with us].
6. Just him we approach in friendship,  
     him for the sake of treasure, him, when having manly vigour.  
 And he, empowering, shall empower us —  
     imparting-what's-beneficial *Indra*.

---

<sup>1</sup>prob. "big muscles"

*suviṽtaṃ sunirájamíndra tvádātamídyásaḥ |  
gāvāmápa vrajáṃ vṛdhi kṛṇuṣvá rádhho adriṁaḥ || 7||*

*nahí tvā ródasī ubhé ṛghāyámāṇamínvataḥ |  
jéṣaḥ svàrvatīrapāḥ sám gá asmábhyaṃ dhūnuhi || 8||*

*ásrutkarṇa śrudhí hávaṃ nú ciddadhiṣva me gíraḥ |  
índra stómamimámā máma kṛṣvá yujásídántaram || 9||*

*vidmá hí tvā vṛṣantamaṃ vājeṣu havanaśrútam |  
vṛṣantamasya hūmaha útíṃ sahasrasátamām || 10||*

*á tú na indra kauśika mandasānáḥ sutám piba |  
návyamáyuh prá sú tira kṛdhí sahasrasámṛṣim || 11||*

*pári tvā girvaṇo gíra imá bhavantu viśvátaḥ |  
vṛddhāyumānu vṛddhayo júṣṭā bhavantu júṣṭayaḥ || 12||*

7. Do uncover enclosure of cows —  
 easy-to-discover, easy-to-drive-out-from!  
 O *Indra*, [such] honour is only given by thee!  
 Effect accomplishment of [our] desire, O stone-wielder!
8. Surely not the two *Rodas-es*  
 invigorate thee [when thou are] raving!  
 Do thou, gaining possessing-of-*svar* waters,  
 shake off<sup>2</sup> cows for us!
9. O having-hearing-ears one! Hear the call!  
 Right now do accept my chants!  
 O *Indra*, make this my hymn of praise  
 more intimate [to thee than] even a yokemate!
10. Since we know thee as the most bull-like,  
 hearing the summons during rushes of vigour,  
 we summon best-at-procuring-thousand-[opportunities]  
 help of [him who is] the most bull-like.
11. Here then, for our sake, O *Indra* of *Kuśika-s*,  
 becoming exhilarated, drink extracted [*Soma*]  
 Quickly transfer [across the barrier]  
 fresh [portion of] the life-force!  
 Create procuring-thousand-[verses] seer!
12. May these chants be around thee,  
 O longing for a chant one, in every way!  
 May advancements follow him whose life-force was strengthened,  
 may enjoyments be agreeable [to him]!

---

<sup>2</sup>as ripe fruits off a tree

## RigVeda 1.11

*Jetar Mādhuchandasa | Anuṣṭubh | to Indra*

*índraṃ víśvā avīrydhansamudrávyacasam gírah |  
rathítamaṃ rathínāṃ vājānāṃ sátpatim pátim || 1||*

*sakhyé ta indra vājíno má bhema śavasaspate |  
tvámabhí prá ṇonumo jétāramáparājitam || 2||*

*pūrvíríndrasya rātáyo ná ví dasyantyūtáyah |  
yádī vājasya gómata stotíbhyo máṃhate maghám || 3||*

*purám bhindúryúvā kavírámítaujā ajāyata |  
índro víśvasya kármaṇo dhartá vajrí puruṣtutáh || 4||*

*tvám valásya gómató'pāvaradrivo bílam |  
tvám devā ábibhyuṣastujyámānāsa áviṣuh || 5||*

*távāhám śūra rātíbhīḥ prátyāyaṃ síndhumāvādan |  
úpātīṣṭhanta girvaṇo vidúṣṭe tásya kārávaḥ || 6||*

*māyábhíndra māyínam tvám śúṣṇamāvātiraḥ |  
vidúṣṭe tásya médhirāstéṣāṃ śrávāṃsyúttira || 7||*

*índramíśānamójasābhí stómā anūsata |  
sahásraṃ yásya rātáya utá vā sánti bhúyasīḥ || 8||*

1. [It is] *Indra*, whose expanse is like that of a sea,  
[whom] all chants strengthened,  
the best charioteer of [all] charioteers, of rushes of vigour,  
overseeing-what's-to-become-real master.
- 
2. They who are capable of rushes of vigour, [have] relation to thee,  
O *Indra*!  
We shall not be afraid, O master of the power to change!  
To thee we are finding again and again our way,  
to the unconquered conqueror.
- 
3. Many [are] *Indra*'s gifts.  
[His] ways of helping do not come to an end,  
if to hymn singers he increases the bounty  
of rich-in-cows rush of vigour.
4. Breaker of strongholds, youthful, gifted with insight,  
having immense vigour he came into existence —  
*Indra*, supporter of every action,  
much-eulogized thunderbolt-wielder.
- 
5. Thou have uncovered, O stone-wielder,  
the aperture of rich-in-cows cavern,  
being-brought-to-fore *deva*-s  
of him who has-become-fearless should impelled thee.
6. With thy gifts, O agent of change,  
I returned uttering [verses] to the river<sup>1</sup>.  
Singers of eulogies assisted [me], O longing for chant one,  
they have experienced that of thee.
7. Using powers of framing [ideas and perception], thou, O *Indra*,  
degraded having-the-power-to-frame-[ideas and perception] *Śuṣṇa*.  
Possessing of mental vigour, they have experienced those of thee,  
elevate<sup>2</sup> their auditory impressions!
- 
8. Hymns of praise have found their way  
towards *Indra* who is in charge by means of a frenzy,  
and whose gifts are a thousand  
or even more.

---

<sup>1</sup>prob. "the flow of *suṣumnā*"

<sup>2</sup>or even "upgrade"

## RigVeda 1.16

*Medhātithi Kāṇva | Gāyatrī | to Indra*

*ā tvā vahantu hārayo vṛṣaṇaṃ sōmapītaye |  
īndra tvā sūracakṣasaḥ || 1||*

*imā dhānā ghytasnūvo hārī ihōpa vakṣataḥ |  
īndraṃ sukhātame rāthe || 2||*

*īndraṃ prātārhavāmaha īndraṃ prayatyādhvaré |  
īndraṃ sōmasya pītāye || 3||*

*ūpa naḥ sutāmā gahi hāribhirindra keśūbhiḥ |  
suté hí tvā hāvāmahe || 4||*

*sémāṃ na stómamā gahyúpedāṃ sávanam sutám |  
gauró ná tṛṣitāḥ piba || 5||*

*imé sómāsa índavaḥ sutáso ádhi barhísi |  
tāñ indra sáhase piba || 6||*

*ayāṃ te stómo agriyó hṛdispṛgastu sántamaḥ |  
áthā sōmaṃ sutám piba || 7||*

*vísvamítsávanam sutámíndro mādāya gachati |  
vṛtrahá sōmapītaye || 8||*

*sémāṃ naḥ kāmamā pṛṇa góbhiraśvaiḥ śatakrato |  
stāvāma tvā svādhyāḥ || 9||*

1. Let tawny ones convey thee, the bull,  
here to drink *Soma*, thee, O *Indra* —  
those guiding that which vivifies<sup>1</sup>.
  2. [Since] these dripping with ghee grains,  
[and] two tawny ones would lead *Indra* hither  
on the most easy-going chariot,
  3. upon *Indra* we call at day-break  
upon *Indra* during [already] active  
proceeding on its way [sacrifice],  
upon *Indra* — to drink *Soma*.
- 
4. For our extracted [*Soma*] come here  
by means of hairy tawny ones,  
since we call upon thee during *Soma*-pressing!
  5. Such thou, do come here to this our hymn of praise  
for this incited [by thee] *Soma* pressing!  
Drink like thirsty wild ass!
  6. These drops of *Soma* juice,  
extracted over the sacrificial grass drops of pure *Soma*,  
drink them for an overwhelming strength, O *Indra*!
- 
7. This hymn of praise for thee,  
let it be a touching-the-heart most-pacifying precursor!  
Now then, drink extracted *Soma*!
  8. For the sake of exhilaration *Indra* sets out  
to just about every incited [by him] *Soma* pressing,  
[he,] *Vrtra*-slayer, to drink *Soma*.
  9. Such [— daring —]<sup>2</sup> fulfill our longing  
with evocative expressions<sup>3</sup>,  
with horses<sup>4</sup>, O having a hundred wiles one!  
May we, quite anxious, extol thee!

---

<sup>1</sup>prob. *Soma*

<sup>2</sup>on the basis of 6.45.21

<sup>3</sup>lit. “cows”

<sup>4</sup>with rapid strong pulse throughout the body

## RigVeda 1.17

*Medhātithi Kāṇva | Gāyatrī | to Indra*

*índrāvāruṇayorahám samrājoráva á vṛṇe |  
tá no mṛḍāta īdṛśe || 1||*

*gántārā hí sthó'vase hávaṃ víprasya mávataḥ |  
dhartārā carṣaṇīnām || 2||*

*anukāmám tarpayethāmíndrāvaruṇa rāyá á |  
tá vām nédiṣṭhamīmahe || 3||*

*yuváku hí śácīnām yuváku sumatīnām |  
bhūyáma vājadāvnām || 4||*

*índraḥ sahasradāvnām vāruṇaḥ śáṃsyānām |  
kráturbhavatyukthyàḥ || 5||*

*táyorídávasā vayám sanéma ní ca dhīmahi |  
syádutá prarécanam || 6||*

*índrāvaruṇa vāmahám huvé citráya rádhasē |  
asmánsú jigyúṣaskṛtam || 7||*

*índrāvaruṇa nú nú vām sísāsantīsu dhīṣvá |  
asmábhyaṃ śárma yachatam || 8||*

*prá vāmaśnotu suṣṭutíríndrāvaruṇa yám huvé |  
yámṛdháthe sadhástutim || 9||*



1. I prefer help of two joint rulers,  
of *Indra* [and] *Varuṇa*,  
so that those two would be favorable  
to endowed with such qualities [as] us.<sup>1</sup>
2. Since you two are coming in order to help  
to a call of someone inspired like me,  
[you both are] using those that draw to themselves<sup>2</sup>.
3. May you two, O *Indra* [and] *Varuṇa*,  
make [our] pursuit here of the desire for the treasure  
to satisfy you two!  
We ask such you two in the first place.
4. Since enabling powers [are] belonging to you both,  
[since] effective mental gestures [are] belonging to you both,  
we could be [partaking] of those  
that are granting a rush of vigour.
5. “*Indra* [has powers] that are granting  
thousands [of companions],  
*Varuṇa* [has powers that are granting]  
praiseworthy [companions].”  
[Such] understanding is to be praised.
6. With help of just those two  
we might procure [praiseworthy companions]  
and let us keep [them]  
even if there might be plenty [of them]!
7. O *Indra* [and] *Varuṇa*! I call upon you two  
for the sake of conspicuous satisfaction of [our] desire!  
May you two quickly make us victorious!
8. O *Indra* [and] *Varuṇa*! Just now,  
when visualizations [are] striving to gain you two,  
stretch out a shelter for us!
9. May the correctly articulated praise that I invoke,  
reach you two, O *Indra* [and] *Varuṇa*,  
[the correctly articulated praise] that you two favour  
as a joint praise.

---

<sup>1</sup>this line is the same as 6.60.5c

<sup>2</sup>that is, the senses

## RigVeda 1.21

*Medhātithi Kāṇva | Gāyatrī | to Indra and Agni*

*ihēndrāgnī́ úpa hvaye táyorítstómamuśmasi |  
tá sómaṃ somapātāmā || 1||*

*tá yajñēṣu prá śaṃsatendrāgnī́ śumbhatā naraḥ |  
tá gāyatrēṣu gāyata || 2||*

*tá mitrásya práśastaya indrāgnī́ tá havāmaha |  
somapá sómapītaye || 3||*

*ugrá sántā havāmaha úpedám sávanaṃ sutám |  
indrāgnī́ éhá gachatām || 4||*

*tá mahántā sádaspātī́ indrāgnī́ rákṣa ubjatam |  
áprajāḥ santvatríṇaḥ || 5||*

*téna satyéna jāgrtamádhi pracetúne padé |  
indrāgnī́ śárma yachatam || 6||*

1. To this place I invite *Indra* [and] *Agni*.  
 We wish only theirs hymn of praise.  
 Those two, best *Soma*-drinkers, [wish] *Soma*.
2. Those two do ye stimulate during sacrifices!  
 Do array *Indra* [and] *Agni*, O men!  
 Ye shall chant to those two in *Gāyatrī* verses.
3. Those two to ensure [their] amity<sup>1</sup> —  
 those *Indra* [and] *Agni* we call upon,  
 two *Soma*-drinkers to drink *Soma*.
4. We summon the two being ferocious  
 to this incited [by them] *Soma* pressing.  
*Indra* [and] *Agni* shall come to this place.
5. Being such mighty overseers of sacrificial assembly,  
 O *Indra* [and] *Agni*, give heat to the defensiveness!  
 May all-consuming fears be without progeny!
6. Through that, do really watch over  
 affording a wide view footprint<sup>2</sup>,  
 O *Indra* [and] *Agni*, stretch out a shelter [for us]!

---

<sup>1</sup>lit. “for the sufficiency of amity”

<sup>2</sup>prob. the third, the highest footprint of *Viṣṇu*

## RigVeda 1.29

Śunaḥśepa, son of Ajīgarta | Pañkti | to Indra

yácciddhí satya somapā anāśastá iva smási |  
á tú na indra śaṃsaya  
góṣvāsveṣu śubhríṣu saháśreṣu tuvīmagha || 1||

śíprinvájānām pate śácīvastáva daṃśánā |  
á tú na indra śaṃsaya  
góṣvāsveṣu śubhríṣu saháśreṣu tuvīmagha || 2||

ní śvāpayā mithūdṛśā sastámábudhyamāne |  
á tú na indra śaṃsaya  
góṣvāsveṣu śubhríṣu saháśreṣu tuvīmagha || 3||

sasántu tyá árātayo bódhantu sūra rātáyaḥ |  
á tú na indra śaṃsaya  
góṣvāsveṣu śubhríṣu saháśreṣu tuvīmagha || 4||

sámindra gardabhám mṛṇa nuvántaṃ pāpáyāmuyá |  
á tú na indra śaṃsaya  
góṣvāsveṣu śubhríṣu saháśreṣu tuvīmagha || 5||

pátāti kuṇḍṛṇácyā dūrám vāto vānādádhi |  
á tú na indra śaṃsaya  
góṣvāsveṣu śubhríṣu saháśreṣu tuvīmagha || 6||

sárvaṃ parikrośám jahi jambháyā kṛkadāśvám |  
á tú na indra śaṃsaya  
góṣvāsveṣu śubhríṣu saháśreṣu tuvīmagha || 7||

1. O true *Soma*-drinker!  
Even when we are as if devoid of hope  
do thou, O *Indra*, spellbind us into cows<sup>1</sup>, horses<sup>2</sup>,  
into thousand reinforcing [things],  
O having many gifts one!
2. O choosy accompanied by enabling powers  
master of rushes of vigour! With thy wondrous [power]  
do thou, O *Indra*, spellbind us into cows, horses,  
into thousand reinforcing [things],  
O having many gifts one!
3. Put down to sleep [those] two<sup>3</sup>  
that are seeing [things] as either-or —  
not being awakened, [those] two shall be inactive.  
Do thou, O *Indra*, spellbind us into cows, horses,  
into thousand reinforcing [things],  
O having many gifts one!
4. May those [powers that are] holding back be inactive!  
May [those] willing to give, O agent of change, be awake!  
Do thou, O *Indra*, spellbind us into cows, horses,  
into thousand reinforcing [things],  
O having many gifts one!
5. O *Indra*, crush completely the donkey<sup>4</sup>,  
that is finding [his] way with such illluck!  
Do thou, O *Indra*, spellbind us into cows, horses,  
into thousand reinforcing [things],  
O having many gifts one!
6. For it to fall by means of *kundṛṇācī*,  
the Wind<sup>5</sup> [shall be] far above the spine.<sup>6</sup>  
Do thou, O *Indra*, spellbind us into cows, horses,  
into thousand reinforcing [things],  
O having many gifts one!
7. Repress every lament, make *kṛkadāsū* snap [her] jaws!  
Do thou, O *Indra*, spellbind us into cows, horses,  
into thousand reinforcing [things],  
O having many gifts one!

---

<sup>1</sup>evocative expressions

<sup>2</sup>rhythmical charges of energy

<sup>3</sup>prob. mind's impulses/powers to reject or to embrace

<sup>4</sup>stubbornness of ego-related constructs

<sup>5</sup>prob. "the vital air"=*Vāyu*

<sup>6</sup>this probably hints at method resembling the technique of *Vijñānabhairava Tantra's* verse 29

## RigVeda 1.30

Śunaśsepa, son of Ajīgarta | Gāyatrī except 16 Triṣṭubh | to Indra,  
Aśvin-s, Dawn

ā va índraṃ kríviṃ yathā vājayántaḥ śatákratum |  
mámhiṣṭhaṃ siñca índubhiḥ || 1||

śatám vā yáḥ śúcīnāṃ sahásraṃ vā sámāśirām |  
édu nimnáṃ ná rīyate || 2||

sám yánmádāya śuśmīṇa ená hyasyodáre |  
samudró ná vyáco dadhé || 3||

ayámu te sámatasi kapóta iva garbhadhím |  
vácastáccinna ohase || 4||

stotrám rádhānām pate gírṵāho vīra yásya te |  
vībhūtirastu sūnṛtā || 5||

ūrdhvástiṣṭhā na ūtáye'smínvāje śatakrato |  
sámanyéṣu bravāvahai || 6||

yógeyoge tavástaraṃ vājevāje havāmahe |  
sákhāya índramūtáye || 7||

ā ghā gamadyádi śrávatsahasrīṅbhirūtībhiḥ |  
vājebhírúpa no hávam || 8||

ánu pratnásyáúkaso huvé tvipratíṃ náram |  
yám te pūrvaṃ pitá huvé || 9||

1. For ye here, we, practising rushes of vigour, besprinkle  
with drops of purest *Soma*  
the most generous having-hundred-wiles one —,  
*Indra* [we besprinkle] as if [we were besprinkling] flesh —
  2. as if along depression<sup>1</sup>  
one lets go a hundred shining [drops],  
[another] — a thousand well-mixed [ones],
  3. when for the sake of mettlesome exhilaration  
(and indeed at that time<sup>2</sup>)  
like the sea [that creates] a wide space,  
he creates [a wide space] in his belly.
- 
4. This [*Soma*] [is] for thee. Thou [will] repeatedly resort [to it]  
like a dove [to its] nest.  
Thou [will] also consider this speech of ours.
  5. Whose hymn of praise is for thee,  
O overseer of gifts, O conveyed by chants hero,  
may [his] well-fitting [exultation] be pervading!
  6. Stay upright to help us during this rush of vigour,  
O having-hundred-wiles one!  
We two shall agree [with each other]  
during other [rushes of vigour]!
- 
7. At every engagement [in a war]<sup>3</sup>,  
during every rush of vigour, O companions,  
we call upon stronger *Indra* to help,
  8. If he hears [it], he shall indeed come here,  
towards our call —with rushes of vigour,  
with thousandfold means of help.
  9. Following [the custom]<sup>4</sup> of [this] ancient house,  
I call upon the much-opposing man  
upon whom thy father called before.
- 

<sup>1</sup>low ground

<sup>2</sup>when *Soma* extract is imbibed

<sup>3</sup>or, “at every junction”

<sup>4</sup>following [Jamison and Brereton, 2014, p.130]

tám tvā vayám viśvavārā śāsmahe puruhūta |  
sákhe vaso jaritṛbhyaḥ || 10||

asmákam śipriṇīnām sómapāḥ somapávnām |  
sákhe vajrinsákhinām || 11||

táthā tādastu somapāḥ sákhe vajrintáthā kṛṇu |  
yáthā ta uśmásiṣṭáye || 12||

revátīrmaḥ sadhamāda índre santu tuvívājāḥ |  
kṣumánto yábhirmádema || 13||

á gha tvávāntmánāptá stotṛbhyo dhṛṣṇaviyānáḥ |  
ṛṇórákṣam ná cakryòḥ || 14||

á yáddúvaḥ śatakratavá kámaṃ jaritṛṇām |  
ṛṇórákṣam ná śácibhiḥ || 15||

śásvadíndraḥ pópruthadbhirjigāya  
nánadadbhiḥ śásvasadbhirdhánāni |  
sá no hiraṇyarathám daṃsánāvān  
sá naḥ sanítá sanáye sá no'dāt || 16||



10. Such thee, O cherished by all,  
 we expect, O much invoked one,  
 O beneficent companion to praisers!
11. Of [all] selective *Soma*-drinkers, [be] ours,  
 O *Soma*-drinking one!  
 O thunderbolt-wielding companion of [these] companions!
12. May that be so, O *Soma*-drinking one!  
 O thunderbolt-wielding companion, do  
 as we wish of thee in order to seek [the treasure]!
- 
13. Let our plentiful [libations<sup>5</sup>],  
 [when] in drinking companion *Indra*,  
 have abundant rush of vigour,  
 [so that] we, nourished by those [libations,]  
 might exhilarate [him]!
14. At least [one] here similar to thee, [one who is] indeed fit,  
 [is] coming here repeatedly, O daring one,  
 for the sake of praisers.  
 Thou shall fit [him] as an axle between two wheels,
15. when [his] gesture of commitment, O having-hundred-wiles one,  
 [when] the longing of praisers, thou will fit  
 with enabling powers — as an axle [is fit with wheels].
- 
16. Together with panting heavy-breathing roaring [men]  
*Indra* has won contests time and again.  
 He, endowed with wonderful power,  
 [will procure] for us an enchanting chariot,  
 he will procure [it] for us to gain [the victory] —  
 he has offered [it] to us.
- 

<sup>5</sup> *iṣaḥ* — on the basis of 9.72.9c

*ásvināvásvāvatyeṣá yātaṃ sāvīrayā |  
gómaddasrā híraṇyavat || 17||*

*samānāyojano hí vāṇ rātho dasrāvámartyaḥ |  
samudré ásvinéyate || 18||*

*nyàghnyásya mūrdhāni cakráṇ rāthasya yemathuḥ |  
pári dyāmanyádīyate || 19||*

*kásta uṣaḥ kadhapriye bhujé márto amartye |  
káṇ nakṣase vibhāvāri || 20||*

*vayám hí te ámanmahyántādā parākāt |  
ásve ná citre aruṣi || 21||*

*tvám tyébhirá gahi vājebhirduhitardivaḥ |  
asmé rayíṇ ní dhāraya || 22||*

17. Journey here, O *Aśvin*-s, together with rich-in-horses<sup>6</sup>  
 facilitating changes libation!  
 [Distill for us,] O two accomplishing wonderful deeds,  
 rich in gold, cows [manly vigour]<sup>7</sup>!
18. Since your, O two accomplishing wonderful deeds,  
 [always] having the same affinity imperishable chariot  
 keeps going into the sea, O *Aśvin*-s,
19. you two have fastened [one] wheel of the chariot  
 to the head of not-to-be-killed one<sup>8</sup>  
 another keeps moving around the Heaven.
- 
20. O ever dear Dawn, which mortal  
 [is] thy to make use of, O immortal one,  
 whom thou approach, O full of brightness one!?
21. Since we set mind on thee,  
 from near by, from a distance,  
 as if on a horse, O capturing attention reddish one,
22. do thou come here, O daughter of the Heaven,  
 together with those rushes of vigour!  
 Make the treasure established in us!

---

Verses 18 and 19 might be understood as a statement that what brings two *Aśvin* to a man — their “chariot” — has two “wheels” — one is a mental predisposition to fight, and the other is the raw anger that is a commencement of *Indra*’s presence. The “chariot” when it reaches the “sea” (that is, the heart cakra) brings (per verse 17) a libation (that is a mixture of some inner waters) that causes rapid strong pulse throughout the body and results in manly vigour.

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<sup>6</sup>prob. “rapid strong pulse throughout the body”

<sup>7</sup>by analogy with 9.69.8ab

<sup>8</sup>*Indra*

## RigVeda 1.32

*Hiraṇyastūpa Āṅgīrasa | Triṣṭubh | to Indra*

*īndrasya nū vīryāṇi prā vocaṃ  
yāni cakāra prathamāni vajrī |  
āhannāhimānvapāstatarda  
prā vaksāṇā abhinatpārvatānām || 1||*

*āhannāhiṃ pārvate śiśriyāṇām  
tvāṣṭāsmāi vājraṃ svaryāṃ tatakṣa |  
vāśrā iva dhenávaḥ syāndamānā  
āñjah samudrāmāva jagmurāpaḥ || 2||*

*vṛṣāyāmāṇo'vṛṇīta sōmaṃ  
trīkadrukeṣvapibatsutāsya |  
ā sāyakam maghāvādatta vājram  
āhannenaṃ prathamajāmāhīnām || 3||*

*yādīndrāhanprathamajāmāhīnām  
ānmāyīnāmāmināḥ prótā māyāḥ |  
ātsūryam janāyandyāmuśāsam  
tādītnā śātruṃ nā kilā vivitse || 4||*

*āhanvṛtrāṃ vṛtratāraṃ vyāṃsam  
īndro vājreṇa mahatā vadhēna |  
skāndhāṃsīva kúlīśenā vīvṛknāhiḥ  
śayata upapṛkprthivyāḥ || 5||*

*ayoddhéva durmāda ā hí juhvé  
mahāvīraṃ tu vibādhamṛjīśām |  
nātārīdasya sāmṛtiṃ vadhānām  
sām rujānāḥ pipīṣa īndraśatruḥ || 6||*

*apādahastó apṛtanyadīndram  
āśya vājramādhi sānau jaghāna |  
vṛṣṇo vādhrīḥ pratimānaṃ búbhūṣan  
purutrā vṛtró śāyadvyāstaḥ || 7||*

1. Now I shall mention *Indra*'s deeds of valor,  
foremost ones that the thunderbolt-wielder has performed.  
He slayed the snake. Following [that], he let out the waters.  
He split asunder udders of knotty ones.
2. He slayed the snake clinging to a knotty one.  
*Tvaṣṭṛ* has fashioned for him roaring thunderbolt.  
Like lowing milch-cows, the waters, pouring forth,  
descended directly to the sea<sup>1</sup>.
3. Acting like a bull, he chose *Soma*.  
During "three-howls" he drank the extracted [*Soma*].  
Generous one took ready-to-be-discharged thunderbolt,  
he slayed that first-born of snakes.
4. When thou, O *Indra*, slayed the first-born of snakes,  
then thou also frustrated powers to configure  
of those that have the power to configure  
[thoughts and perceptions]  
engendering afterwards the sun<sup>2</sup>, the Heaven, dawns.  
From that time thou do not really seek to find an enemy.
5. *Indra* slayed a more-obstructing having-no-shoulderblades *Vṛtra*  
with a mighty deadly weapon, with the thunderbolt.  
Like tree-stems cut off with a hatchet,  
the snake reposes, holding fast to the Earth.
6. Since like having foolish pride non-warrior, he has challenged  
much-troubling mighty hero, a directly impacting one,  
he has not pass through concurrency of [his] deadly weapons.  
He, for whom *Indra* [was] an enemy,  
has pounded pains<sup>3</sup> for himself.
7. Lacking feet, lacking hands, he battled *Indra*.  
He has hit his thunderbolt over the top —  
a gelding wishing to become well-matched opponent of a bull,  
*Vṛtra* reposed scattered in many places.

---

<sup>1</sup>the heart cakra

<sup>2</sup>*maṇipūra* cakra

<sup>3</sup>since aches and pains are manifestations of the snake's active suppression  
of inner healing waters

nadám ná bhinnámamuyá śáyānaṃ  
 máno rúhāṇā áti yantyápaḥ |  
 yáścidvṛtró mahinā paryátisthat  
 tásámáhiḥ patsutaḥśírabbhūva || 8||

nīcāvayā abhavadvṛtráputréndro  
 asyā áva vādharjabhāra |  
 úttarā sūrādharāḥ putrá āsīd  
 dánuḥ śaye sahávatśā ná dhenuḥ || 9||

átisthantīnāmaniveśanānām  
 kásthānām mádhye níhitam śárīram |  
 vṛtrásya nīnyām ví carantyápo  
 dīrghām táma áśayadīndraśatruḥ || 10||

dāsápatnīráhigopā atisthan  
 níruddhā ápaḥ paṇíveva gávaḥ |  
 apām bílamápihitam yádāsīd  
 vṛtrám jaghanváñ ápa tádvavāra || 11||

ásvyo váro abhavastádindra  
 sṛké yáttvā pratyáhandevá ékaḥ |  
 ájayo gá ájayaḥ sūra sómam  
 ávāsṛjah sártave saptá síndhūn || 12||

násmai vidyúnná tanyatúḥ siṣedha  
 ná yám míhamákiraddhrádúniṃ ca |  
 índraśca yádyuyudháte áhiścotáparībhyo  
 magháva ví jigye || 13||

áheryātāraṃ kámapasya indra  
 hṛdí yátte jaghnúšo bhírágachat |  
 náva ca yánnavatīm ca srávantīḥ  
 śyenó ná bhító átaro rájāṃsi || 14||

8. Springing waters overflow — like a split reed —  
 the mind that is languid through that<sup>4</sup>.  
 The snake has become lying at the feet of those very [waters]  
 which *Vṛtra* surrounded by his power to increase in size.
9. She, whose son is *Vṛtra*, became low  
 on mental and bodily vigour,  
*Indra* brought down her destructive weapon<sup>5</sup>.  
 The mother [is] superior, the son was inferior.  
*Dānu*<sup>6</sup> reposes like a milch-cow that is with a calf.
10. The waters roam the hidden body of *Vṛtra* that was deposited  
 in the midst of affording-no-place-of-rest  
 lacking-anything-still “racetracks”<sup>7</sup>.  
 He, for whom *Indra* [is] an enemy,  
 leaned against the deep darkness.
11. Having demon for a husband, the snake for a herdsman waters  
 remained confined like cows by a niggard.  
 That aperture of waters which was concealed  
 he, having struck *Vṛtra*, has uncovered.
12. Thou did become consisting-of-horses treasure, O *Indra*,  
 at that time when he did strike thee back at the spear.  
 Being the only *deva*,  
 thou won cows, thou, O agent of change, won *Soma*,  
 thou unleashed the seven rivers to flow.
13. Neither lightning not thunder were successful for him,  
 neither the fog which he scattered, nor the rattling,  
 when *Indra* and the snake waged war,  
 and the generous one was victorious for all not[-yet]-around.
14. What coming from the snake did thou see, O *Indra*,  
 when an apprehension moved into thy,  
 who has slayed [the snake], heart,  
 and when thou did cross over ninety and nine flowing [streams]  
 like a frightened hawk over airy realms?

---

<sup>4</sup> *dānu* = permissiveness

<sup>5</sup> prob. carelessness, heedless liberality

<sup>6</sup> permissiveness; avoiding a challenge;

<sup>7</sup> prob. veins or *nāḍī*-s of the subtle body

*índro yātó'vasitasya rájā*  
*śámasya ca śrīngiṅo vājrabāhuḥ |*  
*sédu rájā kṣayati carṣaṇīnām*  
*arānná nemīḥ pári tá babhūva || 15||*



15. *Indra* [becomes] the chief of a vagrant [man]  
 [and] of residing [in one place] [one],  
 of absence of passion and of hornyness —  
 [he,] thunderbolt-in-arms.  
 Just he, the chief, has power over those  
 that draw to themselves<sup>8</sup>,  
 he has become around those like felly around spokes.
- 

This hymn sounds like a mini-lecture on origin, activities of the snake (*ahi*), of *Vṛtra*, their fights with *Indra*, and consequences of *Indra*'s victory. It goes over the same events over and over, adding new details.

*Vṛtra* is born by *Dānu*. *Dānu* in general means something like “liberality” — that quality that is conducive to giving. In the context of *Vṛtra*'s origin, it means something closer to permissiveness towards challenges, being in laid-back state, relaxing after a great effort. It is needed to regroup, to heal, to restore strengths, but might result in forming a defensive mechanisms in both the body and in the mind. In the body it manifests as utter tiredness, surfacing pains, aches, soreness; in the mind as an attitude “I do not want to deal with these issues now”, as if closing one's eyes on something present, as attempts to avoid perceiving things that are challenging to act again. These manifestations, if an exhaustion (“being low on mental and bodily vigour” — verse 9) sets in, might coalesce into a stable coordinated pattern of behavior and of inner regulation of thoughts, hormones (some of the inner waters), etc. Such stable pattern would be a *Vṛtra*. While *Dānu* per se is beneficial, and thus is called “superior”, *Vṛtra* is harmful and is called “inferior”. *Indra* is what disturbs the rule, or dominance, of *Vṛtra* over one's being, *Indra* is an agent of change, a “much-troubling one”. If *Indra*, using *Soma* to attain clear vision of everything that is going inside one's body and mind, overcomes *Vṛtra*, one has to face that dread, that which should have been avoided only for a short time in order to gather strength, but was suppressed for a long time by various efforts of *Vṛtra*; verse 14 instructs one, who just was or still is in the state of *Indra*, to behold that dreadful vision. Verse 15 mentions long-term consequences of *Indra*'s victory — control and supervision by *Indra*, not by *Dānu* or *Vṛtra*, over sensations and various modes of being.

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<sup>8</sup>the senses

## RigVeda 1.33

*Hiraṇyastūpa Āṅgīrasa | Triṣṭubh | to Indra*

*étāyāmópa gavyánta índram  
asmākaṃ sū prámatim vāvṛdhāti |  
anāmṛṇáh kuvidádasyá  
rāyó gávāṃ kétaṃ páramāvárjate nah || 1||*

*úpédahāṃ dhanadámápratītaṃ  
júṣṭāṃ ná śyenó vasatim patāmi |  
índraṃ namasyánnupamébhīrarkáur  
yá stotṛbhyo hávyo ásti yáman || 2||*

*ní sárvasena išudhīṃrasakta  
sámaryó gá ajati yásya váṣṭi |  
coskūyámāṇa indra bhūri vāmāṃ  
mā paṇīrbhūrasmádádhi pravṛddha || 3||*

*vádhrí dásyuṃ dhanínaṃ ghanénañ  
ékaścárannupaśákébhīrindra |  
dhánorádhi viṣunákte vyāyann  
áyajvānaḥ sanakáh prétimīyuh || 4||*

*párā cichīrṣá vavṛjustá indráyavāno  
yájvabhi spárdhamānāḥ |  
prá yáddivó hariva sthātarugra  
níravratāñ adhamo ródasyoh || 5||*

*áyuyutsannanavadyásya sénām  
áyātayanta kṣitáyo návagvāḥ |  
vṛṣāyúdho ná vádhrayo níraṣṭāḥ  
pravádbhīrindrāccitáyanta āyan || 6||*

1. Do ye move here! Let us, employing evocative expressions,  
     approach *Indra*,  
     so that he would easily strengthen our priming mental gesture.  
     Barring collapse, would he then bestow upon us  
     future evocative-expressions-sign of his treasure?
2. Like a hawk his frequented nest, just for succor  
     I approach giving-spoils not-counterbalanced one —  
     *Indra* — paying homage with best hymns of illumination  
     [him,] who for praisers' sake is to be called upon  
     during a journey.

---

3. [Being] as an entire army, he has put on quivers,  
     he drives together the cows<sup>1</sup> of rising upwards one<sup>2</sup>  
     whose abundant lovely [treasure] he, O *Indra*,  
     being poked at again and again, wills.  
     Do not become a miser, O [thou,]  
     [who are] intense from our presence!
4. Since thou, O *Indra*, roaming about alone with enabling helpers,  
     [thou] together with the strike-force should have destroyed  
     possessing-the-prize impulse to suffer want,  
     from [mere] presence of [thy] bow  
     they<sup>3</sup> dispersed in various directions,  
     not-being-accompanied-by-a-sacrifice old[-timers]  
     have taken to flight.
5. Even far away, they have bent [their] heads, O *Indra*,  
     they, not-being-accompanied-by-a-sacrifice,  
     vying with accompanied-by-a-sacrifice ones.  
     When [thou came] from the Heaven,  
     O accompanied-by-tawny-ones ferocious driver,  
     thou did blow unconstrained ones out of [both] *Rodas*-es.
6. *Navagva*-tribes sought to fight  
     the army of the flawless one, they arrayed themselves.  
     As if deprived of vigour geldings [were] fighting a bull,  
     they went with being-made-to-attend ones downhill from *Indra*.

---

<sup>1</sup>here = “energy flows through various cakras which shall be brought together as one stream”

<sup>2</sup>the inner *Soma*

<sup>3</sup>prob. various habits protecting one's ego — *kalā*-s

tvámetánrudató jákṣataścā  
 yodhayo rájasa indra pāré |  
 ávādaho divá á dásyumuccā  
 prá sunvatá stuvatāḥ śám̐samāvah || 7||

cakrāṇásah parīṇāḥṃ pṛthivyā  
 hiraṇyena maṇínā śumbhamānāḥ |  
 ná hinvánásastitirustá índraṃ  
 pári spáso adadhātsúr̥yeṇa || 8||

pári yádindra ródasī ubhé  
 ábubhojīrmahinā viśvataḥ sīm |  
 ámanyamānāññ abhí mányamānair  
 nírbrahmābhiradhamo dásyumindra || 9||

ná yé diváḥ pṛthivyā ántamāpúr  
 ná māyābhirdhanadāṃ paryābhūvan |  
 yújaṃ vájraṃ vṛṣabháścakra  
 índro nírjyótiṣā támaso gá adukṣat || 10||

ánu svadhāmakṣarannāpo asyávardhata  
 mádhya á nāvyañām |  
 sadhr̥cīṇena mánasā támíndra  
 ójīṣṭhena hánmanāhannabhí dyúñ || 11||

nyàvidhyadilībísasya dṛḍhā  
 ví śṛṅgīṇamabhinachúṣṇamíndraḥ |  
 yávvattáro maghavanyávadójo  
 vájreṇa sátrumavadhīḥ pṛtanyúm || 12||

abhí sidhmó ajigādasya sátrūn  
 ví tigména vṛṣabhéṇā púro'bhēt |  
 sám̐ vájreṇāsṛjadvṛtrámíndraḥ  
 prá svāṃ matímatirachásadānaḥ || 13||

7. Those lamenting and mocking, O *Indra*, thou made to fight  
 on the opposite from the region [of impartiality] side.  
 From above<sup>4</sup>, with heat, thou expelled from the Heaven  
 the impulse to suffer want,  
 thou promoted recitation  
 of pressing [*Soma*] praising [thee] [sacrificer]<sup>5</sup>.
8. Those who have made enclosure from the Earth,  
 reinforcing themselves with the golden jewel<sup>6</sup>,  
 urging themselves on, they have not surpassed *Indra* —  
 by means of the sun<sup>7</sup> he placed around scouts.
9. When thou, O *Indra*, by [thy] power to increase in size  
 encompassed both *Rodas*-es, from all sides that is,  
 O *Indra*, together with formulators,  
 thou blasted out by means of those observed  
 the impulse to suffer want  
 towards those<sup>8</sup> that are not being observed,
10. [those] that neither overtook  
 the inside of the Heaven, of the Earth,  
 nor did surround giving-spoils one  
 with deceitful [states of mind].  
 He who resembles a bull has harnessed thunderbolt —  
 with [its] light *Indra* extracted cows<sup>9</sup> from darkness.  
 With the mind directed to one goal, over [several] days  
*Indra* slayed him  
 using the most vigorous strike that keeps striking.
12. *Indra* pinned down strongholds of *Ilībiśa*,  
 he split asunder having horns *Śuṣṇa*.  
 With the thunderbolt thou vanquished attacking [thee]  
 having as much efficacy, as much vigour enemy.
13. Going-straight-to-the-goal, he has approached his enemies,  
 with sharp resembling-a-bull [weapon] he broke walls into pieces.  
 By means of a thunderbolt *Indra* came into contact with *Vṛtra*,  
 he prolonged his own mental gesture [thus] prevailing.

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<sup>4</sup>from the highest footstep of *Viṣṇu*

<sup>5</sup>on the basis of 6.60.15b

<sup>6</sup>prob. *mūlādhāra* cakra

<sup>7</sup>*maṇipūra* cakra

<sup>8</sup>“those” here and in 10–13, “he” in 11 refers to inner demons

<sup>9</sup>evocative expressions

ávaḥ kútsamindra yásmiñcākán  
 právo yúdhyaṇtaṃ vṛṣabhám dásadyum |  
 śaphácycuto reṇúrnaḡṣata dyám  
 úchvaitreyó nṛṣáhyāya tasthau || 14 ||

ávaḥ sámaṇ vṛṣabhám túgryāsu  
 kṣetrajeśé maghavañchvítryaṇ gám |  
 jyókcidátra tasthivámso akrañ  
 chatrūyatámádharā védanākaḥ || 15 ||

14. Thou, O *Indra*, helped *Kutsa* in what he took pleasure,  
 thou favoured fighting resembling a bull *Daśadyu*.  
 Raised by hoofs dust shall reach the sky —  
*Śvaitreya* has remained above to prevail over men.
15. Thou helped to calm resembling a bull one midst *Tugrya-s* —  
 the white bull — in contest for land, O generous one!  
 Also, those that have remained in this place for a while —  
 thou made perceptions of those who show hostility inferior.

## RigVeda 1.51

*Savya Āngirasa | 1–13 Jagatī, 14–15 Triṣṭubh | to Indra*

*abhī tyāṃ meṣāṃ puruhūtámṛgmíyam  
índraṃ gīrbhírmatatā vásvo arṇavám |  
yásya dyávo ná vicárantī mánusā  
bhujé máṃhiṣṭhamabhí vípramarcata || 1||*

*abhímavanvansvabhiṣṭímūtáyo'ntarikṣapráṇ  
táviṣṭbhírāvṛtam |  
índraṃ dáksāsa ṛbhávo madacyútaṃ  
śatákratuṃ jávanī sūnṛtáruhat || 2||*

*tvám gotrámángirobhyo'vṛṇorápotátraye  
śatádureṣu gātuvít |  
saséna cidvimadáyāvaho vásvājávádrim  
vāvasānásya nartáyan || 3||*

*tvámapámapidhánāvṛṇorápádhārayaḥ  
párvate dánumadvásu |  
vṛtrám yádindra śávasávdhīráhim  
ádītsúryaṃ divyárohayo drśé || 4||*

*tvám māyábhírāpa māyíno'dhamah  
svadhábhiryé ádhi súptāvájuhvata |  
tvám píprornṛmaṇaḥ prárujaḥ púraḥ  
prá ṛjísvānaṃ dasyuhátyesvāvitha || 5||*

*tvám kútsaṃ súṣṇahátyesvāvithárandhaya'tithigvāya  
śámbaram |  
mahántaṃ cidarbudám ní kramīḥ padá  
sanádevá dasyuhátýāya jajñise || 6||*



1. Ye shall gladden with chants  
that much-invoked to-be-praised-in-verses ram —  
*Indra*, the flood of what's beneficial,  
[him,] whose humans move like days —  
in different directions,  
ye shall praise in verse the inspired one  
to make use of [him,] the most generous one.
2. Side-effects make one ready for the helpful one,  
for filling-the-intermediate space one,  
for surrounded by powers to control one.  
Discerning [and] skillful ones [made themselves ready]  
for reeling with excitement *Indra*.  
Swift well-fitting [him] [*Prśnī*]  
ascended to having-hundred-wives one.
3. Thou uncovered for *anḡiras*-es cowshed,  
and for *Atri* [thou were] finding  
an unimpeded way in [passages] with hundred doors.  
Even throughout idle [season] thou conveyed to *Vimada*  
what's beneficial —  
[thou,] making the rock<sup>1</sup> of him dance —  
[of him,] who has stayed in a fighting match [several rounds].
4. Thou uncovered additional containers of waters,  
thou caused accompanied-by-liberality treasure  
to persist in a knotty one.  
When thou, O *Indra*, using the power to change,  
vanquished *Vṛtra* the snake,  
only then thou made the sun rise in the Heaven —  
to behold [it].
5. Using the powers of framing [ideas and perception],  
thou blew out  
those tricksters<sup>2</sup> who want only sprinkled [it] “over the shoulder”.  
Thou, O having manly mindset,  
very much shattered the walls of *Pipru*.  
During killings of impulses to suffer want, thou favoured *Rjīśvan*.
6. Thou helped *Kutsa* during killings of *Śuśna*,  
thou made *Śambara* subject to *Atithigva*.  
Thou probably stepped in towards even the mighty *Arbuda* —  
just as from of old thou emerged to kill impulses to suffer want.

---

<sup>1</sup>prob. “skull”

<sup>2</sup>lit. “having-the-power-to-frame-[ideas and perception]”

tvé víśvā táviṣī sadhryàgghitá  
 táva rádhah somapīthāya harṣate |  
 táva vájraścikite bāhvórhito  
 vṛścá sátroráva víśvāni vṛṣṇyā || 7||

ví jāñhyāryānyé ca dásyavo  
 barhīṣmate randhayā śásadavratān |  
 śáki bhava yájamānasya coditá  
 víśvétá te sadhamādeṣu cākana || 8||

ánuvratāya randháyannápavratān  
 ābhúbhiríndrah śnatháyannánābhuvah |  
 vṛddhásya cidvárdhato dyámínaksata  
 stávāno vamró ví jaghāna saṃdíhah || 9||

tákṣadyátta uśánā sáhasā sáho  
 ví ródasī majmánā bādhate sávaḥ |  
 á tvā vátasya nṛmaṇo manoyúja  
 á púryamāṇamavahannabhí śrávah || 10||

máñdiṣṭa yáduśáne kāvyé sácāñ  
 índro vaníkú vanikutárádhi tiṣṭhati |  
 ugró yayiṇ nírapáh srótasāsṛjad  
 ví súṣṇasya dr̥ṃhitá airayatpúrah || 11||

7. In thee the pervading power to control [is] set in the right way.  
 What<sup>3</sup> satisfies thy desire is impatient for a Soma-seat,  
 thy thunderbolt is noticed to be placed into arms —  
 cut off all of the enemy's manly [strengths<sup>4</sup>]!
8. Do distinguish those "conducting upwards"  
 and those who are impulses to suffer want!  
 To him who spread the sacrificial grass do thou,  
 governing [the situation], make unconstrained ones submit.  
 Become capable inciter of the sacrificer!  
 At drinking bouts I have striven  
 for really all those thy [contrivances<sup>5</sup>].
9. Making those violating self-imposed constrains subject to him  
 who follows self-imposed constraints,  
*Indra* together with assisting ones  
 [is] causing those not-assisting to be transfixed.  
 An extolled ant<sup>6</sup> has loosened mud walls of even full-grown  
 [still] strengthening [and] seeking to reach the Heaven one.
10. When *Uśanas* by means of overwhelming strength<sup>7</sup>  
 fashioned for thee overwhelming strength,  
 the impulse-to-change majestically drove the two *Rodas*-es apart.  
 Harnessing-the-mind [visualizations<sup>8</sup>] of Wind  
 [drove *Rodas*-es] towards thee, O having manly mindset!  
 Thou shall strike off filling [both *Rodas*-es *Vṛtra*]  
 for the sake of an auditory impression.
11. When in the presence of inspired *Uśanas Kāvya*  
 he has inflamed two hastening, [even] rash [horses],  
*Indra* mounts [them].  
 Ferocious, he let waters go out in a torrent  
 towards [the] channel,  
 he "de-energized" fortified strongholds of *Śuśṇa*.

---

<sup>3</sup> or, "who"

<sup>4</sup> *sahāṃsi*

<sup>5</sup> *cyautnāni*

<sup>6</sup> self-imposed assisting-*Indra* constraint

<sup>7</sup> of his muscles

<sup>8</sup> *dhīyah* – on the basis of 8.13.26c

á smā rátham vṛṣapāṇeṣu tiṣṭhasi  
 śāryātāsya prābhṛtā yéṣu mādase |  
 índra yáthā sutásomeṣu  
 cākáno'narváṇam ślókamā rohase divi || 12||

ádadā árbhām mahaté vacasyáve  
 kakṣívate vṛcayámindra sunvaté |  
 ménābhavo vṛṣaṇaśvāsya sukrato  
 víśvétā te sávaneṣu pravácya || 13||

índro ásrāyi sudhyò nireké  
 pajréṣu stómo dúryo ná yúpah |  
 ásvayúrgavyú rathayúrvasūyúr  
 índra ídrāyāḥ kṣayati prayantā || 14||

idám námo vṛṣabhāya svaráje  
 satyášuṣmāya taváse'vāci |  
 asmínnindra vṛjáne sáravīrāḥ  
 smátsūrībhístava sármansyāma || 15||

12. Thou always resort to a chariot at drinking-of-the-bull<sup>9</sup> [bouts],  
 during which thou inflame brought forward  
 [visualizations<sup>10</sup>] of *Śaryāta*.  
 O *Indra*, as thou again and again find pleasure in those  
 who pressed *Soma*,  
 thou rise towards not-to-be-obstructed divine voice in the Heaven.
13. Thou gave a small one to a large one, O *Indra*,  
*Vṛcayā* — to eloquent pressing [*Soma*] *Kakṣivat*.  
 Thou came into being as a woman<sup>11</sup> of *Vṛṣaṇaśva*,  
 O having good designs one!  
 Just all these thy [deeds] are to be proclaimed aloud  
 during pressings.
14. *Indra* was mixed into the superiority  
 of having-a-good-understanding one.  
 Among resilient ones a hymn of praise [is] like a door post.  
 [If one is] seeking horses, seeking evocative expressions<sup>12</sup>,  
 seeking a chariot —  
 only *Indra*, the bringer, governs the treasure.
15. This adoration is uttered  
 for appearing as a bull, self-ruling one —  
 for the strong one whose zeal is genuine.  
 May we, all-heroic, [who are] in this sacrificial enclosure,  
 O *Indra*,  
 together with patrons of this sacrifice, be under thy protection!

---

<sup>9</sup> *Soma*

<sup>10</sup> *dhīyāḥ*

<sup>11</sup> it probably means that she entered into the state of *Indra* on some occasion

<sup>12</sup> lit. "cows"

## RigVeda 1.52

Savya Āṅgīrasa | 1–12,14 Jagatī, 13,15 Triṣṭubh | to Indra

tyāṃ sū meṣāṃ mahayā svarvīdaṃ  
śatāṃ yāsya subhvāḥ sākāmīrate |  
ātyaṃ ná vājaṃ havanasyādaṃ rátham  
éndraṃ vavr̥tyāmāvase svvr̥ktībhiḥ || 1||

sá párvato ná dharúṇeṣvácyaṭaḥ  
sahásramūtistáviṣīṣu vāvrdhe |  
índro yádvr̥trámáavadhīnnadīvr̥tam  
ubjánár̥ṇāṃsi járhṣāṇo ándhasā || 2||

sá hí dvaró dvarīṣu vavr̥á údhani  
candrábudhno mádavrd̥dho manīṣībhiḥ |  
índraṃ támahve svapasyáyā dhīyā  
mámhiṣṭharātīṃ sá hí páprirándhasaḥ || 3||

ā yāṃ pr̥ṇánti diví sádmabarhiṣaḥ  
samudráṃ ná subhvāḥ svā abhīṣṭayaḥ |  
tāṃ vr̥trahátye ánu tasthurūtáyaḥ  
śúṣmā índramavātá áhrutapsavaḥ || 4||

abhí svávṛṣṭīṃ máde asya yúdhyato  
raghvīriva pravaṇé sasrurūtáyaḥ |  
índro yádvajrī dhṛṣámāṇo ándhasā  
bhínádvalásya paridhīṅriva tritáḥ || 5||

1. Do thou<sup>1</sup> magnify well that finding-*svàr* ram  
 whose hundred [aspects] of an excellent nature arise together!  
 Like a capable-of-a-rush-of-vigour courser  
 [is brought] to rushing-to-a-challenge chariot,  
 I can turn with well-twisted [verses] *Indra* here to help.

---

2. Like a piece of rock on firm ground [is] unshakable,  
 he, having thousand means of helping,  
 has become stronger in [his] powers to control  
 when he, *Indra*, vanquished obstructing flow waters *Vṛtra*,  
 [and,] having become impatient through [the effects of] the herb,  
 was subduing the floods.
3. Since such control<sup>2</sup> in controllable [reactions and emotions]  
 [is like] a cavity in an udder<sup>3</sup>,  
 him [who has acquired] glittering bottom<sup>4</sup>, [him,]  
 whose exhilaration was strengthened by learned ones —  
*Indra* I has summoned with an elaborate visualization,  
 since he [is] bringing up from the herb that  
 of which gifts are most abundant.

---

4. During killing of *Vṛtra* [these] means of helping —  
 fresh straightforward energetic impulses — stood by him, *Indra*,  
 whom they<sup>5</sup>, his own assistants of an excellent nature  
 preparing in the Heaven the seat of sacrificial grass,  
 fill up like the sea,
5. During exhilaration of this, of the fighting one,  
 side-effects  
 have rushed like rapid [streams] along hillside  
 into self-raining [center<sup>6</sup>].  
 When *Indra* [is] in possession of thunderbolt,  
 [and,] through [the effects of] the herb, daring,  
 like *Trita* he shall rend asunder fences of the cavern.

---

<sup>1</sup>preparing for a fight adept of *Indra*

<sup>2</sup>or, “obstruction” of floods of inner waters

<sup>3</sup>that is, accumulates inner waters

<sup>4</sup>*mūlādhāra* cakra

<sup>5</sup>the inner waters that *Indra* unleashed

<sup>6</sup>prob. pituitary gland as a source of beta-endorphin

pārīṃ gḥṛṇā carati titviṣé sávo'pó  
 vṛtvī rájaso budhnámāśayat |  
 vṛtrásya yátpravané durgṛbhiśvano  
 nijaghántha hánvorindra tanyatúm || 6||

hradám ná hí tvā nyrṣántyūrmáyo  
 bráhmāṇḍra táva yāni vārdhanā |  
 tvāṣṭā citte yújyaṃ vāvrdhe sávas  
 tatákṣa vājramabhíbhūtyojasam || 7||

jaghanvāñ u háribhiḥ sambhṛtakratavíndra  
 vṛtrám mánuse gātuyánnapáh |  
 áyachathā bāhvórvájramāyasám  
 ádhārayo divyá sūryaṃ dṛsé || 8||

bṛhátsváścandramámavadyádukthyám  
 ákrṇvata bhíyāsā róhaṇaṃ diváh |  
 yánmānuṣapradhanā índramūtáyaḥ  
 svàrnṛṣáco marúto'madannánu || 9||

dyáúscidasyámavāñ áheḥ svanád  
 áyoyavīdbhíyāsā vājra indra te |  
 vṛtrásya yádbadbadhānásya rodasī  
 máde sutásya sávasābhínachírah || 10||

yádínvínḍra pṛthiví dásabhujir  
 áhāni víśvā tatánanta kṛṣṭáyah |  
 átráha te maghavanvíśrutam sáho  
 dyámánu sávasā barhāṇā bhuvat || 11||



6. Glowing heat moved around him,  
 the impulse-to-change has become energized.  
 Hindering waters, he<sup>7</sup> rested at the bottom of the region,  
 when thou have hurriedly hurled “thunder”  
 into the jaws of hard-to-grasp-because-of-swelling *Vṛtra*.
- 
7. Since thy, O *Indra*, strengthening formulations  
 glide towards thee like waves [glide] in a lake<sup>8</sup>,  
*Tvaṣṭr* has also strengthened for thee  
 the to-be-employed impulse to change,  
 he has fashioned having-overwhelming-vigour thunderbolt.
8. Having slayed together with tawny ones<sup>9</sup> *Vṛtra*,  
 for an intelligent man, do provide an unimpeded way to waters,  
 O *Indra* whose wiles are brought together.  
 Thou have extended the iron thunderbolt into the arms,  
 thou caused the sun to persist in the Heaven to behold [it].
- 
9. What<sup>10</sup> [is] vast glittering-on-its-own forceful to-be-praised  
 out of fear they rendered as Heaven’s means of ascending,  
 when prizing-manhood means-of-helping —  
 accompanying-men *Marut*-s —  
 rejoiced over *Indra*, over *svàr*.
10. Even the forceful Heaven out of fear kept retreating  
 from the sound of this snake,  
 when thy, O *Indra*, thunderbolt  
 together with the impulse to change,  
 in exhilaration of the extracted [*Soma*],  
 rend asunder the head  
 of repeatedly repressing two *Rodas*-es *Vṛtra*.
- 
11. If just now, O *Indra*, the earth [were to extend] tenfold [in size],  
 [and] day-in-and-day-out tribes were to spread [over it],  
 even in that case thy, O generous one, overwhelming strength  
 together with the power to change  
 would certainly become heard of far and wide a day after.
- 

---

<sup>7</sup> *Vṛtra*

<sup>8</sup>that is, absorbed quickly

<sup>9</sup>drops of *Soma* juice

<sup>10</sup>prob. a course of action, plans for the future

tvámasyá pāré rájaso vyòmanah  
 svābhūtyojā ávase dhṛṣanmanah |  
 cakṛṣe bhūmim pratimānamójaso'pāḥ  
 svāḥ paribhūreṣyá dívam || 12||

tvām bhuvah pratimānaṃ pṛthivyá  
 ṛṣvāvīrasya bṛhatāḥ pátirbhūḥ |  
 víśvamáprā antárikṣaṃ mahitvá  
 satyámaddhá nákiranyástvāvān || 13||

ná yásya dyāvāpṛthiví ánu vyáco  
 ná síndhavo rájaso ántamānaśúḥ |  
 nóta svávrṣṭim máde asya yúdyata  
 éko anyáccakṛṣe víśvamānuṣák || 14||

ārcannátra marútaḥ sásminnājáu  
 víśve deváso amadannānu tvā |  
 vṛtrásya yádbhṛṣṭimátā vadhéna  
 ní tváindra prátyānāṃ jaghántha || 15||

12. In order to help, thou, whose frenzy arises spontaneously, [are]  
 on the opposite side of this region, in the space of impartiality,  
 O having a daring mind!  
 Thou have made the Earth a counterpart of [thy] frenzy.  
 Pervading waters, *svàr*, thou go to the Heaven.
13. Thou shall become Earth's counterpart,  
 thou shall become overseer  
 of [this] tall helping-in-dire-strights hero.  
 Exalting, thou shall fill the entire intermediate space.  
 Certainly true [this is] — [there is] no one else like thee —
14. [thee,] whose expanse neither the Heaven and the Earth  
 [have equaled]  
 not the rivers have reached the limits of [thy] region,  
 nor [do they reach] the self-raining [center]  
 during exhilaration of this, fighting one.  
 Thou alone has made all [these] things — one after another —  
 different.
- 
15. In this matter, in a similar fighting match,  
*Marut-s* sang praises,  
 all *deva-s* rejoiced over thee,  
 when with spiked deadly weapon thou, O *Indra*,  
 have struck within, towards the face of *Vṛtra*.
- 

This hymn sounds like a mental preparation for a fight delivered spell-like upon an adept of *Indra* whom verse 1 addresses. It reminds to him key moments of training and of past experiences thus “programming” unfolding of inner transformations before and during actual match.

## RigVeda 1.53

*Savya Āṅgīrasa | 1–9 Jagatī, 10,11 Triṣṭubh | to Indra*

*nyū śú vācam prā mahé bharāmahe  
gīra indrāya sādane vivāsvataḥ |  
nū ciddhī rātnaṃ sasatāmivāvidan  
ná duṣṭutírdraṇḍodēṣu śasyate || 1||*

*duró áśvasya durá indra górasī  
duró yávasya vāsuna ináspátīḥ |  
śíkṣānarāḥ pradīvo ákāmakarśanaḥ  
sákhā sákhībhyastámīdám grṇīmasi || 2||*

*śácīva indra purukṛddyumattama  
távédīdámabhītaścekite vāsu |  
átaḥ saṃgr̥bhyaḥbhībḥhūta á bhara  
mā tvāyató jaritúḥ kāmamūnayīḥ || 3||*

*ebhīrdyúbhiḥ sumánā ebhīrīndubhir  
nīrundhānó ámatīṃ góbhiraśvínā |  
índreṇa dásyuṃ daráyanta índubhir  
yutádveṣasaḥ sámiṣá rabhemahi || 4||*

*sámindra rāyá sámiṣá rabhemahi  
sám vājebhiḥ puruścandrārabhīdyubhiḥ |  
sám devyá prámatyā vīrásuṣmayā  
gó-agrayāśvāvatyā rabhemahi || 5||*

1. We willingly bring in the speech and the forth the chants  
for mighty *Indra* at the seat of *Vivasvat*,  
for one never found the gift of those who are as if sleeping,  
nor a faulty hymn of praise is recited  
among givers of the substance<sup>1</sup>.

---

2. Thou are a granter of a horse, a granter of a cow, O *Indra*,  
a granter of barley, infusing strength overseer of the treasure.  
Having from of old the desire to help men,  
non emaciating longings companion with companions —  
him we call out to this.
3. O accompanied by enabling powers, doing much,  
the most radiant *Indra*!  
Only this thy treasure one keeps seeking everywhere.  
In this matter, having taken hold of [it], O overwhelming one,  
bring [it] here,  
do not leave seeking-thee praiser's longing wanting!
4. Throughout these days [he is] well-disposed —  
with the help of drops of pure *Soma*,  
keeping off impulsiveness with cows<sup>2</sup>,  
with possessed of a horse<sup>3</sup> [verse].  
Dispersing impulse to suffer want by means of *Indra*,  
with the help of drops of pure *Soma*,  
hostilities kept at bay, we might get possession of the libation.
5. We might get possession of the treasure, O *Indra*, of the libation,  
of directed towards the Heaven having bright radiance  
rushes of vigour,  
we might get possession of the divine giving-fervor-to-heroes  
preceded-by-words rich-in-rhythms priming mental gesture.

---

<sup>1</sup>herbal *Soma*

<sup>2</sup>evocative expressions

<sup>3</sup>having a rhythm to it

té tvā mādā amadantāni vṛṣṇyā  
 té sómāso vṛtrahátyeṣu satpate |  
 yátkāráve dáśa vṛtrānyapratí  
 barhíṣmate ní sahásrāṇi barháyaḥ || 6||

yudhā yúdhamaúpa ghédeṣi dhṛṣṇuyā  
 purā púraṃ sámídāṃ haṃsyójasā |  
 námyā yádindra sákhya parāvátí  
 nibarháyo námuciṃ náma máyínam || 7||

tvám kárañjamutá parṇáyam vadhīs  
 téjīsthayātithigvāsya vartanī |  
 tvám satá váñgrḍasyābhinatpúro'nānudáḥ  
 páriṣūtā ṛjísvanā || 8||

tvámetāñjanarájño dvírdásābandhúnā  
 suśrávasopajagmúṣaḥ |  
 ṣaṣṭím sahásrā navatím náva śrutó  
 ní cakrēṇa ráthyā duṣpádāvṛṇak || 9||

tvámāvitha suśrávasaṃ távotíbhístáva  
 trámabhirindra túrvayāṇam |  
 tvámasmai kútsamatithigvámāyúṃ  
 mahé rájñe yúne arandhanāyaḥ || 10||

yá udḥcīndra devágopāḥ  
 sákhāyaste śívátamā ásāma |  
 tvám stoṣāma tváyā suvírā  
 drághīya áyuḥ pratarám dádhānāḥ || 11||

6. Those raptures inspired those manly deeds,  
 those *Soma* [drops] [inspired them] during killings of *Vṛtra*,  
 O overseer of what's real,  
 when for the singer of eulogies thou caused  
 the unopposable [treasure<sup>4</sup>] to pull-in ten obstacles<sup>5</sup>.  
 [and] a thousand for him who spread the sacrificial grass.
7. And thou just keep daringly fighting a fighter,  
 [thou] blockade a fortress; thou vigorously put it<sup>6</sup> together  
 when with *Namī* as a companion thou, [although] at a distance,  
 cause trickster named *Namuci* to pull in.
8. Thou should have vanquished *Karañja* and *Parṇaya*  
 with the sharpest track of *Atithigva*.  
 Thou, not giving way, broke walls of *Vaṅgrda*  
 that were elicited by *Rjīśvan*.
9. Together with companionless *Suśravas*  
 thou [vanquished] these twice ten attacking chieftains of people,  
 thou, famed to have pulled down sixty thousand [?]  
 ninety nine [walls]  
 with chariot wheel, with lame<sup>7</sup> [horse].
10. Thou favoured *Suśravas* with thy side-effects,  
*Tūrvayāṇa* with thy, O *Indra*, continual protections,  
 Thou made agitated *Kutsa Atithigva*  
 subject to this great young chieftain.
11. Finally, we who have a *deva* for a guardian,  
 [we,] best at destroying reactive impulsiveness,  
 shall become thy companions.  
 We, being very manly because of thee, should have extolled thee,  
 [we,] obtaining capable-to-stretch  
 transferring [itself over barriers] life-force.

---

<sup>4</sup> *vasu*

<sup>5</sup> *vṛtra-s*

<sup>6</sup> treasure — *vasu*

<sup>7</sup> following [Jamison and Brereton, 2014, p.169]

## RigVeda 1.54

*Savya Āngīrasa | Jagatī except 6,8,9,11 Triṣṭubh | to Indra*

*mā no asmīn maghavan pṛtsvāṃhasi  
nahī te āntaḥ śávasaḥ pariñáśe |  
ákrandayo nadyò róruadvánā  
kathā ná kṣoṇīrbhiyāsā sámārata || 1||*

*árcā śakráya śákīne śácīvate  
śṛṇvántamíndraṃ maháyannabhí ṣṭuhi |  
yó dhṛṣṇúnā śávasā ródasī ubhé  
vṛṣā vṛṣatvá vṛṣabhó nyṛñjáte || 2||*

*árcā divé bṛhaté śūṣyàṃ vácaḥ  
svákṣatraṃ yásya dhṛṣató dhṛṣánmánaḥ |  
bṛháchravā ásuero barhánā kṛtáḥ  
puró háribhyāṃ vṛṣabhó rátho hí śáh || 3||*

*tvāṃ divó bṛhatáḥ sánu kopayó'va  
tmánā dhṛṣatá śámbaraṃ bhinat |  
yánmāyíno vrandíno mandínā dhṛṣáchitāṃ  
gábhastimasániṃ pṛtanyási || 4||*

*ní yádvrñáksi śvasanáya mūrdháni  
śúṣṇasya cidvrandíno róruadvánā |  
prācīnena mánasā barhánāvata  
yádadyá citkṛnávaḥ kástvā pári || 5||*



1. Do not [abandon<sup>1</sup>] us in this, in battles, in a trouble —  
 since the limits of thy power to change is not to be reached!  
 Howling, thou caused the desires, flowing waters to roar.

---

Why didn't ye join together those trembling with fear?

---

2. Do thou sing to empowering capable  
 accompanied by enabling powers one!  
 Extol attentive magnifying [one's powers] *Indra* —  
 a bull who because of virility resembles a bull,  
 who with daring power to change aligns both *Rodas*-es.
3. Do thou recite a hissing utterance to the vast Heaven!  
 Of him, who is daring, the daring mind [is] self-governed.  
 Having loud auditory impression *asura* [is] certainly ready —  
 in the presence of two tawny ones he resembles a bull —  
 because this one is a chariot.
4. Thou shall provoke rage at the summit of the vast Heaven,  
 at least, thou shall boldly disperse *Śambara*  
 [from the massy knotty one]<sup>2</sup>.  
 If thou, defiant because of possessing exhilaration [*Soma*],  
 fight against sharp ray-like flash of lightning  
 of [even] becoming soft  
 having-the-power-to-frame-[ideas and perception] [*Śuṣṇa*]<sup>3</sup>,
5. if with vigorous turned-towards-the-front mind  
 thou pull down [the inflow of energy]  
 at the beginning of breathing,  
 [while] howling desires of even becoming soft *Śuṣṇa*,  
 (if thou were to do [it] now indeed),  
 who [among demons would be] around thee?
- 

<sup>1</sup> *hās* — on the basis of 3.53.20b

<sup>2</sup> on the basis of 4.30.14

<sup>3</sup> on the basis of 1.11.7ab

tvámāvitha náryaṃ turvásaṃ yádum  
 tvám turvītiṃ vayyaṃ śatakrato |  
 tvám ráthamétaśaṃ kṛtvye dháne  
 tvám púro navatīṃ dambhayo náva || 6||

sá ghā rájā sátpatiḥ sūsuvajjáno  
 rātáhavyaḥ práti yáḥ śásamīnvati |  
 ukthá vā yó abhigrṇāti rádhasā  
 dánurasmā úparā pivate diváḥ || 7||

ásamaṃ kṣatrámasamā manīṣá  
 prá somapá ápasā santu néme |  
 yé ta indra dadúšo vardháyanti  
 máhi kṣatráṃ stháviraṃ vṛṣṇyaṃ ca || 8||

túbhyédeté bahulá ádridugdhās  
 camūśádaścamasá indrapánāḥ |  
 vyàśnuhi tarpáyā kāmameṣām  
 áthā máno vasudéyāya kṛṣva || 9||

apámatiṣṭhaddharúṇahvaram támo'ntár  
 vṛtrásya jatháreṣu párvataḥ |  
 abhímíndro nadyò vavrínā hitá  
 víśvā anuṣṭháh pravaṇéṣu jighnate || 10||

6. Thou favoured manly *Turvaśa*, *Yadu*,  
 thou [favoured] *Turvīti* [and his] companion,  
 O having-hundred-wiles one!  
 Thou [promoted]<sup>4</sup> the flickering chariot<sup>5</sup>  
 at efficacious [at determining a champion]  
 arranged contest —  
 thou shall make ninety nine walls [of *Śambara*] to trick [him].
7. At least, he shall grow as a chieftain,  
 [as] an overseer of what is to become real —  
 [that] person whose presented oblation is on par  
 with [needs of *Indra*],  
 who infuses strength into the commander<sup>6</sup>,  
 or, who would join with munificence in reciting verses.  
 For such one, the liberality of the Heaven swells.
8. Unequaled conception [means] unequaled supremacy.  
 May several *Soma*-drinkers [here] be preeminent  
 through [this sacrificial] activity,  
 [those] who make extensive supremacy  
 and enduring manly powers  
 of thee, O *Indra*, who has bestowed, to grow!
9. Just for thee [are] these numerous pressed-with-stones  
 settled in bowls [*Soma* drops]. [These] cups [are] *Indra*'s drinks.  
 Take possession of, make the longing of these [men]  
 satisfy [them]!  
 Then, make the mind to bestow the treasure!
10. [That] mental obscuration of waters,  
 [which is] a support for trembling, remained,  
 the knotty one<sup>7</sup> [was] midst of *Vṛtra*'s bellies<sup>8</sup>.  
 Towards it<sup>9</sup> *Indra* [directs] through the lurkingplace  
 set-in-motion flowing waters,  
 he strikes all [of them] in succession into declivities<sup>10</sup>.

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<sup>4</sup> on the basis of 8.50.9c

<sup>5</sup> inner *Agni*

<sup>6</sup> *Indra* — on the basis of 3.47.5b, 6.19.11b

<sup>7</sup> the physical body

<sup>8</sup> it means that the body was under conditions of interacting or feeding  
 mind/body reactions that are *Vṛtra*'s

<sup>9</sup> that is, the body

<sup>10</sup> prob. lymph nodes close to joints

sá sévṛdhamádhi dhā dyumnámasmé  
máhi kṣatrám janāśáḍḍindra távyam |  
rákṣā ca no maghónaḥ pāhí sūrín  
rāyé ca naḥ svapatyá íśé dhāḥ || 11||

11. Such thou have shared among us  
     increasing-felicity power to illuminate,  
 great supremacy, subduing-creatures strength, O *Indra*!  
 Also, guards us, protect generous institutors [of the sacrifice]!  
 And thou shall fix riches for us  
     to have a libation and good offsprings.
- 

Verses 2–5 are instructions to a participant of the ritual who is a chariot for *Indra*, that is, is going, if everything proceeds well, to be possessed by *Indra*. Verses 6–10 are a mix of appeals to *Indra*, and of instructions and explanations to several participants.

## RigVeda 1.55

*Savya Āṅgīrasa | Jagatī | to Indra*

*diváścidasya varimā ví papratha  
índraṃ ná mahnā pṛthivī caná prāti |  
bhīmástúviṣmāñcarṣaṇībhya ātapáh  
śísīte vájraṃ téjase ná váṃsagaḥ || 1||*

*só arṇavó ná nadyàḥ samudríyaḥ  
prāti gṛbhṇāti vísritā várīmabhiḥ |  
índraḥ sómasya pītáye vṛṣāyate  
sanātsá yudhmá ójasā panasyate || 2||*

*tvám támindra párvataṃ ná bhójase  
mahó nṛmṇásya dhármaṇāmiraḥyasi |  
prá víryeṇa devátāti cekite  
víśvasmā ugráḥ kármaṇe puróhitaḥ || 3||*

*sá ídváne namasyúbhirvacasyate  
cāru jáneṣu prabruvāṇá indriyám |  
vṛṣā chándurbhavati haryató vṛṣā  
kṣémeṇa dhénāṃ maghávā yádínvati || 4||*

*sá ínmaháni samitháni majmánā  
kṛṇóti yudhmá ójasā jánebhyaḥ |  
ádhā caná śráddadhati tvíṣmata  
índrāya vájraṃ nighánighnate vadhám || 5||*

1. Even from the Heaven his reach has spread out,  
not even the Earth [is] in on par with *Indra*  
with [his] excessiveness.  
Terrifying, having the power of control,  
for drawing to themselves<sup>1</sup> radiating heat<sup>2</sup>,  
he whets the thunderbolt for it to be sharp — like an ox [horns].
  2. Like a greatly swelling with floods lake  
[accepts] flowing [into it] waters,  
he accepts<sup>3</sup> separate [streams of sensations]  
with [his] expansive [frames of cognition].  
*Indra* becomes aroused like a bull in order to drink *Soma*.  
From of old he as a fighter evokes admiration by [his] frenzy.
  3. O *Indra*, thou arrange props of a great courage  
to use that one like a knotty one. [It's thou, who]  
through the valor [is] pre[eminent] among *deva*-s,  
[it is thee, whom] one carefully seeks again and again.  
Ferocious, for every action [thou are] placed in front.
- 
4. Just he<sup>4</sup>, [who is] in a wooden [cup],  
together with making homage [worshippers] murmurs,  
indicating esteemed among people  
[*Indra*'s] power over affections.  
Gathering [like a storm] bull becomes delighted-in bull  
when he<sup>5</sup>, generous, at ease, infuses strength  
into the milch cow<sup>6</sup>.
  5. Generally, just he<sup>7</sup>, the fighter,  
creates with [his] frenzy great contests for the people.  
Not even then, really, he<sup>8</sup> sets up  
for accompanied by agitation,  
assailing again and again *Indra*,  
the deadly weapon — the thunderbolt.

---

<sup>1</sup> =senses

<sup>2</sup> that is, making the senses more active, fluid, with more dimensional colors,  
sounds, smells, etc.

<sup>3</sup> = "integrates"

<sup>4</sup> *Soma*

<sup>5</sup> *Soma*

<sup>6</sup> prob. "speech"

<sup>7</sup> *Indra*

<sup>8</sup> *Soma*

sá hí śravasyúḥ sádanāni kṛtrímā  
 kṣmayá vrdhāná ójasā vināśáyan |  
 jyótiṃṣi kṛṇvānnavrkáṇi yájyavé'va  
 sukrátuḥ sártavá apáḥ sṛjat || 6||

dānāya mánah somapāvannastu te'rvāñcā  
 hárī vandanaśrudá kṛdhi |  
 yámīṣṭhāsaḥ sárathayo yá indra te  
 ná tvā kētā á dabhnvanti bhúrṇayah || 7||

áprakṣitam vásu bibharṣi hástayor  
 áṣāḍham sáhastanvái śrutó dadhe |  
 ávrtāso'vatāso ná kartṛbhis  
 tanúṣu te krátava indra bhúrayah || 8||



6. Since he<sup>9</sup>, seeking auditory impression,  
 strengthening himself all over the Earth<sup>10</sup>,  
 [is] vigorously rendering ineffective  
 non-natural [for *Indra*'s rage] abodes,  
 [thus] effecting for one, who seeks to make an offering,  
 non-tearing lights<sup>11</sup>,  
 he<sup>12</sup>, having good designs, shall let the waters off to flow.
7. Let thy mind, O *Soma*-drinking one, be for giving!  
 Make the two tawny ones coming hitherward,  
 O listening to praise!  
 Those charioteers<sup>13</sup> who are thy, O *Indra*,  
 [are] best at restraining [their emotions].  
 Rash thoughts do not deceive thee.
8. Thou bring inexhaustible treasure into the two hands,  
 he<sup>14</sup> is famed to put invincible overwhelming strength  
 into bodies —  
 wrapped [with a protective shield] in [their] bodies  
 like wells [are wrapped with stones] by makers  
 [are] many thy wily ones, O *Indra*!

---

<sup>9</sup>inner *Soma*

<sup>10</sup>that is, throughout the entire body

<sup>11</sup>“non-tearing lights” means “non-trapping the mind in one of completely capturing attention images”, “showing entire picture instead of spot-lighting”

<sup>12</sup>*Indra*

<sup>13</sup>charioteer here = the mind of him who is possessed by *Indra*

<sup>14</sup>*Soma*

## RigVeda 1.56

*Savya Āṅgīrasa | Jagatī | to Indra*

*eṣá prá pūrvīráva tásya camrīśó'tyo  
ná yóṣāmúdayamsta bhurvāṇiḥ |  
dákṣam mahé pāyayate hiraṇyáyam  
ráthamāvṛtyā háriyogamṛbhvasam || 1||*

*tám gūrtáyo nemannīśaḥ párīnasaḥ  
samudráṃ ná saṃcáraṇe saniṣyávaḥ |  
pátiṃ dákṣasya vidáthasya nú sáho  
girīṃ ná vená ádhi roha téjasā || 2||*

*sá turvāṇirmahāṃ arenú páuṃsye  
girérbhṛṣṭírná bhrājate tujá sávah |  
yéna śúsṇam māyīnamāyasó máde  
dudhrá ābhūṣu rāmáyanni dámani || 3||*

*deví yádi táviṣī tvāvṛdhotáya  
índram síśaktyuśásam ná sūryaḥ |  
yó dhṛṣṇúnā sávasā bād̥hate táma  
íyarti reṇúṃ bṛhád̥arhariṣvāṇiḥ || 4||*

1. Off from [being satisfied with just a] ladle of that, this one<sup>1</sup>  
in front of abundant [libations] [raises himself] forth —  
like an impatient courser raises himself up [to mount] a mare.  
To arouse the power of discernment,  
he makes himself drink the enchanting [drink]  
[while] turning towards prudent yoking-tawny-ones “chariot”.
2. Him [who has] an abundance [of the treasure]  
animated-by-continuous-guidance efforts [are] seeking to reach  
like [streams reach] a lake<sup>2</sup>  
at the convergence [of downhill slopes].  
Now, [having become] prevailing [over obstacles],  
ascend the overseer<sup>3</sup> of the power of discernment [and]  
of a knowledge-sharing session —  
like eager ones [ascend] a mountain — with ardor.
3. He, mighty in [his] manly strength without [even raising] dust,  
[is] overpowering.  
[His] impulse to change shines [for us]  
like the pinnacle of a mountain [— tempting to travel] —  
[that impulse] together with which in [his] exhilaration  
the iron [thunderbolt]<sup>4</sup> [degraded]<sup>5</sup>  
having-the-power-to-frame-[ideas and perception] *Śuṣṇa*.  
[He<sup>6</sup>,] provoking anger in [his] helpers,  
shall detain [*Śuṣṇa*] in fetters,
4. if strengthening thee<sup>7</sup> divine power to control  
accompanies *Indra* in order to help [that] —  
like the sun [accompanies] the dawn.  
Who repels [mental] inertia with daring power to change,  
he, making enemies cry aloud, raises the dust far and wide.

---

<sup>1</sup> *Indra*

<sup>2</sup> lit. “sea”

<sup>3</sup> inner *Soma*

<sup>4</sup> on the basis of 8.96.3a

<sup>5</sup> on the basis of 1.11.7b

<sup>6</sup> *Indra*

<sup>7</sup> adept of *Indra*

ví yáttiró dharúṇamácyutaṃ rájó'tiṣṭhipo  
 divá átāsu barhānā |  
 svàrmāḍhe yánmāda indra hárṣyáhan  
 vrtráṃ nírapāmaubjo arṇavám || 5 ||

tvám divó dharúṇaṃ dhiṣa ójasā  
 pṛthivyā indra sádaneṣu māhinaḥ |  
 tvám sutásya máde ariṇā apó  
 ví vrtrásya samáyā pāṣyàrujah || 6 ||

5. When thou have caused the region [of thoughts] to remain  
 apart [and] beyond an unshakable support,  
 firmly in the door-frames<sup>8</sup> of the Heaven,  
 when during having *svàr*-as-the-prize exhilaration [of *Soma*],  
 in impatient excitement thou, O *Indra*, slayed *Vṛtra*,  
 thou elicited the flood of the waters.
6. Thou vigorously establish the support  
 of the Heaven [and] of the Earth  
 in the seats [of *Soma*] — [thus] causing joy;  
 in exhilaration of the extracted [*Soma*] thou set free the waters,  
 thou completely broke into pieces stone ramparts of *Vṛtra*.

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<sup>8</sup>prob. sense organs

## RigVeda 1.57

Savya Āṅgīrasa | Jagatī | to Indra

prá máṁhiṣṭhāya bṛhaté bṛhádṛaye  
satyáśuṣmāya tavāse matīm bhare |  
apāmiva pravaṇé yásya durdháram  
rádho víśvāyu śávase ápāvṛtam || 1||

ádha te víśvamānu hāsadiṣṭāya  
āpo nimnéva sávanā havísmataḥ |  
yátpárvate ná samásīta haryatá  
índrasya vájraḥ śnáthitā hiraṇyáyaḥ || 2||

asmái bhīmāya námasā sámadhvará  
úṣo ná śubhra á bhara pánīyase |  
yásya dhāma śrávase námendriyām  
jyótirákāri harīto nāyase || 3||

imé ta indra té vayām puruṣtuta  
yé tvārābhya cárāmasi prabhūvaso |  
nahí tvādanyó girvaṇo gíraḥ sághat  
kṣoṇīriva práti no harya tádvacaḥ || 4||

bhūri ta indra vīryām tava smasyasyá  
stotúrmaghavankāmamá pṛṇa |  
ānu te dyaúrbrhatí vīryām mama  
iyām ca te pṛthiví nema ójase || 5||

tvām támindra párvataṁ mahāmurúm  
vájreṇa vajrinparvaśácakartitha |  
ávāsṛjo nívrtaḥ sártavá apáh  
satrá víśvaṁ dadhiṣe kévalaṁ sáhaḥ || 6||

1. I bring forth mental gesture  
     for the most generous expansive one,  
     whose treasure is ample, to strong one whose fervor is genuine.  
     Whose difficult to maintain like [flow] of water on a slope,  
     agitating everything favour [is] laid open  
     for the sake of [his] impulse to change.
2. Moreover, everything for thee shall be at hand (of course)  
     for the sake of the request;  
     like waters through a depression  
     pressed out *Soma* juices of him who has oblations [shall flow].  
     When the delighted-in [*Soma*]<sup>1</sup>  
     as if has whetted itself in[side] the knotty one<sup>2</sup>,  
     [then] *Indra*'s thunderbolt will be enchanting piercer.
3. During proceeding on its way [sacrifice] do bring reverently,  
     O replenishing-like-a-dawn one<sup>3</sup>,  
     [the milk<sup>4</sup>]<sup>5</sup> to this terrifying more-worthy-of-admiration one,  
     the state of whom [is] for [attaining] fame,  
     [whose] characteristic is the power over affections<sup>6</sup>!  
     The light was effected to move like bay mares.
4. These [are] thy, O *Indra*! We are those, O much-eulogized one,  
     who carry on having taken hold of thee,  
     O whose benefits are manifest one,  
     since no one other than thee, O longing for a chant,  
     shall be a match for the chants.  
     Be pleased with this speech in our presence  
     like [thou did] in the presence of trembling [others]!
5. Abundant is thy, O *Indra*, valor. We are thy.  
     Do sate the longing of this praiser, O generous one!  
     The vast Heaven has meted itself out to match thy valor,  
     and this Earth has submitted itself to thy frenzy.
6. With the thunderbolt, O thunderbolt-wielder, thou, O *Indra*,  
     has cut limb by limb that mighty broad knotty one,  
     thou sent off restrained waters to flow.  
     Thou always obtained all-pervading overwhelming strength  
     as exclusively thy own.

---

<sup>1</sup> on the basis of 3.44.1ab

<sup>2</sup> = "the muscles of the body"

<sup>3</sup> *Prśni*

<sup>4</sup> the energy to dare

<sup>5</sup> on the basis of 8.12.32c

<sup>6</sup> or, even, affectations

## RigVeda 1.61

Nodhas son of Gotama | Triṣṭubh | to Indra

asmā́ idu prá taváse turā́ya  
práyo ná harmi stómaṃ máhināya |  
ṛcīṣamāyādhrigava óham  
índrāya bráhmāṇi rātátamā || 1||

asmā́ idu práya iva prá yaṃsi  
bhárāmyāṅgūśáṃ bádhe svṛktí |  
índrāya hṛdá mánasā manīśá  
pratnā́ya pátye dhíyo marjayanta || 2||

asmā́ idu tyámupamáṃ svarsáṃ  
bhárāmyāṅgūśámāsyēna |  
māmhiṣṭhamáchoktibhirmatīnām  
svṛktībhiḥ sūrīṃ vāvṛdhādhyai || 3||

asmā́ idu stómaṃ sáṃ hinomi  
rátham ná táṣṭeva tátsināya |  
gíraśca gírvāhase svṛktí́ndrāya  
viśvaminvāṃ médhirāya || 4||

asmā́ idu sáptimiva śravasyéndrāyārkám  
juhvā́ sámañje |  
vīrāḿ dānaúkasam vandádhyai  
purāḿ gūrtáśravasam darmāṇam || 5||

asmā́ idu tváṣṭā takṣadvájraṃ  
svápastamaṃ svaryāṃ ráṇāya |  
vṛtrásya cidvidádyēna márma  
tujánnīśānastujatá́ kiyedháh || 6||



1. Just to this one — strong prompt causing joy one,  
I offer bringing-[him]-near hymn of praise as a delight,  
to him who is sought with a verse, to irresistible one,  
to *Indra* [I offer] most-presented-[to-him] formulations.
2. Just to this one let me dispatch [it] like a delight!  
In a distress I bring [forth] a loud well-twisted [phrase].  
For *Indra* [is] [this] conception  
[which is] using the heart [and] the mind.  
For the primordial overseer [of the treasure]  
visualizations cleanse [the mind from distractions].
3. Just to this one I bring with the mouth  
this most excellent gaining-*svâr* loud [chant of praise] —  
to strengthen the most generous institutor of the sacrifice  
with directed expressions of mental gestures,  
with well-twisted [verses].
4. Just for this one I set in motion a hymn of praise  
(like a chariot-builder [sets in motion] a chariot  
for wishing to acquire [it patron]),  
well-twisted [phrase] and chants  
for the conveyed by chants one, for *Indra*  
[I set in motion] invigorating everything [formulation],  
for possessing of mental vigour one.
5. Just for this one, for *Indra*, I anoint briskly —  
like [one rubs] a courser — a hymn of illumination with tongue,  
to venerate the hero  
whose home is where there is a giving up,  
a demolisher of strongholds  
whose auditory impression is welcomed.
6. Just for this one *Tvaṣṭṛ* fashioned  
doing-good-job roaring thunderbolt — to [his] delight —  
[thunderbolt] with which he shall find  
a mortal spot of *Vṛtra* as well<sup>1</sup>,  
[he,] focusing [energy],  
commanding by focusing even-little-[amounts of energy<sup>2</sup>].

---

<sup>1</sup>that is, in addition to other demons

<sup>2</sup>*vāja*

asyédu mātúh sávaneṣu sadyó  
 maháh pitúṃ papivāñcārvánnā |  
 muṣāyádviṣṇuḥ pacatáṃ sáhīyān  
 vídhyadvarāhāṃ tiro ádrimástā || 7||

asmā ídu gnásciddevápatnīr  
 ínḍrāyārkámahihátya ūvuḥ |  
 pári dyāvāpṛthiví jabhra urvī  
 nāsya té mahimānaṃ pári ṣṭaḥ || 8||

asyédevá prá ririce mahitváṃ  
 diváspṛthivyāḥ páryantárikṣāt |  
 svaráḍíndro dáma á víśvágūrtaḥ  
 svarírátatro vavakṣe ráñāya || 9||

asyédevá śávasā śuṣántaṃ  
 ví vṛṣcadvájreṇa vṛtrámíndraḥ |  
 gá ná vrāṇá avánīramuñcad  
 abhí śrávo dāváne sácetaḥ || 10||

asyédu tveṣásā ranta síndhavaḥ  
 pári yádvájreṇa sīmáyachat |  
 īśānakṛddāsúṣe daśasyán  
 turvítaye gādhāṃ turváñiḥ kaḥ || 11||

7. Just of this one<sup>3</sup> mother's nourishment<sup>4</sup>  
 having gladly drunk every day during the pressings,  
 [having consumed] the esteemed [nectar], [and] the victuals,  
 the shooter<sup>5</sup> should pierce the boar [but] without a stone —  
 since mightier *Viṣṇu*<sup>6</sup> might steal the cooked<sup>7</sup> [mindset<sup>8</sup>].
8. Just for this one even wives, mistresses<sup>9</sup> of the *deva*,  
 have weaved a hymn of illumination  
 during slaying of the snake, for *Indra*.  
 He carried himself all over the Heaven and the Earth —  
 the two wide ones.  
 Those two are not in the way  
 of this one's power to increase in size.
9. The power to expand of just of this one<sup>10</sup>  
 has indeed become superior  
 to the Heaven, to the Earth, to the intermediate space.  
 Self-ruling *Indra*, welcomed-by-everyone at home,  
 easily rising upwards, instrumental to being forceful,  
 he<sup>11</sup> has grown to [his] delight.
10. With the impulse to change of just this one<sup>12</sup>,  
*Indra* shall hew with the thunderbolt hissing *Vṛtra* into pieces.  
 He<sup>13</sup> set free the streams as if pent up cows,  
 [he,] having the same mind —  
 in order to give [the treasure] for the sake of glory.
11. Through the vehemence of just of this one the rivers stopped  
 when he completely held them up with the thunderbolt.  
 He, rendering one competent, rendering service to a worshiper,  
 overpowering [them], created a ford for *Turvīti*.

---

<sup>3</sup>*Indra*

<sup>4</sup>*Prṣṇi*'s milk — the energy to dare to rebel, to transgress

<sup>5</sup>="aspiring to the state of *Indra* worshiper"

<sup>6</sup>here he plays the role of an active opposition to great changes in the body  
 and the mind that the state of *Indra* induces

<sup>7</sup>prepared by inner heat, or heated by anger

<sup>8</sup>*manas*

<sup>9</sup>inner waters accompanying *Indra*

<sup>10</sup>adept of *Indra*

<sup>11</sup>*Indra*

<sup>12</sup>adept of *Indra*

<sup>13</sup>*Indra*

asmā́ idu prá bharā́ tūtujāno  
 vṛtrā́ya vā́jramī́śānaḥ kiyedhā́ḥ |  
 górnā́ páruva ví radā́ tiraścésyannárṇāṃsyapāṃ  
 carādhyai || 12||

asyédu prá brūhi pūrvyāṇi  
 turā́sya kármāni nāvya ukthā́ḥ |  
 yudhé́ yádīṣṇāná́ áyudhānyṛghāyámāṇo  
 nirīṇātí śátrūn || 13||

asyédu bhīyā́ girā́yaśca dṛḍhá  
 dyāvā́ ca bhúmā́ janúṣastujete |  
 úpo venāsyá jóguvāna oṇīm  
 sadyó́ bhuvadvīryā́ya nodhā́ḥ || 14||

asmā́ idu tyádānu dāyyeṣāṃ  
 éko yádvavné́ bhúreriśānaḥ |  
 práítaśaṃ sūrye pasṛḍhānāṃ  
 sáúvaśvyé súṣvimāvadíndrah || 15||

evā́ te hāriyojanā́ suvṛktíndra  
 bráhmāṇi gótamāso akran |  
 áṣu viśvápeśasaṃ dhīyaṃ dhāḥ  
 prátármakṣú́ dhīyávasurjagamyāt || 16||

12. Just for this one<sup>14</sup> do thou<sup>15</sup>, urging again and again,  
 bring the thunderbolt forth, to *Vṛtra*,  
 [thou,] commanding even-little-[amounts of energy]<sup>16</sup>.  
 Sever [him<sup>17</sup>] transversely<sup>18</sup> as if cow's limb,  
 [thou,] sending off the floods of waters to roam.
13. Just of this one, of the quick one,  
 do proclaim [those] former deeds anew — with recited verses;  
 when casting weapons for a fight,  
 he, raging, scatters enemies.
14. By the dread of just this one firm mountains<sup>19</sup> [are shaken]<sup>20</sup>,  
 and the Heaven and the Earth [are too].  
 Because of the circumstances of birth [of this one]  
 those two collect themselves.  
 By the side of eager [*Indra*] *Nodhas*,  
 proclaiming [him] loudly the protector,  
 shall become conducive to valor every day.
15. Just to this one<sup>21</sup> that was yielded  
 what he alone among these has made himself ready for,  
 [he,] commanding many.  
 [*Indra* promoted] struggling-for-the-sun<sup>22</sup> flickering [one]<sup>23</sup>;  
 in a horse race *Indra* promoted pressing-out-*Soma* one.

- 
16. Thus *Gotama*-s performed for thee,  
 O *Indra* of those who harness pale yellow one<sup>24</sup>,  
 well-twisted [phrase] [and] formulations.  
 Thou<sup>25</sup> has put into these [worshippers]  
 shaping everything vision —  
 [so that] he<sup>26</sup>, whose treasure is [given] by a vision,  
 might come promptly, at daybreak!<sup>27</sup>

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<sup>14</sup>adept of *Indra*

<sup>15</sup>*Indra*

<sup>16</sup>*vāja*

<sup>17</sup>*Vṛtra*

<sup>18</sup>that is, in every passage from one cakra to the next one

<sup>19</sup>prob. "firm points of view"

<sup>20</sup>after 4.17.10d

<sup>21</sup>adept of *Indra*

<sup>22</sup>"the sun" here means *maṇipūra* cakra

<sup>23</sup>that is, the inner fire

<sup>24</sup>extract of *Soma*

<sup>25</sup>adept of *Indra*

<sup>26</sup>*Indra*

<sup>27</sup>the line is the same as 8.80.10d and 9.93.5d

## RigVeda 1.62

Nodhas son of Gotama | Triṣṭubh | to Indra

prá manmahe śavasānāya śūśám  
āṅgūśám gírvaṇase āṅgirasvát |  
svr̥ktībhi stuvatá ṛgmīyāyārcāmārkām̐  
náre víśrutāya || 1||

prá vo mahé máhi námo bharadhvam  
āṅgūṣyāṃ śavasānāya sáma |  
yéna naḥ púrve pitáraḥ padajñá  
árcanto āṅgirasó gá ávīdan || 2||

índrasyāṅgirasām ceṣṭáu  
vidátsarāmā tánayāya dhāsīm |  
bṛhaspátirbhinádádrīm vidádgāḥ  
sámusríyābhīrvāvaśanta náraḥ || 3||

sá suṣṭúbhā sá stubhá saptá vípraiḥ  
svareṇádriṃ svaryò návagvaiḥ |  
saraṇyúbhiḥ phaligámindra śakra  
valám ráveṇa darayo dásagvaiḥ || 4||

gr̥ṇānó āṅgirobhirdasma ví var  
uṣásā sūryeṇa góbhírāndhaḥ |  
ví bhúmyā aprathaya índra sánu  
divó rája úparamastabhāyaḥ || 5||

1. We think upon highspirited praising-aloud [*sāman*<sup>1</sup>]  
in the manner of *anigiras*-es  
for changing-powerfully longing-for-a-chant one.  
For to-be-praised-in-verses heard-of-far-and-wide man  
we shall recite a hymn of illumination  
along with well-twisted [phrases] for the praiser.
2. Ye shall bring forth for your mighty one a great adoration,  
for changing-powerfully one — a praising-aloud *sāman*,  
with which our ancient, knowing-the-track fathers,  
reciting praises *anigiras*-es, found the cows.
3. At *Indra*'s and *anigiras*-es' invitation [for a new adept]  
*Saramā* shall find the nourishment  
for propagating family [recruit],  
*Bṛhaspati* shall pierce the rock, he<sup>2</sup> shall find the cows,  
the men shall howl again and again  
together with appearing at dawn [waters].
4. That [howl] with a good rhythm, that [howl] with a rhythm  
by seven inwardly excited ones,  
[that is] made-to-reverberate by *Navagva*-s,  
[shall pierce] the stone with the sound.  
Together with seeking-[the]-flow [sounds] [thou,]  
O enabling *Indra*, [shall burst]<sup>3</sup> the water-cask<sup>4</sup>,  
together with *daśagva*-s<sup>5</sup>  
thou shall make the enclosure to split open.
5. Being extolled by *anigiras*-es, O accomplishing wonderful deeds,  
throughout the morning by means of the sun<sup>6</sup>,  
by means of evocative expressions<sup>7</sup>  
thou should have discovered the herb.  
Thou, O *Indra*, did make [it<sup>8</sup>] spread out  
from the ground<sup>9</sup> to the summit<sup>10</sup>,  
thou did prop up the lower region<sup>11</sup> of the Heaven.

---

<sup>1</sup>verses recited to special tunes

<sup>2</sup>the recruit

<sup>3</sup>on the basis of 8.32.25a

<sup>4</sup>the source of beta-endorphins that is felt as if pouring streams down the  
body from the top of the head

<sup>5</sup>prob. *mañipūra* cakras

<sup>6</sup>= *mañipūra* cakra

<sup>7</sup>lit. "cows"

<sup>8</sup>inner *Soma*

<sup>9</sup>prob. *mūlādhāra* cakra

<sup>10</sup>prob. the top of the skull

<sup>11</sup>the region where sensations and thoughts induced by the body are located

tádu práyakṣatamamasya kárma  
 dasmáasya cārutamamasti dáṃsaḥ |  
 upahvaré yádúparā ápinvan  
 mádhvarṇaso nadyàścátasraḥ || 6 ||

dvitá ví vavre sanájā sánīḍe  
 ayásya stávamānebhírarkaḥ |  
 bhágo ná méne paramé vyomannádhārayad  
 ródasī sudáṃsāḥ || 7 ||

sanáddívaṃ pári bhúmā vírūpe  
 punarbhúvā yuvatí svébhírévaiḥ |  
 kṛṣṇébhíraktóśá rúsadbhir  
 vápurbhirá carato anyányā || 8 ||

sánemi sakhyáṃ svapasyámānaḥ  
 sūnúrdādhāra śávasā sudáṃsāḥ |  
 āmāsu ciddadhīṣe pakvámantāḥ  
 páyaḥ kṛṣṇásu rúsadróhiṇīṣu || 9 ||

sanátsánīḍā avánīravātá  
 vratá rakṣante amṛtāḥ sáhobhiḥ |  
 purú sahásrā jánayo ná pátnīr  
 duvasyánti svásāro áhrayāṇam || 10 ||

sanāyúvo námasā návyo arkáur  
 vasūyávo matáyo dasma dadruḥ |  
 pátiṃ ná pátnīruśatírúśántaṃ  
 sprśánti tvā śavasāvanmanīśāḥ || 11 ||

sanádevá táva ráyo gábhastau  
 ná kṣīyante nópa dasyanti dasma |  
 dyumáñṅ asi krátumāñṅ indra dhíraḥ  
 síkṣā śacīvastáva naḥ śácībhiḥ || 12 ||



6. That most perceptible action of his, the most esteemed one  
of accomplishing wonderful deeds one is marvelous —  
when he swelled four situated below<sup>12</sup> flowing waters  
[that are] flooding [the body] with honey.
7. Certainly he, dexterous,  
together with praising hymns of illumination  
has discovered two ancient having-the-same-nest [*devī*-s];  
performing a wondrous deed, he,  
[being] in the ultimate space of detachment,  
employed, as a patron [would] two women, the two *Rodas*-es.
8. From of old two recurrent different-in-form young girls  
[go] along their own courses all over the Heaven and the Earth.  
With dark forms the Night, with shining one the Dawn,  
the two proceed one after another.
9. At all times the industrious inciter,  
performing a wondrous deed,  
by means of the power to change has maintained  
a like-mindedness [with them].  
“Thou have placed ripe [for rousing] vital spirit  
even into crude [evocative images]  
[the spirit that is] shining midst dark rising [armors]<sup>13</sup>.”
10. From of old having-the-same-nest fresh unceasing streams  
guard [his] realms with overwhelming forces.  
For many thousand [days and nights] the sisters  
like wives-as-mistresses reward him who is keen.
11. Seeking what’s beneficial,  
seeking-to-gain-[thee] contemplations,  
O accomplishing wonderful deeds one, make haste anew  
with adoration, with hymns of illumination.  
Conceptions touch thee, O endowed with the power to change,  
as desiring mistresses [touch] desirous husband.
12. From of old, really, thy riches in a hand  
are neither decreased, nor fail,  
O accomplishing wonderful deeds one!  
Thou are illuminating, resourceful, facilitating contemplations,  
O *Indra*!  
Do wish to help us with thy enabling powers,  
O accompanied by enabling powers one!

<sup>12</sup>flowing through four petals of *mūlādhāra* cakra

<sup>13</sup>arising darkness in one’s eyes that as if shields from external stimuli — on the basis of 8.93.13

*sanāyaté gótama indra návyam  
átakṣadbráhma hariyójanāya |  
sunīthāya naḥ śavasāna nodhāḥ  
prātármakṣú dhiyávasurjagamyāt || 13||*

13. For ancient harnessing-tawny-ones thee, O *Indra*,  
*Gotama Nodhas* fashioned a new formula  
 for us to enjoy a good guidance, O changing powerfully,  
 [so that] he<sup>14</sup>, whose treasure is [given] by a vision,  
 might come promptly, at daybreak!<sup>15</sup>

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<sup>14</sup>*Indra*

<sup>15</sup>the line is the same as 8.80.10d, 9.93.5d, 1.61.16d

## RigVeda 1.63

Nodhas son of Gotama | Triṣṭubh | to Indra

tvám mahám̐ indra yó ha súṣmair  
dyāvā jajñānāḥ pṛthivī áme dhāḥ |  
yáddha te víśvā giráyaścídābhvā  
bhīyā dṛḍhásah kirānā náñjan || 1 ||

á yáddhārī indra vívratā vér  
á te vājraṃ jaritá bāhvórdhāt |  
yéñāviharyatakrato amítṛān  
púra iṣṇási puruhūta pūrvīḥ || 2 ||

tvám satyá indra dhṛṣṇúretān  
tvámṛbhukṣā náryastvám ṣāt |  
tvám súṣṇam vṛjáne pṛkṣá ānáu  
yúne kútsāya dyumáte sácāhan || 3 ||

tvám ha tyádindra codīḥ sákhā  
vṛtrám̐ yádvajrinvṛsakarmannubhnāḥ |  
yáddha śūra vṛsamāṇaḥ parācár  
ví dásyūñryónāvákṛto vṛthāṣāt || 4 ||

tvám ha tyádindrārīṣaṇyan  
dṛḍhásya cinmártānāmájuṣtau |  
vyàsmádā káṣṭhā árvate var  
ghanéva vajriñchnathihyamítṛān || 5 ||

tvám ha tyádindrārṇasātau  
svàrmīḍhe nára ājā havante |  
táva svadhāva iyámā samaryá  
ūtírvájeṣvatasáyyā bhūt || 6 ||

1. Thou [are] a great one, O *Indra*, who, indeed,  
     having manifested himself by fits of fervor,  
     put the Heaven [and] the Earth into a violent agitation  
     when indeed everything immense, firm — even mountains —  
     because of the dread of thee trembled like dust-motes.
  2. Should thou, O *Indra*, approach two refractory tawny ones,  
     the praiser shall put into arms for thee the thunderbolt,  
     with which thou, O one whose resourcefulness is not repudiated,  
     sent off hostiles [and] many walls, O much-invoked one!
  3. Thou [are] genuine, O *Indra*, daring these [men],  
     thou [are] a suitable-to-men basis of *Rbhū*-s,  
     thou [are] prevailing.  
     Thou, [being] at hand, did slay *Śuṣṇā* for young brilliant *Kutsa*  
     when in an enclosure during a fight  
     [he was nearly] deceived to satiate [the urge].
- 
4. Thou, O *Indra*, as a companion, should have incited that<sup>1</sup> —  
     when thou, O acting like a bull thunderbolt-wielder,  
     were to kill *Vṛtra*,  
     when thou, O thinking-like-a-bull agent of change, [still] away,  
     prevailing at-will, did alter impulses to suffer want  
     [while they were still] in [their] womb.
  5. Thou indeed [uncovered] that, O *Indra*, being depended upon,  
     in the displeasure of even a steady one among [these] mortals.  
     From among us thou discovered  
     [suitable] for the courser<sup>2</sup> racetracks.  
     Strike, O thunderbolt-wielder, hostiles as with a club!
  6. [Upon] that — that is, [upon] thee, O *Indra* —  
     men call in a fighting match  
     while obtaining the wave [of overwhelming strength]  
     when *svàr* [is] the prize.  
     This thy side-effect<sup>3</sup>, O spontaneous one, shall become  
     unfading in a contest, [and] during rushes of vigour.

---

<sup>1</sup> here and in 5,6,7 “that”= “the potential for rising anger to be transformed into ecstatic fury”

<sup>2</sup> *Soma*

<sup>3</sup> creating potential for converting rising anger into ecstatic fury

*tvám ha tyádindra saptá yúdhyan  
 púro vajrinpurukútsāya dardaḥ |  
 barhírná yátsudāse vṛthā várg  
 aṃhó rājanvárivaḥ pūrāve kaḥ || 7||*

*tvám tyāṃ na indra deva citrām  
 ísamāpo ná pīpayah párijman |  
 yáyā śūra prátyasmābhyam yáṃsi  
 tmánamúrjaṃ ná viśvādha kṣáradhyai || 8||*

*ákāri ta indra gótamebhir  
 bráhmāṇyóktā námasā háribhyām |  
 supéśasaṃ vājamá bharā naḥ  
 prātármakṣú dhiyávasurjagamyāt || 9||*

7. Thou indeed, O *Indra*, [are] waging war, as that  
 should have broken again and again  
 seven strongholds for *Purukutsa*, O thunderbolt-wielder!  
 When for *Sudās* thou should have uprooted [them] at will —  
 like sacrificial grass,  
 thou, O chieftain, should have created for a commoner<sup>4</sup>  
 [free] from distress mental space.
8. Thou, O *deva Indra*, shall swell for us  
 that capturing attention libation everywhere —  
 like [thou swell] waters,  
 [that libation] with which may thou, O agent of change,  
 be worth for us as much as the vital breath,  
 [with which may thou be] as the sap —  
 to ooze on every occasion.
- 
9. [This hymn] was performed for for thee, O *Indra*, by *Gotama*-s,  
 formulas with reverential salutation to two tawny ones  
 [were] uttered here.  
 Do [thou, O *Soma*,]<sup>5</sup> bring here for us  
 a well-formed rush of vigour,  
 [so that] he<sup>6</sup>, whose treasure is [given] by a vision,  
 might come promptly, at daybreak!<sup>7</sup>

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<sup>4</sup>or, for *Pūru* tribe

<sup>5</sup>on the basis of 9.63.18c

<sup>6</sup>*Indra*

<sup>7</sup>the line is the same as 8.80.10d, 9.93.5d, 1.61.16d, 1.62.13d

## RigVeda 1.80

Gotama Rāhūgaṇa | Pañkti | to Indra

itthā́ hí sóma ínmáde brahmá́ cakāra vārdhanam |  
śáviṣṭha vajrinnójasā  
pṛthiviyā́ nā́ śásā́ áhimárcannánu svará́jyam || 1||

sá tvāmadadvṛ́ṣā́ mádaḥ sómaḥ śyenábhṛtaḥ sutáḥ |  
yéna vṛtráṃ níradbhyó  
jaghántha vajrinnójasárcannánu svará́jyam || 2||

préhyabhī́hi dhṛṣṇuhí ná te vājro ní yaṃsate |  
índra nṛmṇám hí te śávo  
háno vṛtráṃ jáyā́ apó'rcannánu svará́jyam || 3||

nírindra bhúmyā́ ádhi vṛtráṃ jaghantha nírdiváḥ |  
sṛjá́ marútvatíráva  
jívádhanýā́ imá́ apó'rcannánu svará́jyam || 4||

índro vṛtrásya dódhataḥ sánuṃ vājreṇa híḍitáḥ |  
abhikrámyáva jighnate'páḥ  
sármāya codáyannárcannánu svará́jyam || 5||

ádhi sánau ní jighnate vājreṇa sátáparvaṇā́ |  
mandāná́ índro ándhasaḥ  
sákhibhyo gātúmichatyárcannánu svará́jyam || 6||



1. Since only in *Soma* exhilaration  
the formulator really has effected strengthening,  
O most swollen thunderbolt-wielder, so that thou  
would vigorously expel the snake from the Earth,  
they praise with songs [thy] autonomy<sup>1</sup>.
  2. Intoxicating bull<sup>2</sup> did exhilarate thee —  
[that] procured by a hawk pressed out *Soma*  
with which thou have vigorously struck, O thunderbolt-wielder,  
*Vṛtra* out of the waters.  
They praise with songs [thy] autonomy.
  3. Come forth, come near, be bold!  
Thy thunderbolt is not wanting.  
O *Indra*, since courage is thy power to change,  
thou shall kill *Vṛtra*, thou shall win waters!  
They praise with songs [thy] autonomy.
  4. Out of the Earth, [and] after, out of the Heaven  
thou, O *Indra*, have struck *Vṛtra*.  
Release downwards<sup>3</sup> these  
accompanied by *Marut*-s rich-in-being-alive waters!  
They praise with songs [thy] autonomy.
- 
5. Vexed *Indra*, proceeding in steps,  
using the thunderbolt, throws down  
the head<sup>4</sup> of raging *Vṛtra*  
[thus] causing waters to move quickly to wash out [impurities].  
They praise with songs [his] autonomy.
  6. He strikes down, over the head  
with the hundred-knotted thunderbolt.  
*Indra*, becoming inflamed from the herb,  
endeavors to obtain an unimpeded way for [his] companions.  
They praise with songs [his] autonomy.
- 

<sup>1</sup> or, "independence"

<sup>2</sup> *Soma*

<sup>3</sup> from upper part of the head

<sup>4</sup> lit. "summit", but on a mental level

índra túbhyamídadrivó'nuttam vajrinvīryam |  
 yáddha tyám māyīnam mṛgám  
 támu tvám māyáyāvadhīrárcannánu svarájyam || 7||

ví te vājráso asthirannavatīm nāvya ánu |  
 mahátta índra vīryam  
 bāhvóste bálam hitámárcannánu svarájyam || 8||

sahásram sākámarcata pári śtobhata viṣatīḥ |  
 śatánamánvanonavur  
 índrāya bráhmódyatamárcannánu svarájyam || 9||

índro vṛtrásya táviṣīm nírahansáhasā sáhaḥ |  
 maháttádasya páuṃsyaṃ  
 vṛtrám jaghanvāñ asṛjadárcannánu svarájyam || 10||

imé cittáva manyáve vépete bhíyāsā mahí |  
 yádíndra vajrinnójasā  
 vṛtrám marútvāñ ávadhīrárcannánu svarájyam || 11||

ná vépasā ná tanyaténdram vṛtró ví bibhayat |  
 abhyènam vāja āyasáh  
 sahásrabhṛṣṭirāyatárcannánu svarájyam || 12||

7. O *Indra*, just to thee, O stone-wielder,  
 not-[to-be]-downplayed valor [was given], O thunderbolt-wielder,  
 when indeed him —  
     that having power-to-frame-cognition beast —  
 thou have defeated with the power-to-frame-cognition.  
 They praise with songs [thy] autonomy.
8. Thy thunderbolts remained apart<sup>5</sup>  
 following ninety navigable [streams<sup>6</sup>].  
 Great [is] thy, O *Indra*, valor,  
 thy strength in the arms is made ready.  
 They praise with songs [thy] autonomy.
- 
9. [Being a] thousand, together ye shall recite praises,  
 [being a] twenty, ye shall exclaim abundantly.  
 By a hundred they have found their way towards him —  
 for *Indra*'s sake the formulation was undertaken.  
 They praise with songs [his] autonomy.
10. *Indra* knocked out *Vṛtra*'s power to control,  
 [he knocked out] overwhelming strength  
     with overwhelming strength.  
 Having struck *Vṛtra*, he did pour forth  
 that great manly strength of his.  
 They praise with songs [his] autonomy.
- 
11. Even these two great ones  
 quiver with fear at thy rage  
 when thou vigorously, accompanied by *Marut*-s,  
 destroy *Vṛtra*, O thunderbolt-wielder *Indra*!  
 They praise with songs [thy] autonomy.
- 
12. Nor by quivering, not by thundering  
*Vṛtra* made *Indra* to be afraid.  
 Towards him having thousand spikes  
 iron thunderbolt went.  
 They praise with songs [his] autonomy.
- 

<sup>5</sup>that is, “can be employed independently of each other and even simultaneously”

<sup>6</sup>prob. “large blood vessels”

*yádvṛtrāṃ táva cāsāniṃ vājreṇa samáyodhayaḥ |*  
*áhimindra jígghāmsato*  
*diví te badbadhe sávó'rcannánu svarájyam || 13||*

*abhiṣṭané te adrivo yátsthá jágacca rejate |*  
*tváṣṭā cittáva manyáva*  
*índra vevijyáte bhivyárcannánu svarájyam || 14||*

*nahí nú yádadhīmásíndraṃ kó vīryà paráḥ |*  
*tásminnṛmṇámutá krátuṃ*  
*devá ójāṃsi sáṃ dadhurárcannánu svarájyam || 15||*

*yámátharvā mánuṣpitá dadhyáñdhíyamátnata |*  
*tásmínbráhmāṇi pūrváthéndra*  
*ukthá sámagmatárcannánu svarájyam || 16||*

13. When thou made a flash of lightning  
 together with the thunderbolt to fight *Vṛtra*,  
 and would wish to slay the snake, O *Indra*,  
 thy impulse-to-change has harassed [him] in the Heaven.  
 They praise with songs [thy] autonomy.
14. At thy thunder-like sound, O stone-wielder,  
 what-is-standing and what-is-moving trembles.  
 At thy rage, O *Indra*, even *Tvaṣṭṛ*  
 recoils again and again because of the fear.  
 They praise with songs [thy] autonomy.
- 
15. Since no one, inasmuch as we understand,  
 [is] exceeding *Indra* in valor,  
 courage and resourcefulness, fits of frenzy  
*deva*-s have put together into him.  
 They praise with songs [his] autonomy.
16. What vision *atharvan*, the intelligent father  
 [and] *Dadhyaç* have extended, [it is this —]  
 in him, in *Indra*, first of all,  
 the formulations [and] recited verses come together.  
 They praise with songs [his] autonomy.

## RigVeda 1.81

Gotama Rāhūgaṇa | Pañkti | to Indra

índro mādāya vāvṛdhe sāvase vṛtrahā nṛbhīḥ |  
tāmīnmahātsvājīṣṭémārbhe havāmahe  
sá vājeṣu prá no'viṣat || 1||

ási hí vīra sényó'si bhūri parādadhī |  
ási dabhrásya cidvṛdhó yájamānāya śikṣasi  
sunvaté bhūri te vásu || 2||

yádudīrata ājāyo dhṛṣṇāve dhīyate dhánā |  
yukṣvā madacyūtā hárī kām hánah  
kām vásau dadho'smāñ indra vásau dadhaḥ || 3||

krátvā mahāñ anuṣvadhām bhīmá á vāvṛdhe sāvah |  
śrīyá ṛṣvá upākáyorni śiprī hárivāndadhe  
hástayorvájramāyasám || 4||

á paprau pārhivaṃ rájo badbadhé rocanā diví |  
ná tvāvāñ indra káscaná ná jātó  
ná janīṣyaté'ti víṣvaṃ vavakṣitha || 5||

yó aryó martabhójanaṃ parādádāti dāsúṣe |  
índro asmábhyaṃ śikṣatu ví bhajā bhūri te vásu  
bhakṣīyá táva rádhasaḥ || 6||

1. *Indra* has become stronger to become exhilarated,  
*Vṛtra*-slayer [has become strong enough]  
for the impulse to change throughout the men.  
Just him we call upon  
in large fighting match and in small one,  
he was contained in us prior to rushes of vigour.

---

2. Since thou, O hero, are a spearman,  
thou are delivering many [blows] at a distance.  
Thou are strengthening even a small [fighter],  
thou are eager to help a sacrificer,  
for *Soma*-presser thy treasure is abundant.
3. When fighting matches arise,  
a daring one is placed [into them] by the prize.  
Do yoke two oozing-with-exhilaration tawny ones!  
Whom shall thou slay? Whom would thou help to the treasure?  
Thou would help us to the treasure!

---

4. The mighty terrifying one  
on his own accord, by means of [his] resourcefulness,  
has strengthened the impulse to change.  
For success [in the fight] he, helping in dire straights,  
accompanied-by-tawny-ones, selective,  
has put the iron thunderbolt  
into brought-near-to-each-other hands.
5. He has filled the earthly region,  
he has vexed luminous spheres in the Heaven.  
No one is like thee, O *Indra*,  
neither [already] born, nor one who will be born.  
Thou have grown beyond everything.
6. Who delivers to a worshiper the source of pleasure for a mortal,  
of the tending upwards one<sup>1</sup> —  
may he, *Indra*, be eager to help us!  
Do apportion thy abundant treasure  
so that I might have a share of thy munificence!

---

<sup>1</sup>inner *Soma*

*mādemade hí no dadíryūthá gāvāmṛjukrátuh |*  
*sám ḡrbhāya purú śatóbhayāhastyá vásu*  
*śíśihí rāyá á bhara || 7||*

*mādāyasva suté sácā śāvase śūra rádhase |*  
*vidmā hí tvā purūvāsum*  
*úpa kāmānsarjímáhé'thā no'vitá bhava || 8||*

*eté ta indra jantávo vísvam puşyanti vāryam |*  
*antárhí khyó jánānāmaryó védo ádāśuşām*  
*téşām no véda á bhara || 9||*



7. Since in rapture after rapture, [thou,] whose designs are straight,  
 [are] giving us herds of cows,  
 grasp altogether many hundreds [of those]!  
 Sharpen the treasure in both hands,  
 bring here riches!
8. Do inflame thyself in the presence of extracted [*Soma*],  
 O agent of change, for the sake of the impulse-to-change,  
 for the satisfaction of [our] desire!  
 Since we have found thee to have many benefits,  
 poured [towards thee] [our] longings,  
 now then, become our helper!
9. These creatures foster for thee,  
 O *Indra*, everything to be chosen.  
 Since thou would detect in people  
 the knowledge of tending upwards one<sup>2</sup>,  
 of those who are not worshipping [thee],  
 their knowledge, bring here to us!

---

<sup>2</sup>inner *Soma*

## RigVeda 1.82

Gotama Rāhūgaṇa | 1–5 Paṅkti, 6 Jagatī | to Indra

úpo śú śṛṇuhí gíro mághavanmātathā iva |  
yadá nah sūnṛtāvataḥ  
kára ādartháyāsa ídyójā nváindra te hárī || 1||

ákṣannámāmadanta hyáva priyá adhūṣata |  
ástoṣata svábhānavo  
víprā náviṣṭhayā matí yójā nváindra te hárī || 2||

susaṃdṛśaṃ tvā vayám mághavanvandiṣimáhi |  
prá nūnáṃ pūrṇāvandhura  
stutó yāhi vásāṃ ánu yójā nváindra te hárī || 3||

sá ghā táṃ vṛṣaṇaṃ ráthamádhi tiṣṭhāti govídam |  
yáḥ pátraṃ hāriyojanám  
pūrṇámindra cíketati yójā nváindra te hárī || 4||

yuktáste astu dáksīṇa utá savyáḥ śatakrato |  
téna jāyámúpa priyám  
mandāno yāhyándhaso yójā nváindra te hárī || 5||

yunájmi te bráhmaṇā keśínā hárī  
úpa prá yāhi dadhiśé gábhastyoh |  
úttvā sutáso rabhasá amandiṣuh  
pūṣaṇvānvajrinsámu pátnyāmadah || 6||

1. Be willing to listen well to the chants,  
O generous one, not like a nay-sayer<sup>1</sup>!  
Whenever thou shall make us well-fitting,  
then thou would just set the goal.

---

I would yoke for thee the two tawny ones, O *Indra*, at once.

2. Since they<sup>2</sup> have consumed [and] became exhilarated,  
they shook off favorite [mental gestures],  
they, appearing as they are, inspired, extolled [thee]  
with the newest mental gesture.

I would yoke for thee the two tawny ones, O *Indra*, at once.

3. Thee, who is fair to see, O generous one,  
we will venerate.

Now, eulogized, having [thy] chariot seat filled,  
journey, according to [thy] wishes!

I would yoke for thee the two tawny ones, O *Indra*, at once.

4. Surely he would mount that impregnating  
finding cows “chariot”,  
who takes notice of that filled

related to harnessing tawny ones goblet, O *Indra*!

I would yoke for thee the two tawny ones, O *Indra*, at once.

5. May thy right one be harnessed,  
and [may] [thy] left one, O having-hundred-wives one!  
Becoming inflamed from the herb, do approach  
[thy] cherished wife<sup>3</sup> by means of that [chariot].

I would yoke for thee the two tawny ones, O *Indra*, at once.

6. For thee I harness by means of the formulation  
two hairy tawny ones.

Set out [now that] thou has put [the reins]<sup>4</sup> into [thy] hands!

Grasping [attention] extracted [drops of *Soma*]  
has fired thee up.

---

Accompanied by *Pūṣan*, together with [thy] mistress,  
thou exulted, O thunderbolt-wielder!

---

<sup>1</sup>following [Jamison and Brereton, 2014, p.210]

<sup>2</sup>prob. *Marut-s*

<sup>3</sup>prob. the Speech; may be the Dawn or *Sindhu*

<sup>4</sup>on the basis of 6.29.2c

## RigVeda 1.83

Gotama Rāhūgaṇa | Jagatī | to Indra

áśvāvati prathamó góṣu gachati  
suprāvīrindra mártystávotíbhīḥ |  
támítpr̥nakṣi vásunā bhávīyasā  
sīndhumāpo yáthābhíto vícetasah || 1 ||

ápo ná devírūpa yanti hotrīyam  
aváh paśyanti vítataṃ yáthā rájah |  
prācāirdevāsah prá ṇayanti devayúṃ  
brahmapríyam joṣayante vará iva || 2 ||

ádhi dváyoradadhā ukthyāṃ váco  
yatásrucā mithuná yá saparyátaḥ |  
ásam̐yatto vraté te kṣeti púṣyati  
bhadrá śaktīryájamānāya sunvaté || 3 ||

ádán̐girāḥ prathamám dadhire váya  
iddhāgnayah̐ sámyā yé sukr̥tyáyā |  
sárvaṃ pañéḥ sámavindanta bhójanam  
áśvāvantaṃ gómantamá paśúm nárah || 4 ||

yajñávrátharvā prathamáh pathástate tátah̐  
súryo vratapá vená ájani |  
á gá ājadusānā kāvyáh sácā  
yamásya jātámam̐ṛtaṃ yajāmahe || 5 ||

barhírūvā yátsvapatyáya vr̥jyáte'rkó vā  
ślókamāghóṣate diví |  
grāvā yátra vádati kārúrukthyàs  
tásyedíndro abhipitvéṣu ran̐yati || 6 ||

1. The first one, a very zealous, O *Indra*, mortal,  
goes towards related to horses, to cows [activities], —  
with thy means of helping.  
Just him thou sate with more plentiful treasure  
the way clearly seen everywhere waters [sate] a river.
2. Like waters, *dev̄s* betake themselves to the office of a priest —  
they look downwards at spread out [filter]<sup>1</sup>  
as if at a region [of action].  
*Deva*-s lead forward him who seeks the *deva*,  
like suitors they make themselves frequent him  
who is fond of formulations.
3. Thou placed to-be-praised utterance upon [those] two  
which, raising sacrificial ladle, forming a pair, attend to [him<sup>2</sup>].  
Not being confronted, he dwells peacefully in thy realm,  
he flourishes.  
Auspicious [is this] energy for pressing [*Soma*] sacrificer.
4. At first an *āṅgiras*, then they have obtained  
mental and bodily vigour,  
[they,] who have the fire kindled by correct effort.  
They got to know thoroughly everything of the niggard,  
[his] source of pleasure,  
[they,] the men [got to know thoroughly] rich in horses<sup>3</sup>  
rich in cows<sup>4</sup> [rush of vigour] exclusive of an animal sacrifice.
5. With fire offerings the original *atharvan*  
has extended pathways [for those who seek].  
The sun<sup>5</sup>, protecting [*Indra*'s] sphere of action, eager,  
was begot.  
Near by, *Uśanas Kāvya* drove towards the cows,  
[but] we sacrifice to the immortal one with a view to  
a birth of a restraint.
6. When the sacrificial grass is twisted  
for the sake of a good offspring,  
or [when] a hymn of illumination listens  
to the divine voice in the Heaven,  
or wherever singer, to-be-praised singer of eulogies, speaks,  
*Indra* takes pleasure in evenings of just that.

---

<sup>1</sup> on the basis of 9.83.2ab

<sup>2</sup> worshiper

<sup>3</sup> rhythms

<sup>4</sup> evocative expressions

<sup>5</sup> *maṇipūra cakra*

## RigVeda 1.84

*Gotama Rāhūgaṇa* | various meters | to *Indra*

*ásāvi sóma indra te śáviṣṭha dhṛṣṇavā gahi |*  
*á tvā pṛṇaktvindríyaṃ rájaḥ sūryo ná raśmíbhīḥ || 1||*

*índramíddhárī vaható'pratidhṛṣṭaśavasam |*  
*íṣṇāṃ ca stutírúpa yaññāṃ ca mánuṣāṇām || 2||*

*á tiṣṭha vṛtrahanráthaṃ yuktá te bráhmaṇā hárī |*  
*arvácīnaṃ sū te máno grāvā kṛṇotu vagnúnā || 3||*

*imámindra sutám piba jyéṣṭhamámartyaṃ mádam |*  
*śukrásya tvābhyaḥṣarandhárā ṛtásya sādane || 4||*

*índrāya nūnámarcatoktháni ca bravītana |*  
*sutá amatsuríndavo jyéṣṭhaṃ namasyatā sáhaḥ || 5||*

*nákiṣṭvadrathítaro hárī yádindra yáchase |*  
*nákiṣṭvānu majmánā nákiḥ svásva ānaśe || 6||*

*yá éka ídvidáyate vásu mártāya dāsúṣe |*  
*íśāno ápratískuta índro añgá || 7||*

*kadá mártamarādhásaṃ padá kṣúmpamiva sphurat |*  
*kadá naḥ śúsṛavadgíra índro añgá || 8||*

*yáściddhí tvā bahúbhya á sutāvāṃ āvívāsati |*  
*ugráṃ tátpatyate śáva índro añgá || 9||*

1. *Soma* is extracted for thee, O *Indra*!  
 O daring most swollen one, come here!  
 Let the power over affections pervade thee  
 like sun [pervades] the atmosphere with [its] rays.
2. Two tawny ones convey just *Indra*,  
 whose impulse to change can not be defied,  
 near eulogies of seers and  
 fire offerings of humans.
3. Mount the chariot, O *Vṛtra*-slayer!  
 Thy two tawny ones [are] yoked by means of a formulation.  
 Let the singer make with [his] noise  
 thy mind turned towards what's good!
4. Drink this extracted [*Soma*], O *Indra*,  
 the most excellent imperishable wine!  
 In the seat of *ṛta* streams of translucent [juice]  
 did flow towards thee.
5. Recite ye praises to *Indra* now,  
 and say the verses!  
 Extracted drops of pure *Soma* have inflamed [him],  
 do ye pay homage to the most excellent overwhelming strength!
6. No one is a better charioteer than thee  
 when thou, O *Indra*, control two tawny ones.  
 No one at all, [even] having good horses,  
 has equaled thee.

---

7. Only he, who distributes  
 to a mortal worshiper what's beneficial,  
 [who is] unrepulsable being-in-charge,  
 [only he is], indeed, *Indra*.
8. When will he lash at not-satisfying-[his]-desire mortal  
 as if at a bush with foot?  
 When will he give ear to our chants,  
 [he,] *Indra* indeed?
9. Since he, who indeed, being in possession of pressed out [*Soma*],  
 seeks to procure thee among many [*deva*-s],  
 [would] govern that violent impulse to change,  
 [he would be] *Indra* indeed.

---

*svādóritthá viṣūvátó mádhvaḥ pibanti gauryaḥ |  
yá índreṇa sayávarīrvṛṣṇā mādanti śobháse  
vásvīránu svarájyam || 10||*

*tá asya pṛśanāyúvaḥ sómaṃ śrīṇanti pṛśnayaḥ |  
priyā índrasya dhenávo vájraṃ hinvanti sáyakaṃ  
vásvīránu svarájyam || 11||*

*tá asya námasā sáhaḥ saparyánti prácetasah |  
vratányasya saścire purúṇi pūrvácittaye  
vásvīránu svarájyam || 12||*

*índro dadhícó asthábhīrvrtráṇyápratīskutaḥ |  
jaghána navatīrnáva || 13||*

*ichánnásvasya yáchíraḥ párvateṣvápáśritam |  
távidacharyaṇávatī || 14||*

*átráha góramanvata náma tváṣṭurapīcyam |  
itthá candrámaso gṛhé || 15||*



10. [Those] she-gaurs<sup>1</sup> drink palatable  
truly “sharing both sides equally”<sup>2</sup> honey<sup>3</sup>,  
that, accompanying bull *Indra*, exhilarate to reinforce [him].  
Following [*Indra*’s] autonomy, [they are] beneficial.
11. Those his seeking-to-cling  
enticements-to-rebel mix *Soma* [with milk<sup>4</sup>].  
Favorite milch-cows of *Indra*  
stimulate intended-to-be-hurled thunderbolt,  
Following [*Indra*’s] autonomy, [they are] beneficial.
12. Those his [inner waters], [being] vigilant,  
attend reverently to [his] overwhelming power.  
His many (self-imposed) constraints  
have helped [them] to a presentiment<sup>5</sup>.  
Following [*Indra*’s] autonomy, [they are] beneficial.
- 
13. Unrepulsable *Indra*  
using *Dadhyañc*’es bones  
averted ninety nine obstacles<sup>6</sup>.
14. Seeking which head of a horse  
[was] retired-from in the mountains,  
that [skull] he should have found in *Śaryaṇāvāt*.
15. At that very place they set the mind  
on the evocative expression<sup>7</sup>.  
Hidden nature of *Tvaṣṭṛ* [is]  
really in the house of the Moon.
- 

<sup>1</sup>inner waters

<sup>2</sup>prob. flowing through *suṣumnā*

<sup>3</sup>inner *Soma*

<sup>4</sup>prob. either words, or effects of inner waters

<sup>5</sup>= priming nervous system for lightning-fast action

<sup>6</sup>*vṛtra-s*

<sup>7</sup>lit. “cow”

*kó adyá yunkte dhurí gá ṛtásya símāvato bhāmíno durhṛṇāyún |  
 āsánniṣūnhṛtsvāsomayobhúnnyá eṣāṃ bhṛtyámṛṇádhatsájivāt || 16||*

*ká īṣate tujyáte kó bibhāya kó maṃsate sántamíndraṃ kó ánti |  
 kástokāya ká íbhāyotá rāyé'dhi bravattanvè kó jánāya || 17||*

*kó agnīmītte havīṣā ghṛténa srucá yajātā ṛtúbhirdhruvébhiḥ |  
 kásmāi devá ávahānāsúhómakó maṃsate vītíhotraḥ sudevāḥ || 18||*

*tvámaṅgá prá śaṃsiṣo devāḥ śaviṣṭha mártiyam |  
 ná tvádanyó maghavannasti marḍiténdra brávīmi te vácaḥ || 19||*

*má te rádhāṃsi má ta ūtáyo vaso'smānkádā caná dabhan |  
 víśvā ca na upamīmūhí mānuṣa vāsūni carṣaṇībhya á || 20||*

16. Who nowadays yokes to a chariot pole oxen of *rta* —  
 exerting-themselves passionate enraged  
 having arrow-in-mouth shooting-into-hearts bringing-balance ones<sup>8</sup>?  
 Who would promote their support, he will live.
17. Who hastens [to help someone] subjected to a focused [attack]?  
 Who has become afraid?  
 Who would have imagined *Indra* [to be] real?  
 Who [was] in [his] presence?  
 Who [hastens] for the sake of an offspring,  
 who for the sake of the family and wealth?  
 Who would intercede for himself, who for the people?
18. Who implores *Agni* with an oblation, with ghee?  
 [Who] would sacrifice with a ladle following fixed sequences?  
 For whom *deva*-s would bring here [the frenzy]<sup>9</sup>?  
 Let us sacrifice quickly!  
 Who would have thought  
 arousing [them] with a burnt offering is a good gamble?
19. Would thou, please, approve —  
 [thou,] a *deva*, [approve this] mortal, O most swollen one!  
 No one other than thee, O generous one,  
 shows compassion [to us].  
 O *Indra*, I say [this] utterance to thee.
20. May not thy satisfaction of our desires,  
 thy side-effects, O beneficial one<sup>10</sup>, ever deceive us!  
 And do thou<sup>11</sup>, apportion to us all beneficial things,  
 O human<sup>12</sup>, from those that draw to themselves<sup>13</sup>.

---

This hymn describes selection of one among present warriors him who will be given by *deva*-s extraordinary abilities, who might be possessed by *Indra* and thus become *Indra* in the coming confrontation, who will be leading a troop of *Marut*-s, and describes preparation of him for this role.

---

<sup>8</sup>prob. *Marut*-s

<sup>9</sup>on the basis of 1.80.15

<sup>10</sup>*Indra*

<sup>11</sup>a mortal

<sup>12</sup>the one who was selected by means of a fire offering in 1.84.18cd as receiving extraordinary abilities from *deva*-s

<sup>13</sup>settlers

## RigVeda 1.100

*Ṛjṛāśva, Ambarīṣa, Sahadeva, Bhayamāna, Suradhas | Triṣṭubh | to  
Indra*

*sá yó vṛṣā vṛṣṇyebhiḥ sámokā  
mahó diváh pṛthivyāśca samrāt |  
satīnāsatvā hávyo bháreṣu  
marútvānno bhavatvīndra ūtí || 1 ||*

*yásyānāptaḥ sūryasyeva yāmo  
bhárebhare vṛtrahá súśmo ásti |  
vṛśantamah sákhībhiḥ svébhírévair  
marútvānno bhavatvīndra ūtí || 2 ||*

*divó ná yásya rétaso dúghānāḥ  
pánthāso yánti śávasāparītāḥ |  
taráddveṣāḥ sāsahīḥ páṃṣyebhir  
marútvānno bhavatvīndra ūtí || 3 ||*

*só ángirobhirángirastamo bhūdvrṣā  
vṛṣabhiḥ sákhībhiḥ sákhā sán |  
ṛgmúbhirṛgmí gātúbhirjyéstho  
marútvānno bhavatvīndra ūtí || 4 ||*

*sá sūnúbhírná rudrébhirṛbhvā  
nṛṣáhye sāsahvāñi amitrān |  
sánīdebhiḥ śravasyāni túrvan  
marútvānno bhavatvīndra ūtí || 5 ||*

*sá manyumīḥ samádanasya kartásmákebhir  
nṛbhiḥ sūryam sanat |  
asmínnáhansátpatih puruhūtó  
marútvānno bhavatvīndra ūtí || 6 ||*

1. He, who is a bull, at-home with manly powers,  
[is] a joint ruler of mighty Heaven and the Earth.  
A real fighter to-be-called-upon in battles,  
may he, *Indra* with [his] help,  
become accompanied by *Marut-s* for our sake!
2. Whose course like [that] of the sun — not [to be] overtaken,  
in every battle he is fervent *Vṛtra*-slayer.  
Most bull-like together with his own fast companions,  
may he, *Indra* with [his] help,  
become accompanied by *Marut-s* for our sake!
3. Whose pathways, like those of the Heaven,  
milking the juice [of ancient stream]<sup>1</sup>,  
through the-power-to-change continue to be unobstructed,  
[he,] having ways to prevail by means of manly powers,  
crossing over aversions,  
may he, *Indra* with [his] help,  
become accompanied by *Marut-s* for our sake!

---

4. Together with *aṅgiras-es* he should have become  
the best *aṅgiras*,  
with bulls [he should have become],  
being a companion with like-minded ones, a bull,  
with versifiers<sup>2</sup> — the most excellent versifier  
because of unimpeded ways;  
may he, *Indra* with [his] help,  
become accompanied by *Marut-s* — for our sake!
5. Having prevailed over hostiles in overpowering-of-men [setup],  
with *Rudra-s* he [is] prudent as if with sons.  
With having-the-same-nest ones  
[he is] pressing forth worthy-of-fame deeds;  
may he, *Indra* with [his] help,  
become accompanied by *Marut-s* for our sake!
6. He, lessening the fury, [is] a creator of an impassioned [man].  
Together with our men he shall gain the sun<sup>3</sup>  
on this [very] day! Much invoked overseer of what's real,  
may he, *Indra* with [his] help,  
become accompanied by *Marut-s* for our sake!

---

<sup>1</sup>on the basis of 3.31.10b

<sup>2</sup>following [Jamison and Brereton, 2014, p.238]

<sup>3</sup>*maṅipūra* cakra

támūtáyo raṇayañchúrasātau  
 tám kṣémasya kṣitáyaḥ kṛṇvata trām |  
 sá víśvasya karúṇasyeśa éko  
 marútvānno bhavatvīndra ūtí || 7||

támapsanta śávasa utsavéṣu  
 náro náramávase tám dhánāya |  
 só andhé cittāmasi jyótirvidan  
 marútvānno bhavatvīndra ūtí || 8||

sá savyéna yamati vrádhataścít  
 sá dakṣiṇé sámgrbhītā kṛtāni |  
 sá kīrīṇā citsánitā dhánāni  
 marútvānno bhavatvīndra ūtí || 9||

sá grāmebhiḥ sánitā sá ráthebhir  
 vidé víśvābhiḥ kṛṣṭībhirnvadyá |  
 sá paúṃsyebhirabhūráśastīr  
 marútvānno bhavatvīndra ūtí || 10||

sá jāmbhīryátsamájāti mādhe'jāmbhīrvā  
 puruhūtá évaiḥ |  
 apām tokásya tánayasya jeṣé  
 marútvānno bhavatvīndra ūtí || 11||

7. Him side-effects make to delight  
     in gaining by a decisive action,  
 him tribes of settled life shall make the protector.  
 He alone owns every lament,  
 may he, *Indra* with [his] help,  
     become accompanied by *Marut-s* for our sake!
8. Him they wish to obtain at onsets of the impulse-to-change —  
 men [wish to attain] the man for [his] help,  
     him [to help] for the sake of the prize.  
 He shall find light even in blind darkness —  
 may he, *Indra* with [his] help,  
     become accompanied by *Marut-s* for our sake!
9. Even with the left hand he holds back reinforcing ones,  
 [while] taking hold of prepared [weapons<sup>4</sup>] on the right.  
 Even with [just a bit of] praise he will procure the prizes —  
 may he, *Indra* with [his] help,  
     become accompanied by *Marut-s* for our sake!
10. He will procure [them] with village [folks],  
     he [will procure them] with chariot[-fighters] —  
 [as is] known nowadays by all tribes.  
 Through the manly powers  
     he [is] superior to curses —  
 may he, *Indra* with [his] help,  
     become accompanied by *Marut-s* for our sake!
11. When during strife he rallies with kin,  
     or with non-kin, he [is] much invoked in [many] ways.  
 In gaining waters, propagating-family children,  
 may he, *Indra* with [his] help,  
     become accompanied by *Marut-s* for our sake!
- 

<sup>4</sup> *āyudhāni*

sá vajrabhṛddasyuhá bhīmá ugráḥ  
 sahásracetāḥ śatánītha řbhvā |  
 camrīṣó ná śávasā pāñcajanya  
 marútvānno bhavatvīndra ūtī || 12 ||

tásya vājraḥ krandati smátsvarṣá  
 divó ná tveṣó raváthaḥ śīmīvān |  
 táṃ sacante sanáyastāṃ dhánāni  
 marútvānno bhavatvīndra ūtī || 13 ||

yásyájasraṃ śávasā mánamukthāṃ  
 paribhujádródasī viśvátah sīm |  
 sá pāriṣatkrátubhírmandasānó  
 marútvānno bhavatvīndra ūtī || 14 ||

ná yásya devā devātā ná mártā  
 āpaścaná śávaso ántamāpūḥ |  
 sá prarīkvā tvákṣasā kṣmó divásca  
 marútvānno bhavatvīndra ūtī || 15 ||



12. He [is] carrying a thunderbolt,  
 [he is] slaying the impulse-to-suffer-want,  
 [he is] terrifying ferocious,  
 having thousand considerations, having hundred tricks, prudent.  
 As if from a big ladle [he is] arising from the five [senses]  
 by means of the impulse to change —  
 may he, *Indra* with [his] help,  
 become accompanied by *Marut-s* for our sake!
13. His thunderbolt, gaining *svàr*, calls out [to them] at once —  
 vehement as if [a thunderbolt] from the sky —  
 roaring [and] exerting [them].  
 To him they adhere, to him — the prizes.  
 may he, *Indra* with [his] help,  
 become accompanied by *Marut-s* for our sake!
14. Whose verbal mental activity [is] not conducive-to-exhaustion  
 because of the power to change,  
 he shall embrace them — both *Rodas-es* — in every way.  
 Becoming exhilarated, he should have protected [those two]  
 by [various] designs —  
 may he, *Indra* with [his] help,  
 become accompanied by *Marut-s* for our sake!
15. The limits of whose power-to-change  
 not among *deva-s*, not among mortals,  
 the *deva-s* and even the waters should have reached,  
 he through [his] craftiness possesses superiority  
 over the Earth and the Heaven —  
 may he, *Indra* with [his] help,  
 become accompanied by *Marut-s* for our sake!
-

rohíchyāvā́ sumádaṃśurlalāmūr  
 dyukṣá rāyá ṛjráśvasya |  
 vṛṣaṇvantam̐ bíbhratī dhūrṣú rátham̐  
 mandrá ciketa náhuṣīṣu vikṣú || 16||

etáttyátta indra vṛṣṇa ukthám̐  
 vāṣṣāgirá́ abhí gṛṇanti rádhah̐ |  
 ṛjráśvaḥ práṣṭibhírambaríṣah̐  
 sahádevo bháyamānaḥ surádhāḥ || 17||

dásyūñchím̐yūñśca puruhūtá évair  
 hatvá pṛthivyám̐ sárva ní barhīt |  
 sánatsétram̐ sákhībhiḥ́ śvitnyébhiḥ́  
 sánatsúryam̐ sánadapáh̐ suvájrah̐ || 18||

viśváhéndro adhivaktá no astváparihvṛtāḥ  
 sanuyāma vājam |  
 tánno mitró váruṇo māmahantām̐  
 áditih̐ síndhuḥ pṛthiví utá dyaúḥ || 19||

16. Chestnut dusky having a mark on the forehead mare  
with harness  
[is] empowered-by-the-Heaven for *Ṛjṛāśva*'s wealth.  
She, charming, suffering under burdens,  
in settlements of *Nahuṣa*-s  
has attended to yoked with stallions chariot.
- 
17. This very verse [is] for thee, O *Indra*!  
*Varṣāgira*-s welcome the satisfaction of [their] desire —  
*Ṛjṛāśva* with [his] front-men  
*Ambarīṣa*, *Sahadeva*, *Bhayamāna*, *Surādhas* —
18. “Much invoked in [many] ways, he,  
having slain aggressive impulses to-suffer-want,  
should have pulled [them] into the Earth with the arrow.  
He, together with whitish companions<sup>5</sup> shall obtain the space,  
he shall obtain the sun<sup>6</sup>,  
he, having quick thunderbolt, shall obtain the waters.
19. May *Indra* always be an advocate for us  
so that we, undeceived, may obtain the rush of vigour!  
May *Mitra*, *Varuṇa*, *Aditi*, *Sindhu*,  
the Heaven and Earth bestow that upon us!”

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<sup>5</sup>prob. drops of *Soma*

<sup>6</sup>*maṇipūra* cakra

## RigVeda 1.101

*Kutsa Āngīrasa | 1–7 Jagatī, 8–11 Triṣṭubh | to Indra*

*prá mandīne pitumádarcatā váco  
yáḥ kṛṣṇágárbhā niráhannṛjísvanā |  
avasyávo vṛṣaṇaṃ vájradakṣiṇaṃ  
marútvantaṃ sakhyáya havāmahe || 1 ||*

*yó vyaṃsaṃ jāhṛṣāṇéna manyúnā  
yáḥ śámbaraṃ yó áhanpíprumavratám |  
índro yáḥ śúṣṇamaśúsaṃ nyáúrṇaṃ  
marútvantaṃ sakhyáya havāmahe || 2 ||*

*yásya dyáväpṛthiví páuṃsyaṃ mahád  
yásya vraté váruṇo yásya sūryaḥ |  
yásyéndrasya síndhavaḥ sáscati vratám  
marútvantaṃ sakhyáya havāmahe || 3 ||*

*yó ásvānāṃ yó gávāṃ gópatirvaśí  
yá āritáḥ kármaṇikarmaṇi sthiráḥ |  
vīḍóścidíndro yó ásunvato vadhó  
marútvantaṃ sakhyáya havāmahe || 4 ||*

*yó víśvasya jágataḥ prāṇatáspátir  
yó brahmāṇe prathamó gá ávindat |  
índro yó dásyūñṛádharāṇi avátiran  
marútvantaṃ sakhyáya havāmahe || 5 ||*

1. Do ye commend with a verse accompanied-by-a-drink utterance to possessing-of-delight [*Indra*]<sup>1</sup>, who knocked out [those waters that were carrying] embryos of dark ones<sup>2</sup>.  
[We,] seeking help, [him,] whose reward is the thunderbolt, [him,] accompanied by *Marut-s* [bull], we call upon for the sake of like-mindedness.
2. [him,] who [slayed] having-no-shoulderblades one together with impatient anger, [him,] who [slayed] *Śambara*, [him,] who slayed unconstrained *Pipru*.  
*Indra*, who [slayed] *Śuṣṇa*, pulled the unabating one down — [him,] accompanied by *Marut-s* [bull], we call upon for the sake of like-mindedness.
3. Whose great manly strength the Heaven and the Earth [foster], under whose sway [is] *Varuṇa*, [under] whose [sway is] is the sun<sup>3</sup>, whose sway — *Indra's* — the rivers assist, [him,] accompanied by *Marut-s* [bull], we call upon for the sake of like-mindedness.
4. Who of horses, who of cows is the herdsman exerting his will;<sup>4</sup> who, [once] aroused, [is] steady in every action, Who — *Indra* — [is] a destructive weapon of even a strong non-pressing-*[Soma]* one, [him,] accompanied by *Marut-s* [bull], we call upon for the sake of like-mindedness.
5. Who [is] an overseer of every breathing creature, who was the first to find cows for a formulator, [that] *Indra* who degraded inferior [to him] impulses to suffer want, [him,] accompanied by *Marut-s* [bull], we call upon for the sake of like-mindedness.

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<sup>1</sup> on the basis of 1.9.2b

<sup>2</sup> that is of *tāmāṃsi* — mental obscurations — see 9.66.24

<sup>3</sup> *maṇipūra* cakra

<sup>4</sup> the entire line is from [Jamison and Brereton, 2014, p.240]

yáh súrebhírhávyo yásca bhírúbhir  
 yó dhávadbhírhūyáte yásca jigyúbhiḥ |  
 índraṃ yám vísvā bhúvanābhí saṃdadhúr  
 marútvantaṃ sakhyáya havāmahe || 6||

rudráṇāmeti pradísā vicakṣaṇó  
 rudrébhíryóṣā tanute pṛthú jráyaḥ |  
 índraṃ manīṣā abhyārcati śrutáṃ  
 marútvantaṃ sakhyáya havāmahe || 7||

yádvā marutvaḥ paramé sadhásthe  
 yádvāvamá vṛjáne mādáyāse |  
 áta á yāhyadhvaráṃ no áchā  
 tvāyá havíścakṛmā satyarādhah || 8||

tvāyéndra sómaṃ suṣumā sudakṣa  
 tvāyá havíścakṛmā brahmavāhaḥ |  
 ádhā niyutvaḥ ságaṇo marúdbhir  
 asmínyajñé barhīṣi mādayasva || 9||

mādáyasva háribhíryé ta indra  
 ví ṣyasva sípre ví srjasva dhéne |  
 á tvā suśípra hárayo vahantūsánhavyáni  
 práti no juṣasva || 10||

6. Who is to-be-called-upon by agents of change,  
 and who by fearful ones,  
 who is called upon by running [from a battle]  
 and who [is called upon] by seeking-to-win [it] —  
 that *Indra* whom all places of existence shall put together,  
 [him,] accompanied by *Marut-s* [bull],  
 we call upon for the sake of like-mindedness.
7. He, seeing clearly, goes on along the direction of *Rudra-s*<sup>5</sup>  
 Together with *Rudra-s* the maiden<sup>6</sup>  
 stretches wide the expanse [for plotting],  
 the [resulting] idea illuminates *Indra*, the famed one —  
 [him,] accompanied by *Marut-s* [bull],  
 we call upon for the sake of like-mindedness.
- 
8. Whether thou inflame thyself  
 in the most prominent meeting place  
 or in a lowest enclosure,  
 O accompanied by *Marut-s* one,  
 from there do journey  
 towards our proceeding on its way [sacrifice]!  
 For thee we have made an oblation,  
 O one whose satisfaction of one's desire is real!
9. For thee, O *Indra*, we have pressed *Soma*,  
 O well-discerning one!  
 For thee we have made an oblation,  
 O who is conveyed by a formulation!  
 Therefore, O drawn by a team of horses<sup>7</sup>,  
 accompanied by *Marut-s*,  
 inflame thyself during this fire offering, on [this] sacrificial grass!
10. Inflame thyself by means of the tawny ones  
 who [are] thy, O *Indra*!  
 untie two lips [for *Soma*], let go the two nourishing streams!  
 Let tawny ones convey thee here, O selective one!  
 Desiring oblations, be gratified by us!
- 

<sup>5</sup>prob. means that *Indra* is manifested clearly along the line of grievances  
 and lamentations that overtook *Marut-s*

<sup>6</sup>prob. *Prśni*

<sup>7</sup>prob. drops of *Soma*

*marútsotrasya vṛjānasya gopā  
vayámindreṇa sanuyāma vājam |  
tánno mitró váruṇo māmahantām  
áditih sīndhuh pṛthivī utá dyáuḥ || 11 ||*



11. [As] guardians of sacrificial enclosure  
that praises [thee] by means of *Marut*-s,  
may we obtain the rush of vigour through *Indra*!  
May *Mitra*, *Varuṇa*, *Aditi*, *Sindhu*,  
the Heaven and Earth bestow that upon us!

## RigVeda 1.102

*Kutsa Āngirasa | 1–7 Jagatī, 8–11 Triṣṭubh | to Indra*

*imāṃ te dhīyaṃ prā bhare mahó mahīm  
asyá stotré dhiṣāṇā yátta ānájé |  
támutsavé ca prasavé ca sāsahīm  
índraṃ devāsah śávasāmadannānu || 1||*

*asyá śrávo nadyàḥ saptá bibhrati  
dyāvāḥśmā prthivī darśatāṃ vápuḥ |  
asmé sūryācandramásābhicákṣe  
śraddhé kāmindra carato vitarturám || 2||*

*tāṃ smā ráthaṃ maghavanpráva sātáye  
jáitram yāṃ te anumádāma saṃgamé |  
ājā na índra mánasā puruṣtuta  
tvāyádbhyo maghavañchárma yacha naḥ || 3||*

*vayāṃ jayema tváyā yujá vṛtam  
asmákamámśamúdavā bhárebhare |  
asmábhyamindra várivah sugāṃ kṛdhi  
prá śátrūṇāṃ maghavanvṛṣṇyā ruja || 4||*

*nānā hí tvā hávamānā jánā imé  
dhánānāṃ dhartaravasā vipanyávaḥ |  
asmákam smā ráthamā tiṣṭha sātáye  
jáitram híndra níbhṛtaṃ mánastáva || 5||*

*gojítā bāhú ámitakratuḥ simáh  
kármankarmañchatámūtiḥ khajaṃkaráh |  
akalpá índraḥ pratimānamójasáthā jánā  
ví hvayante siṣāsávaḥ || 6||*

1. I bring forth this potent visualization of the mighty thee;  
 an effort to visualize [is] for the praiser of this [treasure],  
 [now] that I have anointed [it] for thee.

---

“During onset and during the impulsion [of the treasure],  
 that having-ways-to-prevail *Indra*  
*deva*-s, [being induced] by the-impulse-to-change, rejoiced over.”

---

2. His<sup>1</sup> auditory impression carries seven streams.  
 The Heaven and the Earth, a broad one,  
 [convey] [thy] perceived form  
 for us to look at the Sun and the Moon, O *Indra!*  
 To really have confidence [in thee], the two roam alternately.
3. Promote indeed that chariot<sup>2</sup>, O generous one,  
 for obtaining [the treasure]  
 which we will cheer to thee in a meeting  
 as leading-to-victory one!  
 In a fighting match, [favour] us mentally,  
 O much-eulogized *Indra!*  
 Stretch out a shelter for us, who are longing for thee,  
 O generous one!
- 
4. With thee as a yoke-mate we might defeat *Vṛtra*.  
 Drive our share higher in every battle!  
 Make the mental space for us easy to traverse, O *Indra!*  
 Shatter manly powers of the enemies, O generous one!
5. Given that these various folks, expressing admiration  
 along with a wish for spoils, [are] calling upon thee, O supporter,  
 do thou ascend our chariot for obtaining [the treasure] —  
 since thy, O *Indra*, mind, [if] set upon [it], is leading to victory.
6. [Thy] two arms [are] cow-winning,  
 [thou have] unmeasured resourcefulness,  
 action-after-action [thou are]  
 having-hundred-means-of-helping  
 causer of the tumult of battle.  
 An *Indra*, [though] lacking order [in his actions],  
 because of [his] frenzy is a model [for other fighters],  
 therefore eager-to-obtain[-the treasure] folks vie in calling [thee].

---

<sup>1</sup>the praiser of the treasure

<sup>2</sup>the body of adept to be possessed by *Indra*

útte śatānmaghavannúcca bhūyasa  
 útsaháśrādririce kṛṣṭíṣu śrávaḥ |  
 amātrām tvā dhiśānā titviṣe mahyádḥā  
 vṛtrāṇi jighnase puraṃdara || 7||

triviṣṭidhātu pratimānamójasas  
 tisró bhúmīrnṛpate trīṇi rocanā |  
 átídām víśvaṃ bhúvanaṃ vavakṣīthāśatrúrindra  
 janúṣā sanādasi || 8||

tvām devēṣu prathamām havāmahe  
 tvām babhūtha pṛtanāsu sāsahīḥ |  
 sémām naḥ kārúmupamanyúmudbhídam  
 índraḥ kṛṇotu prasavé ráthaṃ puráh || 9||

tvām jigetha ná dhánā rurodhithárbbheṣvājā  
 maghavanmahátsu ca |  
 tvāmugrámávase sám śísīmasyáthā na indra  
 hávaneṣu codaya || 10||

víśvāhéndro adhivaktá no astváparihvṛtāḥ  
 sanuyāma vājāṃ |  
 tánno mitró váruṇo māmahantām  
 áditīḥ síndhuḥ pṛthiví utá dyáúḥ || 11||

7. From among hundred [others], O generous one,  
 and [even] from among even more numerous —  
 from among thousand [others],  
 thy fame has stood out among tribes.  
 A potent effort to visualize has instigated thee  
 [who is] without a measure,  
 therefore, thou [will] smash the obstacles<sup>3</sup>, O stronghold-breaker!
- 
8. A mould of [thy] frenzy [has] as constituent parts three toils<sup>4</sup>,  
 three [material] grounds<sup>5</sup>, three luminous spheres<sup>6</sup>,  
 O overseer of men!  
 Thou have grown beyond this entire place of existence;  
 because of circumstances of [thy] manifestation  
 from of old thou are without a rival.
9. Among *deva*-s [it is] thee we call upon first —  
 in battles thou have become having-ways-to-prevail one.  
 May *Indra* at the impulsion [of the treasure] make, first of all,  
 this our zealous singer of eulogies coming-forth as [his] chariot!
10. Thou have won. Thou have not withheld the prizes  
 in small fighting matches, O generous one, and in great ones.  
 Ferocious thee we sharpen thoroughly to help [us],  
 therefore, inspire us, O *Indra*, at [all] challenges to battle!
- 
11. May *Indra* always be an advocate for us  
 so that we, undeceived, may obtain the rush of vigour!  
 May *Mitra*, *Varuṇa*, *Aditi*, *Sindhu*,  
 the Heaven and Earth bestow that upon us!

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<sup>3</sup> *vṛtrāni*

<sup>4</sup> prob. establishing the treasure, obtaining the rush of vigour, slaying *Vṛtra*

<sup>5</sup> lit. "earths"; viz. muscles, blood, inner waters

<sup>6</sup> that is, mental spaces, prob. resourcefulness, aspirations, attitude of equanimity

## RigVeda 1.103

*Kutsa Āngirasa | Triṣṭubh | to Indra*

*tátta indriyám paramám parācáir  
ádhārayanta kaváyaḥ purédám |  
kṣamédámanyáddivyañyádasya  
sámī pṛcyate samanéva ketúḥ || 1 ||*

*sá dhārayatpṛthivīm papráthacca  
vājreṇa hatvā nírapāḥ sasarja |  
áhannáhimábhinadrauhiṇám vyáhanvyàṃsam  
maghávā sácībhiḥ || 2 ||*

*sá jātúbharmā śraddádāhāna ójaḥ  
púro vibhindánnacaradví dāsīḥ |  
vidvānvajrindásyave hetímasyáryaṃ  
sáho vardhayā dyumnámindra || 3 ||*

*tádūcuṣe mānuṣemá yugāni  
kīrtényaṃ maghávā náma bíbhrat |  
upaprayándasyuhátyāya vajrī  
yáddha sūnūḥ śrávase náma dadhé || 4 ||*

*tádasyedám paśyatā bhūri puṣṭám  
śrādíndrasya dhattana vīryāya |  
sá gá avindatsó avindadásvān  
sá óṣadhīḥ só apāḥ sá vánāni || 5 ||*

1. That thy primary power over affections  
     [is] far [from being readily available];  
 poets of old employed this one.  
 By means of the Earth<sup>1</sup> this one [operates],  
     another one [is] in the Heaven; cast the other one!  
 The banner<sup>2</sup> [of *Indra's* might]  
     is connected as if equally [to them both].
2. He shall cause the Earth to bear [him],  
     and she shall spread [him];  
 striking with the thunderbolt, he has poured the waters out.  
 He slayed the snake, he shattered  
     ascending the Heaven son of *Rohiṇī*<sup>3</sup>,  
 the generous one slayed him who has no shoulderblades  
     by using enabling powers.
3. He [who] puts trust into the frenzy, ever-fostering [it],  
     breaking into pieces strongholds,  
     he parted ways with savage [tribes].  
 Knowing [that], O thunderbolt-wielder,  
     cast a missile at the impulse to suffer want!  
 Make the conducting upwards overwhelming strength  
     augment the power to illuminate, O *Indra*!
4. That<sup>4</sup> [is] for him who is accustomed  
     [to foster it and ever-care for it].  
 Through these human generations  
     [he is] carrying to-be-mentioned name “generous”  
     [because of providing that vigor].  
 Setting about to slay the impulse to suffer want,  
     in possession of thunderbolt —  
     [that is] when indeed he has obtained the name “inciter to fame”.
5. Behold ye his that [and] this [to be] nourished abundantly!  
     Put ye trust into *Indra's* valor!  
 He found cows, he found horses, he [found] herbal potions,  
     he [released] waters, he [ignited your] desires.

---

<sup>1</sup>that is, reactions of the body

<sup>2</sup>inner *Soma*

<sup>3</sup>arising darkness in one's eyes that as if shields from external stimuli

<sup>4</sup>that is, relying on the vigor

*bhúrikarmaṇe vṛṣabhāya vṛṣṇe  
satyáśuśmāya sunavāma sómam |  
yá ādṛtyā paripanthíva súró'yajvano  
vibhájannéti védaḥ || 6||*

*tádindra préva vīryaṃ cakārtha  
yátsasántaṃ vájreṇābodhayó'him |  
ánu tvā pátnīrṛṣítāṃ váyaśca  
vísve deváso amadannánu tvā || 7||*

*śúṣṇaṃ pípruṃ kúyavaṃ vṛtrámindra  
yadāvadhīrví púraḥ sámbarasya |  
tánno mitró váruṇo māmahantām  
áditīḥ sīndhuḥ pṛthiví utá dyáúḥ || 8||*



6. We would press *Soma* for resembling-a-bull bull  
of abundant action [and] of genuine fervor,  
[for him,] who, being careful about [it],  
keeps distributing, like hindering pathways agent of change<sup>5</sup>,  
property of him who lacks benefits of fire offerings.
7. Thou, O *Indra*, as if put forward that valor, when,  
using thunderbolt, thou made the sleeping snake to wake up.  
Following bristling thee [were] mistresses<sup>6</sup>  
and mental and bodily vigour.  
All *deva*-s cheered thee
8. when thou, O *Indra*, defeated *Pipru*,  
causing lack of barley *Śuṣṇa*,  
*Vṛtra*, [and] [desolated]<sup>7</sup> stronghold of *Śambara* —  
may *Mitra*, *Varuṇa*, *Aditi*, *Sindhu*,  
the Heaven and Earth bestow that upon us!
- 

This hymn explains that there are two main varieties of *Indra*'s powers over one's affections and affective states. One is readily available as a surge of energy caused by anger, pride, daring and similar counter-emotions that have to be more powerful than present emotions and their causes. A burst of energy they provide overwhelms those other affections and thus takes controls over one's psyche and the body but such source of energy needs to be replenished all the time, to be "nourished". Another one is more elaborate and requires mental discipline and training, a reconfiguration of one's mental process — destroying strongholds of various related to ego and one's person constructs, which requires clear understanding of their presence and structure, but has long-term effects. *Soma* combines both varieties by giving a burst of mental and bodily energy and also providing illumination of the inner world.

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<sup>5</sup>"hindering pathways agent of change" = prob. a robber

<sup>6</sup>inner waters

<sup>7</sup>on the basis of 4.26.3ab

## RigVeda 1.104

*Kutsa Āṅgīrasa | Triṣṭubh | to Indra*

*yóniṣṭa indra niṣáde akāri  
támā ní ṣīda svānó nārvā |  
vimúcyā váyo'vasáyáśvān  
doṣā vástorváhīyasah prapitvé || 1 ||*

*ó tyé nára índramūtáye gur  
nú cittānsadyó ádhvano jagamyāt |  
devāso manyúṃ dāsasya ścamnan  
té na á vakṣansuvitāya várṇam || 2 ||*

*áva tmánā bharate kétévedā  
áva tmánā bharate phénamudán |  
kṣīreṇa snātaḥ kúyavasya yóṣe  
haté té syātāṃ pravaṇé śíphāyāḥ || 3 ||*

*yuyópa nābhirúparasyāyóḥ  
prá púrvābhistirate ráṣṭi súraḥ |  
añjasí kulíśi vīrápatnī  
páyo hinvánā udábhīrbharante || 4 ||*

*práti yátsyá níthádarśi dásyor  
óko nāchā sádanaṃ jānatī gāt |  
ádha smā no maghavañcarkṛtādín  
mā no maghéva niṣṣapí párā dāḥ || 5 ||*

*sá tvāṃ na indra súr̥ye só apsvānāgāstvā  
á bhaja jīvaśaṃsé |  
māntarāṃ bhújamā rīriṣo nah  
śráddhitāṃ te mahatá indriyáya || 6 ||*

1. A womb for thee to settle in, O *Indra*, was made.  
Like a panting courser, settle in near it,  
[thou,] setting-free mental and bodily vigour  
throughout the darkness of early morning,  
[and unharnessing] for food the horses  
[that are] better at conveying [thee] at the start of the day.
2. Hey! The men should have pursued *Indra* for help.  
Even now, from a distance, he might come at once.  
*Deva*-s will allay savage's anger,  
they will nourish our kind for an easy passage.
3. He whose knowledge is an apparition indeed disappears,  
[as] foam indeed disappears in water.  
Two maidens of causing-lack-of-barley one  
smear themselves with thickened milk;  
down the slope of *Śiphā*, those two could be hit.
4. The junction<sup>1</sup> has effaced [influences] of agitated lower [akra];  
[he] sets out by means of those [waters]<sup>2</sup> that are "eastern"<sup>3</sup>;  
the agent of change reigns.  
*Añjasī*, *Kuliśī*, *Vīrapatnī* —  
being impelled, they bring [out] the juice by means of waters.
5. When this stratagem of the impulse to suffer want was noticed,  
understanding it, she should have become relaxed as if at home.  
Therefore, do speak highly of us, O generous one,  
do not thou, lustful, give us away as gifts!
6. Such thou, O *Indra*, make us partake of the sun,  
of the waters, of the faultlessness, of the blessing-to-live!  
Do not make our inner advantage to fail<sup>4</sup>!  
Trust was placed into thy great power over affections.

---

<sup>1</sup> *maṇipūra* cakra

<sup>2</sup> see 5.48.2

<sup>3</sup> appearing at dawn

<sup>4</sup> or, even, "to be miscarried"

*ádhā manye śrátte asmā adhāyi  
 vṛṣā codasva mahaté dhánāya |  
 má no ákrte puruhūta yónāvíndra  
 kṣúdhyadbhṛyo váya āsutīm dāh || 7||*

*má no vadhīrindra má párá dā  
 má naḥ priyā bhójanāni prá moṣīḥ |  
 āṇḍá má no maghavañchakra nírbhen  
 má naḥ pátrā bhetsahájānuṣāni || 8||*

*arvāñéhi sómakāmaṃ tvāhur  
 ayám sutástasya pibā mādāya |  
 uruvyácā jaṭhára á vṛsasva  
 pitéva naḥ śṛṇuhi hūyámānaḥ || 9||*

7. Therefore, I suppose, trust was placed into this thy [power].  
 [Being] a bull, animate thyself for the great prize!  
 Do not [impel] us, O much invoked one,  
 into an unprepared womb!  
 O *Indra*, thou shall give the enlivening mental and bodily vigour  
 to feeling-hungry ones!
8. Do not destroy us, O *Indra*! Do not betray [us]!  
 Do not rob us of favorite sources of pleasure!  
 Do not pierce [with pain] our testicles,  
 O empowering generous one!  
 Do not break our containing-descendants goblets!
9. Coming hitherward, do come!  
 They say thou to have longing for *Soma*.  
 This here [is] the extracted [*Soma*].  
 Drink of it for an exhilaration!  
 Do thou, extending widely, pour [it] into [thy] belly!  
 Being summoned, listen to us as a father [would]!
- 

This hymns could be made sense of, if it is assumed that verses 1–6 are spoken by women, while 7–9 by men, when in early morning both parties are preparing for sexual activities with the intention to conceive children. Mutual arousal is a concern here, and *Soma* together with *Indra* are spoken of as aids for passionate encounters. *Añjasī*, *Kuliśī*, *Vīrapatnī* are, probably, details of female sexual anatomy. “He” in verses 3 and 4 and “the agent of change” of verse 4 probably refer to phallus.

## RigVeda 1.108

*Kutsa Āngirasa | Triṣṭubh | to Indra and Agni*

*yá indrāgnī citrátamo rátho vām  
abhí víśvāni bhúvanāni cáṣṭe |  
ténā yātaṃ saráthaṃ tashhivāṃsáthā  
sómasya pibataṃ sutásya || 1||*

*yáavadidám bhúvanam víśvamástyuruvyácā  
varimátā gabhūrám |  
tāvāñ ayám pátave sómo astváramindrāgnī  
mánase yuvábhyām || 2||*

*cakráthe hí sadhryāñināma bhadrám  
sadhricmā vṛtrahaṇā utá sthaḥ |  
tāvindrāgnī sadhryāñicā niśádyā  
vṛṣṇaḥ sómasya vṛṣaṇā vṛṣethām || 3||*

*sámiddheṣvagníśvānajānā  
yatásrucā barhíru tistirāñā |  
tivrāúḥ sómaiḥ páriṣiktebhirarvág  
éindrāgnī saumanasáya yātam || 4||*

*yánindrāgnī cakráthurvīryāni  
yáni rūpānyutá vṛṣṇyāni |  
yá vām pratnāni sakhyá śívāni  
tébhīḥ sómasya pibataṃ sutásya || 5||*

*yádábravam prathamám vām vṛṇānò'yám  
sómo ásurairno vihávyah |  
tám satyám śraddhámabhyá hí yātám  
áthā sómasya pibataṃ sutásya || 6||*

1. Who for you two, O *Indra* [and] *Agni*,  
     is the most conspicuous chariot,  
     he<sup>1</sup> casts a kind look upon all places of existence.  
     Standing on the same chariot, journey here with him!  
     Then drink of the extracted *Soma*!
  2. As enormous as this entire place of existence is,  
     mysterious because of widely extending space,  
     may this *Soma* for drinking be as enormous  
     for the mind, for you two, O *Indra* [and] *Agni*!
  3. Since you two have made  
     turned-in-the-same-direction characteristic auspicious,  
     you two are pursuing the same goal and [are both] *Vṛtra*-slayers.  
     Such you two, O *Indra* [and] *Agni*, having settled,  
     turned to one center<sup>2</sup>,  
     shall pour for yourselves [some] of the impregnating *Soma*.
  4. When fires [are] kindled, [you two are] anointing,  
     raising sacrificial ladle, strewing the sacrificial grass.  
     By means of sprinkled around pungent *Soma* drops  
     do you two journey hither to comfort [us], O *Indra* [and] *Agni*!
  5. What deeds of valor you two, O *Indra* [and] *Agni*,  
     have done and what manly forms [you two effected],  
     which your former fellowships  
     [were] destroying reactive impulsiveness —  
     do you two, using [memories of] those [events],  
     drink extracted *Soma*!
- 
6. What I, choosing you two, said at first,  
     “This *Soma* is made into an offering by our *Asura*-s<sup>3</sup>.”  
     Since you two might journey here  
     on account of such true loyalty,  
     then drink of the extracted *Soma*!

---

<sup>1</sup>inner *Soma*

<sup>2</sup>prob. *maṇipūra* cakra

<sup>3</sup>both *Indra* and *Agni* are called *asura*-s, for example, 8.90.6ab, 1.54.3c, 2.1.6a, 3.3.4a

yádindrāgnī mādathaḥ své duroṇé  
 yádbrahmāṇi rájani vā yajatrā |  
 átaḥ pári vṛṣaṇāvá hí yātám  
 áthā sómasya pibataṃ sutásya || 7||

yádindrāgnī yáduṣu turváśeṣu  
 yáddruhyúsvánuṣu púrúṣu stháh |  
 átaḥ pári vṛṣaṇāvá hí yātám  
 áthā sómasya pibataṃ sutásya || 8||

yádindrāgnī avamásyāṃ pṛthivyáṃ  
 madhyamásyāṃ paramásyāmutá stháh |  
 átaḥ pári vṛṣaṇāvá hí yātám  
 áthā sómasya pibataṃ sutásya || 9||

yádindrāgnī paramásyāṃ pṛthivyáṃ  
 madhyamásyāṃ avamásyāmutá stháh |  
 átaḥ pári vṛṣaṇāvá hí yātám  
 áthā sómasya pibataṃ sutásya || 10||

yádindrāgnī diví śthó yátpṛthivyáṃ  
 yátpárvateṣvósadhīsvapsú |  
 átaḥ pári vṛṣaṇāvá hí yātám  
 áthā sómasya pibataṃ sutásya || 11||

yádindrāgnī úditā súrasya  
 mādhye diváh svadháyā mādáyethe |  
 átaḥ pári vṛṣaṇāvá hí yātám  
 áthā sómasya pibataṃ sutásya || 12||



7. When you two, O *Indra* [and] *Agni*,  
 exult in your own residence —  
 whether in a formulator, or in a chieftain —  
 O two instrumental in a sacrifice,  
 since, because of being around, O bulls,  
 you two might journey here,  
 then drink of the extracted *Soma*!
8. When you two, O *Indra* [and] *Agni*,  
 are among *Yadu-s*, *Turvaśa-s*  
 when among *Druhyu*, *Anu*, commoners<sup>4</sup> —  
 since, because of being around, O bulls,  
 you two might journey here,  
 then drink of the extracted *Soma*!
9. When you two, O *Indra* [and] *Agni*, are in an inferior Earth<sup>5</sup>,  
 in the most prominent or in a middle one,  
 since, because of being around, O bulls,  
 you two might journey here,  
 then drink of the extracted *Soma*!
10. When you two, O *Indra* [and] *Agni*, are  
 in the most prominent Earth<sup>6</sup>,  
 in a middle, or in an inferior one  
 since, because of being around, O bulls,  
 you two might journey here,  
 then drink of the extracted *Soma*!
11. When you two, O *Indra* [and] *Agni*, are in the Heaven,  
 when on Earth, in knotty ones, in herbs, in waters,  
 since, because of being around, O bulls,  
 you two might journey here,  
 then drink of the extracted *Soma*!
12. When you two, O *Indra* [and] *Agni*, at sunrise  
 on your own accord make yourselves inflamed midst the Heaven,  
 since, because of being around, O bulls,  
 you two might journey here,  
 then drink of the extracted *Soma*!

---

<sup>4</sup> or, *Pūru-s*

<sup>5</sup> =body

<sup>6</sup> =body

*evéndrāgnī papivāṃsā sutásya  
vísṽasmábhyaṃ sám jayataṃ dhánāni |  
tánno mitró váruṇo māmahantām  
áditih sīndhuḥ pṛthivī utá dyáuh || 13||*

13. Only having drunk the extracted [*Soma*], you two,  
O *Indra* [and] *Agni*, might win for us all the prizes.  
May *Mitra*, *Varuṇa*, *Aditi*, *Sindhu*,  
the Heaven and Earth bestow that upon us!

## RigVeda 1.109

*Kutsa Āngirasa | Triṣṭubh | to Indra and Agni*

*ví hyákhyam mánasā vásya ichánníndrāgnī  
jñāsá utá vā sajātān |  
nānyā yuvátprámatirasti máhyam  
sá vām dhíyam vājayántimataksam || 1 ||*

*ásravaṃ hí bhūridāvattarā vām  
vijāmāturutá vā ghā syālāt |  
áthā sómasya práyatī yuvábhyām  
índrāgnī stómaṃ janayāmi návyam || 2 ||*

*má chedma raśmīñrīti nādhamānāḥ  
pitṛñām śaktīranuyáchamānāḥ |  
índrāgnībhyām kām vṛṣaṇo madanti  
tá hyádrī dhiśānyā upásthe || 3 ||*

*yuvábhyām deví dhiśāṇā mādāyéndrāgnī  
sómamuśatī sunoti |  
távasvinā bhadrastā supāñī  
á dhāvataṃ mádhunā pṛiktámapsú || 4 ||*

*yuvámindrāgnī vásuno vibhāgé  
tavástamā súśrava vṛtrahátye |  
tāvāsádyā barhīṣi yajñé asmín  
prá carṣaṇī mādayethām sutásya || 5 ||*

*prá carṣaṇībhyaḥ pṛtanāháveṣu  
prá pṛthivyā riricāthe divásca |  
prá síndhubhyaḥ prá girībhyo mahitvá  
préndrāgnī víśvā bhívanátyanyá || 6 ||*

1. Since I, seeking what's better, looked with my mind  
at near relatives and at peers, O *Indra* [and] *Agni*,  
there is for me no foreseeing care other than you two.  
Such, I fashioned for you two  
employing-a-rush-of-vigour visualization.
2. Since I heard you two [are] more munificent  
[than] the son-in-law or wife's brother,  
therefore, together with an offering of *Soma* to you two,  
O *Indra* [and] *Agni*, I produce a new hymn of praise.

---

3. "May we not cut off the reins!", thus [say] those asking-for-help,  
directing the energies of forefathers.  
For *Indra* [and] *Agni* bulls inflame [those energies] —  
since the two stones [are] in the lap of an effort to visualize.
4. For you two the divine effort to visualize,  
desiring to inflame [you two,]  
O *Indra* [and] *Agni*, presses [inner] *Soma*.  
[Being] such, O having auspicious hands,  
having quick hands *Aśvin*-s,  
hasten here, mix [inner *Soma*] with [your] honey into the waters!
5. I have heard that for slaying *Vṛtra* you two,  
O *Indra* [and] *Agni*, [are] the most energetic  
at sharing that which is beneficial.  
[Being] such, having settled on sacrificial grass  
at this fire offering,  
drawing to yourselves, indulge in the extracted [*Soma*]!
6. During calls to battle you two have become surpassing  
those drawing to themselves<sup>1</sup>,  
surpassing the Earth and to the Heaven,  
surpassing rivers, surpassing mountains —  
by means of your power to increase in size,  
O *Indra* [and] *Agni*, surpassing  
all other places of existence.

---

<sup>1</sup>senses

á bharataṃ śíkṣataṃ vajrabāhū  
 asmāññ indrāgnī avataṃ śácībhiḥ |  
 imé nú té raśmáyaḥ sūryasya  
 yébbhiḥ sapitváṃ pitáro na ásan || 7||

píraṃdarā śíkṣataṃ vajrahastāsmāññ  
 indrāgnī avataṃ bháreṣu |  
 tánno mitró váruṇo māmahantām  
 áditih sīndhuḥ prthiví utá dyaúḥ || 8||

7. Bring [it<sup>2</sup>] here! Exert yourselves,  
 O two thunderbolt-in-arms ones!  
 Favour us by using [your] enabling powers, O *Indra* [and] *Agni*!  
 These [are] still those reins<sup>3</sup> of the sun<sup>4</sup>  
 with which our forefathers were in communion [with you].
8. O two stronghold-breakers, exert yourselves,  
 O two holding-thunderbolt-in-hands ones!  
 Favour us in battles, O *Indra* [and] *Agni*!  
 May *Mitra*, *Varuṇa*, *Aditi*, *Sindhu*,  
 the Heaven and Earth bestow that upon us!

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<sup>2</sup>the power to increase in size

<sup>3</sup>petals of *maṇipūra* cakra

<sup>4</sup>*maṇipūra* cakra

## RigVeda 1.121

*Kakṣīvat son of Dīrghatamas | Triṣṭubh | to Indra*

*kádittḥā nṛṅṅh pātram devayatām  
śrávadgīro áṅgirasām turanyán |  
prá yádánadvíśa ā harmyásyorú  
kraṃsate adhvaré yájatraḥ || 1||*

*stámbhāddha dyām sá dharúṇam pruṣāyad  
ṛbhúrvájāya dráviṇam náro góḥ |  
ánu svajām mahiśáscaḥsata vrām  
ménámásvasya pári mātáram góḥ || 2||*

*náksaddhávamaruṅṅh pūrvyām ráṭ  
turó viśámáṅgirasámánu dyún |  
táḥsadvájram níyutam tastámbhaddyām  
cátuṣpade náryāya dvipāde || 3||*

*asyá máde svaryām dā ṛtáyāpīvṛtam  
usríyāṇāmánūkam |  
yáddha prasárge trikakúmnivártad  
ápa drúho mánuṣasya dúro vah || 4||*

*túbhyaṃ páyo yátpitárāvánītām  
rádhaḥ surétasturāṇe bhuraṇyú |  
śúci yátte rékṇa áyajanta  
sabardúghāyāḥ páya usríyāyāḥ || 5||*



1. Would he, who is a goblet [of treasure],  
     hastening [to drink *Soma*],  
 listen to men, to chants of engaging *deva-s anigiras-es*,  
 when he reached dwellings of charming mind [*Soma*]?  
 He<sup>1</sup>, being instrumental in proceeding on its way [sacrifice],  
     should have made a wide stride.
2. He should have propped the Heaven,  
     he shall sprinkle the foundation<sup>2</sup>.  
 For the sake of a rush of vigour he, skillful,  
     [draws] man's substance from an evocative expression<sup>3</sup>.  
 He, mighty, followed with his gaze  
     the self-manifesting multitude —  
 a woman<sup>4</sup> [who is] the mother of rhythm<sup>5</sup>  
     and of an evocative expression<sup>6</sup>.
3. Day-after-day prompt sovereign<sup>7</sup> of *anigiras-es*' dwellings,  
     shall at first come to the call, [towards]  
     giving [him] chance to move upwards [evocative expressions].  
 He shall fashion innate thunderbolt,  
     he should have propped the Heaven  
 for four-footed, for manly two-footed ones.
4. In exhilaration from this [*Soma*] thou shall yield —  
     for the sake of *rta* —  
 roaring [but] shrouded onset of appearing at dawn [waters].  
 When at [their] flowing forth  
     he<sup>8</sup>, who has three regions<sup>9</sup>, retreats,  
 thou shall uncover the doors of the foe of an [intelligent] human.
5. For thee [is] the juice that  
     two restless-during-the-hustle parents<sup>10</sup> have led to —  
 a potent<sup>11</sup> satisfaction of [thy] desire.  
 Gleaming [is that] thy legacy  
     [to which] they made a fire offering —  
 the juice of yielding sap appearing at dawn [milch-cow].

---

<sup>1</sup>prob. *Viṣṇu*

<sup>2</sup>prob. the Earth

<sup>3</sup>lit. "cow"

<sup>4</sup>Speech

<sup>5</sup>lit. "horse"

<sup>6</sup>lit. "cow"

<sup>7</sup>*Soma*

<sup>8</sup>*Vṛtra*

<sup>9</sup>three major cakras in the lower part of the body

<sup>10</sup>the Heaven and the Earth

<sup>11</sup>lit. "having much semen"

ádha prá jajñe tarāṇirmamattu  
 prá rocyasyá usáso ná sūrah |  
 índuryébbhiráṣṭa svéduhavyaiḥ  
 sruvéṇa siñcāñjarāṇābhí dhāma || 6||

svidhmā yádvánádhítirapasyāt  
 sūro adhvaré pári ródhanā góḥ |  
 yáddha prabhāsi kṛtvyañ ánu dyūn  
 ánarviṣe paśviṣe turāya || 7||

aṣṭá mahó divá ádo hárī ihá  
 dyumnāsáhamabhí yodhāná útsam |  
 hárīm yátte mandínaṃ dukśánvrđhé  
 górabhasamádríbhírvātápyam || 8||

tvámāyasāṃ práti vartayo góṛ  
 divó ásmānamúpanītamṛbhvā |  
 kútsāya yátra puruhūta vanváñ  
 chúsṇamanantáiḥ pariyási vadháḥ || 9||

purá yátsúrastámaso ápītes  
 támadrivaḥ phaligáṃ hetímasya |  
 súsṇasya citpárihitam yádójo  
 diváspári súgrathitam tádádah || 10||

6. Now that he<sup>12</sup>, who carries [across], has manifested himself,  
 let [this *Soma*] exhilarate [him]!  
 He shall be made apparent like the inciter of this dawn.  
 A drop of pure *Soma*,  
 sprinkling with the ladle withered [desires/emotions],  
 has arrived together with those,  
 which [are] “understand-what by-yourselves”, into the abode.
7. If the layer of earnest desires,  
 [consisting of] easily-kindled ones, is active,  
 [then] during proceeding on its way [sacrifice] the inciter  
 is around the impediments to an evocative expression,  
 if, of course, throughout yielding-results days  
 thou manifest [him] to a quick seeking-the-beast driver.
8. Two tawny ones attained here  
 thou received from the mighty Heaven,  
 [as thou were] fighting for  
 overcoming with the-power-to-illuminate fountain<sup>13</sup>,  
 when they milked for thee tawny, possessing exhilaration one —  
 to strengthen [thee],  
 [milked] with stones vehement-as-an-ox one<sup>14</sup>,  
 obtainment of which is desirable.
9. Against [that] iron [horn] of the ox<sup>15</sup> thou, being prudent,  
 shall fling brought-near-from-the-Heaven “eater”<sup>16</sup>,  
 wherever placing [it] within reach for *Kutsa*,  
 O much invoked one,  
 thou surround *Śuṣṇa* with endless frustrations<sup>17</sup>.
10. When the inciter<sup>18</sup> [is just] before entering [the sky]  
 from the darkness,  
 cast the missile at that water-cask<sup>19</sup>, O stone-wielder!  
 Whatever energy of *Śuṣṇa* himself [was] put around [the Heaven],  
 thou has taken that, despite [it being] well tied [to thoughts],  
 from all over the Heaven.

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<sup>12</sup> *Indra*

<sup>13</sup> prolonged surge of adrenaline in blood that sharpens all senses and the power of discernment and also puts a golden halo at points of sharp contrast in visual percepts

<sup>14</sup> *Soma* juice

<sup>15</sup> prob. “hunger”

<sup>16</sup> prob. *apāna*

<sup>17</sup> or, “deadly weapons”

<sup>18</sup> prob. “the sun”

<sup>19</sup> the source of beta-endorphins that is felt as if pouring streams down the body from the top of the head

ánu tvā mahí pájasī acakré  
 dyāvākṣāmā madatāmindra kárman |  
 tvám vrtrámāsáyānaṃ sirásu  
 mahó vájreṇa siṣvapo varāhum || 11 ||

tvāmindra náryo yáñ ávo nṛñ  
 tíṣṭhā vátasya suyújo váhiṣṭhān |  
 yám te kāvyá usánā mandīnaṃ dād  
 vrtrahānaṃ páryaṃ tatakṣa vájram || 12 ||

tvám súro haríto rāmāyo nṛñ  
 bháraccakrámétašo náyámindra |  
 práśya pārám navatíṃ nāvyañām  
 ápi kartámavartayó'ya jyūn || 13 ||

tvám no asyá indra durháñāyāḥ  
 pāhí vajrivo duritádabhíke |  
 prá no vájānrathyò áśvabudhyān  
 iṣé yandhi śrávase sūnṛtāyai || 14 ||

má sá te asmátsumatírvi dasad  
 vájapramahaḥ sámíšo varanta |  
 á no bhaja maghavangóṣvayó  
 máñhiṣṭhāste sadhamádaḥ syāma || 15 ||

11. The two great having firmness but not circular ones —  
 the Heaven and the Earth —  
 shall rejoice over thee, O *Indra*, during [this] action —  
 thou, using the thunderbolt, should have swiftly put to sleep  
 lying in veins encapsulating anxiety *Vṛtra*.
12. Thou, O *Indra*, [are] suitable to men,  
 [to those] whom thou shall favour.  
 Employ as best-at-conveying well-yoked [horses]<sup>20</sup> of *Vāta*!  
 Which possessing exhilaration [*Soma*]  
*Uśanas Kāvya* gave to thee,  
 [that] has fashioned helping-through *Vṛtra*-slaying thunderbolt.
13. Thou, the inciter, shall make men enjoy the bay mares<sup>21</sup>,  
 the flickering [inner fire], no this one<sup>22</sup>,  
 shall maintain [*maṇipūra*] cakra, O *Indra*!  
 Cast [*Soma* drops] to the utmost reach,  
 into ninety of navigable [streams<sup>23</sup>]  
 Surely, thou made those, who do not seek to make offerings,  
 to face the state of separation  
 [from these thy means of helping].
14. Do thou protect us, O *Indra* from this harm,  
 from a bad course in an adversity, O thunderbolt-bearer!  
 Do thou, accustomed to a chariot [among us], offer to us  
 to-be-awakened-by-pulsing-blood<sup>24</sup> rushes of vigour —  
 for a libation, for an auditory impression,  
 for a well-fitting [enabling power]<sup>25</sup>!
15. May not that thy benevolence wither<sup>26</sup> away from us,  
 [nor] may libations conceal [it],  
 O magnified by a rush of vigour one!  
 Do apportion to us rising upwards one<sup>27</sup>  
 in evocative expressions,  
 so that we, most generous to thee,  
 might be [thy] drinking companions!

---

<sup>20</sup> on the basis of 5.31.10a

<sup>21</sup> prob. drops of *Soma* juice

<sup>22</sup> prob. external fire in the sacrificial altar

<sup>23</sup> prob. “large blood vessels”

<sup>24</sup> lit. “horses”

<sup>25</sup> on the basis of 8.32.15

<sup>26</sup> following [Jamison and Brereton, 2014, p.283]

<sup>27</sup> inner *Soma*

## RigVeda 1.129

Paruchepa Daivodasa | 1-7 Atyaṣṭi, 8-9 Atiśakvarī, 11 Aṣṭi | to  
Indra

yāṃ tvāṃ ráthamindra medhásātaye'pākā  
sántamiṣira praṇáyasi  
prānavadya náyasi |  
sadyáścittámabhiṣṭaye  
káro váśaśca vājínam |  
sāsmākamanavadya tūtujāna vedhásām  
imāṃ vācaṃ ná vedhásām || 1||

sá śrudhi yáḥ smā p̄ftanāsu kásu cid  
dakṣáyya indra bhárahūtaye n̄bhir  
ási prátūrtaye n̄bhiḥ |  
yáḥ sūrāiḥ svàḥ sánitā  
yó víprairvājaṃ tárutā |  
támīśānása iradhanta vājínam  
p̄kṣámátyaṃ ná vājínam || 2||

dasmó hí śmā v̄ṣaṇaṃ p̄nvasi tvācaṃ  
káṃ cidyāvīraráruṃ śūra mártyaṃ  
pariv̄r̄n̄ákṣi mártyaṃ |  
índrotá tūbhyaṃ táddivé  
tádrudráya sváyaśase |  
mitráya vocaṃ váruṇāya sapráthaḥ  
sum̄ṛḍikáya sapráthaḥ || 3||

asmákam va índramuśmasiṣṭáye  
sákhāyaṃ visváyuyam̄ prāsáham̄ yújam̄  
vájēṣu prāsáham̄ yújam̄ |  
asmákam̄ bráhmotáyé'vā  
p̄rtsúsu kásu cit |  
nahí tvā sátru stárate str̄ṇóṣi yáṃ  
visvaṃ sátruṃ str̄ṇóṣi yám̄ || 4||

1. Which chariot thou, O *Indra*, for obtaining the nourishing drink,  
 [even a chariot] that is far [from proficiency], O instigating one,  
 would lead forth,  
 thou do lead, O faultless one, forth.  
 Even on the same day thou, willing [it], would make him  
 capable of a rush of vigour — in order to assist [his progress].  
 He [would become one] of us, of adepts,  
 O urging again and again faultless one,  
 like [thou made] this phrase [a phrase] of adepts.
  2. Such, do thou listen, [thou,] who always, in whatever battles,  
 [is] to be treated skillfully by men for a call to battle.  
 Thou are [invoked] by men for an attack,  
 [thou,] who with agents of change will obtain *svàr*,  
 who with inwardly excited ones will transfer a rush of vigour.  
 Such [thee,] possessing the rush of vigour,  
 capable ones endeavor to obtain,  
 [thee,] possessing the rush of vigour like the nourishing courser<sup>1</sup>.
  3. Since thou, accomplishing wonderful deeds,  
 always swell fertilizing skin,  
 whichever envious mortal thou have excluded, O agent of change,  
 thou shun [that] mortal.  
 That to thee, O *Indra*, and to the Heaven,  
 that to worthy-by-himself *Rudra*,  
 to *Mitra*, [and] to *Varuṇa* I tell at length —  
 for a great compassion — at length.
- 
4. We wish your *Indra* [to be] ours for a foray,  
 [we wish him,] as agitating everything,  
 employed [and] enduring — as a companion,  
 employed [and] enduring during rushes of vigour.  
 Favour our formulation to help [us] in whatever battles [we face],  
 since no enemy whom thou disperse disperses thee,  
 whom thou disperse ... [and that is] every enemy.

---

<sup>1</sup>*Soma* juice

ní śú namátimatim káyasya cit  
 téjīsthābhirarāṇibhīrnótībhir  
 ugrābhirugrotībhiḥ |  
 nési no yáthā purānenāḥ  
 sūra mányase |  
 víśvāni pūrórāpa paṛṣi váhnirāsá  
 váhnirno ácha || 5||

prá tádvoceyaṃ bhávyaéndave  
 hávyo ná yá iśávānmánma réjati  
 rakṣohá mánma réjati |  
 svayám só asmádā nidó  
 vadháirajeta durmatim |  
 áva sravedaghásamso'vatarám  
 áva kṣudrámiva sravet || 6||

vanéma táddhótrayā citántyā  
 vanéma rayiṇ rayivaḥ svíryaṃ  
 raṇvám sántaṃ svíryaṃ |  
 durmánmānaṃ sumántubhir  
 émiśá pṛcīmahi |  
 á satyābhiríndraṃ dyumnáhūtībhir  
 yájataṃ dyumnáhūtībhiḥ || 7||



5. Bend easily haughtiness of whomever,  
 [bend it] as if with sharpest pains with [thy] means of helping,  
 with savage<sup>2</sup> means, O ferocious one!  
 Would thou lead us as before —  
 [as] thou, not-liable-to-error, think [is best], O agent of change!  
 Would thou, who conveys with mouth<sup>3</sup>, deliver  
 all [powers over affections]<sup>4</sup> away from a commoner,  
 [thou,] who conveys [those powers] towards us.
6. I might say this for [obtaining] a proper  
 most refined and concentrated form of *Soma*,  
 “Like [the one<sup>5</sup>] to-be-called-upon, [that form],  
 which is full of sap [of *Soma* herb],  
 shakes [any] manic thought —  
 destroying defensiveness, it shakes [any] manic thought.  
 With deadly weapons he<sup>6</sup> by himself can drive out from us  
 imposed constraints, noxious mood,  
 [so that] the malevolent one might abate more,  
 [so that] like something trifling he might abate.”
- 
7. We might place within reach — with an aimed invocation —  
 we might place within reach the gift, O having [this] gift one,  
 the manly vigour,  
 the being delightful [gift] — the manly vigour.  
 We satiate ill-intentioned one  
 with forthwith contemplations, with libations —  
 with genuine invocations of powers to illuminate  
 [we satiate] *Indra*,  
 with invocations of powers to illuminate [we satiate him]  
 [who is] instrumental in a sacrifice.

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<sup>2</sup>lit. “ferocious”

<sup>3</sup>here “with the mouth” = “with audible speech”

<sup>4</sup>*indriyāṇi* — on the basis of 5.31.3b

<sup>5</sup>*Indra*

<sup>6</sup>*inner Soma*

prāprā vo asmé sváyaśobhirūtí  
 parivargá índro durmatīnām  
 dārīmandurmatīnām |  
 svayám sá riṣayádhyai  
 yá na upesé atráñ |  
 hatémasanná vakṣati  
 kṣiptá jūrñírná vakṣati || 8||

tvám na indra rāyá páriṇasā  
 yāhí pathāñ anehásā  
 puró yāhyarakṣásā |  
 sácasva naḥ parāká á  
 sácasvāstamiká á |  
 pāhí no dūrādārādabhiṣṭibhiḥ  
 sádā pāhyabhiṣṭibhiḥ || 9||

tvám na indra rāyá tárūśasogrām  
 cittvā mahimá sakṣadávase  
 mahé mitráñ nāvase |  
 ójiṣṭha trátarāvitā  
 rátham kám cidamartya |  
 anyámasmádrirīṣeḥ kám cidadrivo  
 rírikṣantañ cidadrivah || 10||

pāhí na indra suṣṭuta sridhò'vayātá  
 sádamíddurmatīnām  
 deváh sándurmatīnām |  
 hantá pāpásya rakṣásas  
 trātá víprasya mávataḥ |  
 ádhā hí tvā janitá jījanadvaso  
 rakṣohánañ tvā jījanadvaso || 11||

8. Onward! Your [*Indra*] [is] among us  
 with worthy-by-themselves side-effects.  
 [The] *Indra* [is there] when avoiding noxious moods,  
 when dispersing noxious moods.  
 She<sup>7</sup>, who together with devourer<sup>8</sup> [is there] to ambush us,  
 [is there] to cause misfortune all by herself.  
 She shall be slayed! She does not nourish.  
 [Though] glowing, she shall be dismissed. She does not nourish.
- 
9. Do thou, O *Indra*, with treasure in abundance for us,  
 journey by the incomparable pathway,  
 journey first of all by [the pathway that] lacks guarding impulses!  
 Accompany us in a distance [from home],  
 accompany [us] at home!  
 Protect us from a distance, from afar  
 with assistances [thou provide]!  
 Always protect with [thy] assistances!
10. [Do] thou, O *Indra*, [journey]  
 with best-at-transporting treasure for us!  
 Even [when thou are] ferocious, the power to-increase-in-size  
 shall accompany thee — to help,  
 to help greatly as if [helping] a friend.  
 O most vigorous defender [and] helper!  
 Any chariot, O immortal one,  
 other than us thou can harm — any, O stone-wielder,  
 thou can indeed harm, O stone-wielder!
11. Protect us, O highly praised *Indra*, from an error!  
 Always just someone who journeys away from noxious moods,  
 [despite] being a *deva* of noxious moods,  
 [be] a slayer of vicious guarding impulse,  
 a defender of inwardly excited one like me,  
 since then the progenitor<sup>9</sup> shall beget thee, O beneficial one,  
 he shall beget thee as destroying defensiveness, O beneficial one!

---

<sup>7</sup>prob. the pain of rejection, of being scorned — personified

<sup>8</sup>noxious thoughts of inadequacy, envy, self-denigration, self-doubt, escaping confrontation, etc.

<sup>9</sup>prob. the Heaven — on the basis of 4.17.4ab

## RigVeda 1.130

Paruchepa Daivodasa | 1–9 Atyaṣṭi, 10 Triṣṭubh | to Indra

éndra yāhyúpa naḥ parāváto  
nāyámáchā vidáthānīva sátpatir  
ástam rájeva sátpatiḥ |  
hávāmahe tvā vayám  
práyasvantaḥ suté sácā |  
putráso ná pitáram vājasātaye  
mámhiṣṭham vājasātaye || 1 ||

pībā sómamindra suvānámádrībhiḥ  
kósena siktámavataḥ ná váṃsagas  
tātṛṣāṇó ná váṃsagaḥ |  
mádāya haryatāya te  
tviṣṭamāya dhāyase |  
á tvā yachantu haríto ná sūryam  
áhā víśveva sūryam || 2 ||

ávindaddivó níhitam gúhā nidhīm  
vérná gárbham párivītamásmāny  
ananté antárásmāni |  
vrajám vajrī gávāmīva  
síśāsannāngirastamaḥ |  
ápāvṛṇodīṣa índraḥ párvīrtā  
dvāra iṣaḥ párvīrtāḥ || 3 ||

dāḍṛhāṇó vájramíndro gábhastyoḥ  
kṣádmeva tigmámásanāya sám śyat  
ahihátyāya sám śyat |  
samvivyāná ójasā  
sāvobhirindra majmánā |  
táṣṭeva vṛkṣám vaníno ní vṛścasi  
paraśvéva ní vṛścasi || 4 ||

1. O *Indra*, do thou, not this one, journey here upon us from afar.  
 Overseer of what's real, [do thou journey] home  
     as if to knowledge-sharing sessions,  
 [being] overseer of what's [to become] real like a chieftain [is].  
 Dispensing delights in the presence of extracted [*Soma*],  
 we call upon thee  
 like sons [upon] the father — to obtain the rush of vigour,  
 [thee,] most generous — to obtain the rush of vigour.
  2. Drink effusing through use of stones<sup>1</sup> *Soma*, O *Indra*,  
 sprinkled throughout subtle body!  
 [Drink] like an ox at a well-spring, like a thirsting ox —  
 for thy delighted-in exhilaration,  
 for strongest nourishing.  
 Let them raise thee like bay mares [raise] the sun,  
 like all days [raise] the sun.
- 
3. He found situated in a secret place Heaven's receptacle,  
 like bird's embryo enclosed in a rock[-like shell],  
 [enclosed] inside eternal<sup>2</sup> rock[-like shell]<sup>3</sup>.  
 He, thunderbolt-wielder, the best *arigiras*,  
 wishing to gain [this] enclosure as if that of cows  
 [he,] *Indra*, uncovered veiled libations<sup>4</sup>,  
 [uncovered] gates, veiled libations.
  4. Having firmed in the hands the thunderbolt,  
 sharp as a carving knife, he shall whet [it] for a shot,  
 he shall whet [it] to slay the snake.  
 Clothed with the vigour, with powers to change,  
 majestically, O *Indra*,  
 like a chariot-builder a tree from a forest,  
     thou cut [the snake] down,  
 as if with an ax thou cut [the snake] down.

---

<sup>1</sup> here prob. = "ribs" – see 9.1.8, 9.26.5

<sup>2</sup> prob. just preserved long after death

<sup>3</sup> the skull

<sup>4</sup> inner waters

tvāṃ vṛthā nadyà indra sártavé'chā  
 samudrámasṛjo ráthāñ iva  
 vājayató ráthāñ iva |  
 itá ūtṛayun̄jata  
 samānāmárthamáksitam |  
 dhenúriva mánave viśvádohaso  
 jánāya viśvádohasaḥ || 5||

imāṃ te vācaṃ vasūyánta āyávo  
 ráthaṃ ná dhíraḥ svápā atakṣiṣuḥ  
 sumnáya tvámatakṣiṣuḥ |  
 śumbhánto jényaṃ yathā  
 vājeṣu vipra vājīnam |  
 átyamiva śávase sātáye dhánā  
 viśvā dhánāni sātáye || 6||

bhinátpúro navatímindra pūrāve  
 dívodāsāya máhi dāsúṣe nṛto  
 vājreṇa dāsúṣe nṛto |  
 atithigvāya sámbaraṃ  
 girérugró ávābharat |  
 mahó dhánāni dáyamāna ójasā  
 viśvā dhánānyójasā || 7||

índraḥ samátsu yájamānamáryaṃ  
 právadviśveṣu satámūtīrājīṣu  
 svārmīdhesvājīṣu |  
 mánave śásadavratántvácam kṛṣṇámarandhayat |  
 dáksanná viśvaṃ tatṛṣṇāmoṣati  
 nyārśasānāmoṣati || 8||

5. Thou, O *Indra*, at will let go — as if chariots —  
 the streams to flow towards the sea  
 as if employing-a-rush-of-vigour chariots.  
 Hence they harnessed [thy] side-effects  
 to the same inexhaustible cause,  
 [harnessed means of helping which,] like milch-cows,  
 [are] yielding all things to an intelligent man,  
 yielding all things to [any] person.
6. Seeking what's beneficial agitated [men] fashioned for thee  
 this speech like an intelligent artificer a chariot,  
 for benevolent state of mind they fashioned thee,  
 reinforcing [thee,] O inwardly excited one, during rushes of vigor  
 like [they reinforce] capable of a rush of vigour thoroughbred  
 to empower [him] to change [the intensity of efforts] —  
 [to spur] courser in order to gain prizes,  
 in order to gain all prizes.
7. He, O *Indra*, shall pierce ninety walls for a commoner.  
 For worshiper *Divodāsa*, O dancer,  
 [thou shall pierce] mighty [*Vṛtra*]  
 with thunderbolt — for [that] worshiper, O dancer!  
 For *Atithigva* he, ferocious,  
 brought down *Śambara* from the mountain,  
 vigorously imparting the prizes of [that] mighty one,  
 vigorously [imparting] all prizes.
8. In clashes *Indra* promoted conducting-upwards sacrificer,  
 [*Indra,*] having hundred means of helping,  
 [promoted such sacrificer] in all fighting matches —  
 [and] in having *svār*-as-the-prize fighting matches.  
 Controlling for an intelligent man those which are unconstrained,  
 he made the dark veil subdued.  
 As someone acting expertly, he burns every thirsting [desire],  
 he burns seeking-to-harm one.

*súraścakráṃ prá vṛhajjātá ójasā  
 prapitvé vácamaruṇó muṣāyatīśśāná  
 ā muṣāyati |  
 usānā yátparāvátó'jagann  
 ūtāye kave |  
 sumnāni víśvā mánuṣeva turvāṇir  
 āhā víśveva turvāṇiḥ || 9||*

*sá no návyebhirvṛṣakarmannukthāḥ  
 púrāṃ dartāḥ pāyúbhiḥ pāhi śagmāḥ |  
 divodāsébhirindra stāvāno  
 vāvṛdhīthā áhobhiriva dyaúḥ || 10||*



9. The inciter, vigorously manifested, shall first tear the wheel<sup>5</sup>.  
 If [one is] in haste, he, giving a chance [to the treasure]  
 to move upwards, carries away speech<sup>6</sup>,  
 capable of [it], he carries [it] off here.  
 When *Uśanas* came from afar to help,  
 O gifted with insight one,  
 [he, the inciter,] with some help of the man<sup>7</sup>,  
 [was] overpowering all benevolent thoughts,  
 overpowering [them] almost every day.
- 
10. Being such, O acting like a bull one,  
 together with new recited verses,  
 with capable guards, do protect us, O breaker of strongholds!  
 Being extolled by *Divodāsa-s*, O *Indra*,  
 thou shall grow stronger as the Heaven<sup>8</sup> [grows stronger]  
 throughout [yielding-results<sup>9</sup>] days.

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<sup>5</sup>prob. "sequence of habitual reactions to various stimuli"

<sup>6</sup>"carries away speech" prob. = "makes one speechless" = "ends inner dialogue", or, "stops impulsive shouting, cursing, etc."

<sup>7</sup>*Uśanas*

<sup>8</sup>mental faculties

<sup>9</sup>*ḥrtvya*

## RigVeda 1.131

*Paruchepa Daivodasa | Atyaṣṭi | to Indra*

*índrāya hí dyáúrasuro ánamnatéन्द्रāya  
mahī pṛthivī várīmabhir  
dyumnásātā várīmabhiḥ |  
índraṃ víśve sajóṣaso  
devāso dadhire puráh |  
índrāya víśvā sávanāni mánuṣā  
rātāni santu mánuṣā || 1||*

*víśveṣu hí tvā sávaneṣu tuñjáte  
samānámékaṃ vṛsamanyavaḥ pṛthak  
svāḥ sanīṣyávaḥ pṛthak |  
tām tvā návaṃ ná paṛśāṇim  
śūsásya dhurí dhīmahi |  
índraṃ ná yajñáścitáyanta āyáva  
stómebhiríndramāyávaḥ || 2||*

*ví tvā tatasre mithunā avasyávo  
vrajásya sātá gávyaṣya niḥsṛjáḥ  
sákṣanta indra niḥsṛjáḥ |  
yádgvayántā dvá jánā  
svàryántā samúhasi |  
āviṣkáríkradvṛṣaṇaṃ sacābhúvaṃ  
vájramindra sacābhúvam || 3||*

*vidúṣte asyá víryàṣya pūrávaḥ  
púro yádindra śáradīravátiraḥ  
sāśahānó avátiraḥ |  
śásastámindra mártyaṃ  
áyajyuṃ śavasaspate |  
mahímamuṣṇāḥ pṛthivímimá apó  
mandasāná imá apáh || 4||*

1. To *Indra* the *asura* Heaven submitted himself,  
to *Indra* the mighty Earth [submitted] with [her] expanses,  
at [his] obtaining powers to illuminate  
[she submitted] with [her] expanses.  
All acting in harmony with each other *deva*-s  
has put *Indra* in front —  
[let] all [*Soma*] pressings by [this] man be to *Indra*,  
[pressings] offered by [this] man.
2. Since at all pressings one brings to fore thee,  
[it is thee,] one and the same, [we,] who have the rage of a bull,  
[bring to fore] separately,  
separately seeking to obtain *svàr*.  
Such thee we shall setup  
at the chariot-pole of highspirited [manic thought]<sup>1</sup> —  
as a carrying across boat —  
[we,] agitated, making *Indra* to attend not with fire offerings,  
agitated, [we make] *Indra* [to attend] with hymns of praise.
3. Seeking help pairs have tugged thee in opposite directions  
letting [them<sup>2</sup>] out  
at winning related to evocative expressions<sup>3</sup> enclosure.  
Letting [them] out [they are] overpowering [*Vṛtra*],  
when thou bring together two persons maintaining *svàr*  
[but] desiring evocative expressions<sup>4</sup>,  
[while] repeatedly making manifest  
bullish concurrent [with thee] one —  
concurrent [with thee] thunderbolt, O *Indra*.
4. Commoners have become acquainted with this thy valor,  
when thou, O *Indra*, degraded autumnal strongholds,  
overcoming [them] again and again thou degraded [them].  
Thou shall hamstring<sup>5</sup> that mortal  
[who is] not seeking to make offerings,  
O master of the power to change!  
Thou deprived [his] mighty Earth of these waters  
exalting [thou deprived] [it] of these waters.

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<sup>1</sup>on the basis of 1.154.3; alternatively it might be “a mindset” or *sumna* as in 8.3.2d

<sup>2</sup>the hymns of praise

<sup>3</sup>lit. “cows”

<sup>4</sup>lit. “cows”

<sup>5</sup>lit. “restrain”

ādítte asyá vīryàsya carkiran  
 mádeṣu vṛṣannuśíjo yádávitha  
 sakhīyató yádávitha |  
 cakártha kārámehhyaḥ  
 pṛtanāsu právantave |  
 té anyāmanyāṃ nadyàṃ saniṣṇata  
 śravasyántaḥ saniṣṇata || 5||

utó no asyá uśáso juṣéta hyàrkásya  
 bodhi haviṣo hávīmabhiḥ  
 svàrṣātā hávīmabhiḥ |  
 yádindra hántave mṛdho  
 vṛṣā vajriñcīketasi |  
 á me asyá vedhásó návīyaso  
 mánma śrudhi návīyasaḥ || 6||

tváṃ támindra vāvṛdhāno asmayúr  
 amitrayántaṃ tuvijāta mártyaṃ  
 vājreṇa śūra mártyaṃ |  
 jahí yó no aghāyāti  
 śṛṇuṣvā suśrávastamaḥ |  
 riṣṭám ná yāmānápa bhūtu durmatír  
 víśvápa bhūtu durmatīḥ || 7||

5. Only after they would repeatedly speak highly  
of this thy manly valor,  
then thou have favoured in [thy] exhilarations  
striving earnestly ones, O bull,  
then thou have favoured seeking [thy] companionship ones.  
Thou have performed the decisive action for these  
to gain advantage in battles.  
They kept obtaining one river after another,  
employing auditory impressions they kept obtaining [them].
6. And now, since one might have enjoyed this dawn,  
of our hymn of illumination, [and] of burnt offering  
do become aware — by means of invocations,  
during gaining *svâr* [become aware] — by means of invocations!  
If thou, O *Indra*, being a bull, in order to ward off inhibitions  
were to notice [such invocations], O thunderbolt-wielder,  
do hear [that] of me, of this new adept,  
do hear the manic thought of the new [adept]!
7. Thou, O *Indra*, endeavoring to attain us, becoming stronger,  
[slay], O manifested-often one, having hostile intentions mortal  
with the thunderbolt, O agent of change, [slay that] mortal  
who is intending to injure us! Abounding in glory, do listen!  
As a broken on a journey [wheel],  
may [this] noxious mood be absent,  
may every noxious mood be absent!

## RigVeda 1.132

Paruchepa Daivodasa | Atyaṣṭi | to Indra

tváyā vayāṃ maghavanpūrvye dhāna  
índratvotāḥ sāsahyāma pṛtanyatō  
vanuyāma vanuṣyatāḥ |  
nédiṣṭhe asmínnāhanyádhi  
vocā nú sunvaté |  
asmínyajñé ví cayemā bhāre kṛtām  
vājayánto bhāre kṛtām || 1 ||

svarjeṣé bhāra āprāsya vākmanyuṣarbúdhaḥ  
svásminnáñjasi  
krāñāsya svásminnáñjasi |  
áhanníndro yáthā vidé  
śīrṣṇáśīrṣṇopavácyah |  
asmatrā te sadhryàksantu rātáyo bhadrá  
bhadrásya rātáyah || 2 ||

táttú práyah pratnáthā te śúsukvanám  
yásmínyajñé vāramákr̥vata kṣáyam  
ṛtásya vāraṣi kṣáyam |  
ví tādvoce rādha dvitántāḥ  
paśyanti raśmíbhīḥ |  
sá ghā vide ánvíndro gavéṣaṇo  
bandhukṣídbhyo gavéṣaṇah || 3 ||

nú itthá te pūrváthā ca pravácyaṃ  
yádán.girobhyó'vṛṇorápa vrajám  
índra síkṣannápa vrajám |  
ábhyaḥ samānyá díśásmábhyaṃ jeṣi yótsi ca |  
sunvádbhyo randhayā kám cidavratám  
hr̥nāyántaṃ cidavratám || 4 ||

1. Together with thee, O generous one, in the previous contest  
 we, helped by the ability to be in the state of *Indra*,  
 we were able to overpower those who assailed [us].  
 We might [even] place within reach those  
 who are seeking to place [us] within [their] reach.<sup>1</sup>  
 At the very next [contest] on this very day  
 do thou speak in favour of just pressing [*Soma*] one!  
 At this fire offering we might disperse  
 what was done<sup>2</sup> during the contest  
 [we,] employing a rush of vigour during the contest  
 [might disperse] what was done.
2. During flurry of words of getting-at-[opponent] [dispute]  
 at a contest for gaining *svàr*,  
 during one's own dab of that which awakens [one] at dawn,  
 during one's own dab of being prepared one<sup>3</sup>,  
 during the [entire] day *Indra* [has] to be roused  
 in the known manner by each and every head.  
 "May thy leading in the right direction gifts be with us,  
 auspicious gifts of an auspicious one!"
3. "Now, as in old times, [here is] the shining delight<sup>4</sup> for thee.  
 At a fire offering during which  
 they made threads<sup>5</sup> [of woolen filter] [their] abode,  
 thou are a pond of *ṛta* [they made] [their] abode."  
 Thou then can certainly explain [the phrase]  
 "They look inside using [those threads as] rays [of light]."  
 At least one has discovered  
 [that] *Indra* [is] seeking inspiring words,  
 for those who dwell with relatives [he is] seeking inspiring words.
4. [This is] to be mentioned of thee  
 [that is] indeed now and as [it was] in old times —  
 that thou uncovered for *anigiras*-es the enclosure,  
 exerting thyself, O *Indra*, [thou] un-[covered] the enclosure.  
 Do thou fight and win for us [as thou did] for these!  
 Make subject to pressing [*Soma*] one  
 any not-following spiritual practices one,  
 even wrathful one [but] not-following spiritual practices!

---

<sup>1</sup> these two lines are almost the same as 8.40.7de

<sup>2</sup> attribution of success to one's self, stroking one's ego

<sup>3</sup> extract of *Soma*

<sup>4</sup> extract of *Soma*

<sup>5</sup> spinal nerves

*sám yájjánānkrátubhiḥ śúra īkṣáyaddháne*  
*hité taruṣanta śravasyávaḥ*  
*prá yakṣanta śravasyávaḥ |*  
*tásmā áyuh prajāvadíd*  
*bádhe arcantyójasā |*  
*índra okyàṃ didhiṣanta dhītáyo*  
*devāṃ áchā ná dhītáyaḥ || 5||*

*yuváṃ támindrāparvatā puroyúdhā*  
*yó naḥ pṛtanyádápa támtamíddhataṃ*  
*vájreṇa támtamíddhatam |*  
*dūrē cattāya chantsad*  
*gáhanaṃ yádínakṣat |*  
*asmákam śátrūnpári śúra viśváto*  
*darmá darsīṣṭa viśvátaḥ || 6||*



5. When the agent of change by [various] designs  
 makes people see him,  
 in an arranged contest they, seeking auditory impression,  
 attain [their] aim,  
 seeking auditory impression, they shall cross [over dangers].  
 In a distress, by means of speech  
 they vigorously illuminate to him  
 just the prolific vital power.  
 O *Indra*, stable visualizations strive after [thee]  
 [as after a] refuge  
 as stable visualizations [strive] after *deva*-s.
6. Him, who would fight us, do you two, O *Indra* and “Mountain”,  
 being two warriors [who are standing] in front,  
 that very one repel,  
 with thunderbolt that very one do repel!  
 If one seeks to attain what is difficult to understand,  
 it<sup>6</sup> would show itself [as a flash of insight]  
 to what was hidden far away.  
 [Annihilate] our enemies on all sides, O agent of change,  
 let the demolisher break [them] on all sides!

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<sup>6</sup>thunderbolt

## RigVeda 1.133

*Paruchepa Daivodasa | Triṣṭubh, 2–4 Anuṣṭubh, 6 Dhrti, 7 Atyaṣṭi  
| to Indra*

*ubhé punāmi ródasī ṛténa  
drúho dahāmi sám mahīranindrāḥ |  
abhivlágya yátra hatá amítrā  
vailasthānām pári tṛḍhā úseran || 1||*

*abhivlágya cidadrivaḥ śīrṣá yātumátīnām |  
chindhí vaṭūrínā padá mahávaṭūrínā padá || 2||*

*ávāsām maghavañjahi sárdho yātumátīnām |  
vailasthānaké armaké mahávailasthe armaké || 3||*

*yásām tistráḥ pañcāsáto'bhivlañgárapávapaḥ |  
tátsú te manāyati takátsú te manāyati || 4||*

*piśáñgabhr̥ṣṭimambhr̥ṇām piśácimindra sám mṛṇa |  
sárvaṃ rákṣo ní barhaya || 5||*

1. I purify both *Rodas*-es with *ṛta*,  
I completely scorch potent [but] lacking *Indra* hurts  
wherein slain hostiles, grasping [after both *Rodas*-es],  
laid down crushed around the body-pit.
2. Also, grasping [those], do thou, O stone-wielder, cut off  
the tops<sup>1</sup> of those [hurts] that are possessing of infatuations  
[cut them off] using having the ability  
to encompass [all places of existence] track<sup>2</sup>,  
using the mighty having the ability  
to encompass [all places of existence] track!
3. Do thou, O generous one, drive away  
the troop of those possessing of infatuations  
into the grave, into the rubbish-heap  
into situated-in-the-pit rubbish-heap,
4. [drive away those,] thrice fifty of which  
thou dispersed together [with their] grasps.  
This small [deed] brings easily to mind for thee<sup>3</sup> that [one],  
brings easily to mind for thee.
5. O *Indra*, crush completely [that]  
[felt like] flame-like spikes [on the skin]  
[but] devoid of anger habitual<sup>4</sup> [reaction]!  
Tear down every [inner] defense!

---

<sup>1</sup>mental representations

<sup>2</sup>*susumnā*

<sup>3</sup>performer of this spell

<sup>4</sup>lit. “becoming a mould”

avármahá indra dādrhí śrudhí naḥ  
 śuśóca hí dyaúḥ kṣá ná bhīṣáñ̄ adrivo  
 ghr̥ṇánná bhīṣáñ̄ adrivaḥ |  
 śuśmíntamo hí śuśmíbhīr  
 vadháirugrébhīrīyase |  
 ápūrusaghno apratīta śūra sátvabhis  
 trisaptáñ̄ śūra sátvabhiḥ || 6||

vanóti hí sunvánkṣáyam páriṇasaḥ  
 sunvānó hí śmā yájatyáva dvīṣo  
 devánāmáva dvīṣaḥ |  
 sunvāná ītsiṣāsati  
 sahásrā vājyāvṛtaḥ |  
 sunvānáyéndro dadātyābhúvam  
 rayīñ̄ dadātyābhúvam || 7||

6. Hear us, O *Indra*! Rend [it] down from the vast [Heaven],  
 since the Heaven has suffered violent pain  
 like the Earth through the fear, O stone-wielder,  
 like [the Earth] through the fear of contempt, O stone-wielder!  
 Since thou remain most fiery  
 using fiery savage deadly weapons,  
 [thou,] O not-counterbalanced agent of change,  
     together with warriors [shall be] slaying non-humans,  
 together with trice-seven warriors, O agent of change!
7. Since he who is pressing [*Soma*] places  
     dwelling in peace within [his] reach  
     due to an abundance [of resources],  
 since the effusing one<sup>5</sup> by means of a sacrifice  
     always removes hostilities,  
 the hostilities of *deva*-s,  
 just [he, who is] effusing [inner *Soma*],  
     [he,] capable of rushes of vigour, unchecked,  
 seeks to obtain thousands [*Indra*'s means of helping].  
 To [him, who is] effusing [inner *Soma*],  
     *Indra* gives the assisting [gift],  
 gives the assisting gift.
- 

Verses 1–5 sound like an individually cast spell against inner defensive reactions.

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<sup>5</sup>*Soma*

## RigVeda 1.155

*Dīrghatamas Aucathya | Jagatī | to Viṣṇu and Indra*

*prá vaḥ pāntamándhaso dhīyāyaté  
mahé śūrāya viṣṇave cārcata |  
yā sánuni párvatānāmádābhya  
mahástastháturárvateva sādhnā || 1||*

*tveśámithhá samáraṇaṃ śīmīvator  
índrāviṣṇū sutapá vāmuruṣyati |  
yā mártýāya pratidhīyámānamít  
kṛśánorásturasanāmuruṣyáthaḥ || 2||*

*tā īṃ vardhanti máhyasya páuṃsyaṃ  
ní mātārā nayati rétase bhujé |  
dádhāti putró'varaṃ páraṃ pitúr  
náma tṛtīyamádhi rocané diváh || 3||*

*táttadídasya páuṃsyaṃ gṛṇīmasīnásya  
trātúravrkásya mīdhúṣaḥ |  
yáh párthivāni tribhírídívīgāmabhir  
urú krámiṣṭorugāyāya jīvāse || 4||*

*dvé ídasya krámaṇe svardíśo'bhikhyāya  
mártyo bhuraṇyati |  
tṛtīyamasya nákirá dadharṣati  
váyaścaná patáyantaḥ patatrīṇaḥ || 5||*

*catúrbbhiḥ sākáṃ navatīṃ ca náma  
bhīścakráṃ ná vṛttám vyátīṃravīvipat |  
bṛhácharīro vimímāna íkvabhir  
yúvákumāraḥ prátyetyāhavám || 6||*

1. Ye shall praise in verse your drink from the herb  
to accompanying-visions mighty hero<sup>1</sup> and *Viṣṇu*;  
[those two], who on top of the mountains [are] undeceived,  
gladly have stayed [the course]  
as if with leading straight to a goal courser.
2. A conflict of the two exerting themselves is truly vehement;  
O *Indra* and *Viṣṇu*, he who drinks pressed out [juice]  
wants to restrain you two,  
who [,in turn,] for the sake of the mortal, would want to hinder  
what is being fitted — an arrow of shooter *Kṛśānu*.
3. They [ — waters —] greatly strengthen his manly vigor;  
he guides two mothers down to make use [of them] for the flow.  
The son imprints the lower [footprint]  
[and] the higher-than-the-father<sup>2</sup> one,  
called the third, above the luminous sphere of the Heaven.
4. It is just this his manly vigour that we extol —  
of emitting-abundantly-[the treasure<sup>3</sup>]  
non-tearing invigorating defender,  
who by means of just three paces strode widely  
over earthly [domains]  
for the sake of wide-ranging [space] [for us] to live [in].
5. Perceiving just two his, who is beholding *svàr*,  
strides being made, a mortal scrambles  
to ensure that nothing would dare [to make] his third,  
not even flying feathered birds<sup>4</sup>.
6. With four aspects<sup>5</sup> at the same time — like set in motion wheel<sup>6</sup>,  
he has made ninety diverging [loci] to vibrate.  
Having extensive body, pacing [events] through reciters of verses  
the youthful one, not a boy, accepts the challenge.

---

<sup>1</sup>*Indra*

<sup>2</sup>*Dyaus* — the Heaven

<sup>3</sup>different from that emitted by *Indra*

<sup>4</sup>“birds” of imagination, dreaming and fantasy

<sup>5</sup>these might be the four pairs of opposites gain/loss, pain/pleasure,  
honor/dishonor, praise/censure described in Lokavipatti Sutta

<sup>6</sup>a wheel having eight spokes that define four pairs of opposite points that  
are moving in opposite to each other direction yet remain around the center  
that is equally disposed towards each point

## RigVeda 1.165

Agastya Maitrāvaruṇi | Triṣṭubh | to Indra and Marut-s

káyā śubhā sāvayaṣaḥ sánīḍāḥ  
samānyā marútaḥ sám mimikṣuḥ |  
káyā matī kúta étāsa eté'rcanti  
śúṣmaṃ vṛṣaṇo vasūyā || 1||

kásya bráhmāṇi jujuṣuryúvānaḥ  
kó adhvaré marúta á vavarta |  
śyenāñ iva dhrájato antárikṣe  
kéna mahá mánasā rīramāma || 2||

kútastvámindra máhinaḥ sánnéko  
yāsi satpate kíṃ ta itthá |  
sám pṛchase samarāṇāḥ śubhānár  
vocéstánno harivo yátte asmé || 3||

bráhmāṇi me matáyaḥ sám sutásaḥ  
śúṣma iyarti prábhṛto me ádriḥ |  
á śāsate práti haryantyukthémá  
hárī vahatastá no ácha || 4||

áto vayámantamébhiryujānāḥ  
svákṣatrebhistanvāḥ śúmbhamānāḥ |  
máhobhíretāñ úpa yujmahe  
nvíndra svadhámānu hí no babhútha || 5||



[Poet *Agastya*:]

1. By what enhancement *Marut*-s — of similar mental vigour,  
     closely related [to each other] —  
     have become present together with the universal one<sup>1</sup>?  
     By what mental gesture, from where are these  
     who have approached?  
     Bulls roar fervently seeking benefits.
2. Whose formulas youthful ones favoured?  
     Who during proceeding on its path [sacrifice]  
     turned to gliding like hawks in air *Marut*-s?  
     By means of what mighty contemplation shall we stop [them]?

[Leader of *Maruts*:]

3. Wherefrom thou, causing joy, O *Indra*,  
     do travel alone, O overseer of what's real?  
     What [is there] for thee [in doing] thus? —  
     thou ask thyself, having met with reinforcing ones [before].  
     Thou can answer [it] thyself: that [was] for us,  
     O accompanied-by-tawny-ones one,  
     what [is now] thy [was] for us.

[*Indra*:]

4. Formulations [are] for me, contemplations [are for me];  
     fortunately [for me are] extracted [drops of *Soma*];  
     the fervor rises; the rock is brought forth for me.  
     The verses ask for [me], long for [me].  
     These two tawny ones carry those [formulations] towards us.

[Leader of *Maruts*:]

5. O *Indra*, since thou became [manifest]  
     according to our natural disposition,  
     hence we, attaching ourselves to readily present<sup>2</sup> [powers],  
     adorning [our] bodies with innately strong [powers],  
     employ with [those] powers the antelopes.

---

<sup>1</sup> *Sarasvatī*

<sup>2</sup> lit. "nearest"

kvà syá vo marutaḥ svadhásīd  
 yánmámékaṃ samádhattāhíhátye |  
 ahám hyùgrástaviśástúviśmān  
 víśvasya śátroránamaṃ vadhasnáiḥ || 6||

bhúri cakārtha yújyebhirasmé  
 samānébhirvṛṣabha paúṃsyebhiḥ |  
 bhúrīṇi hí kṛṇávāmā śaviṣṭhéndra  
 krátvā maruto yádvásāma || 7||

vādhiṃ vṛtrám maruta indriyéṇa  
 svéna bháména taviśó babhūvān |  
 ahámetá mánave víśváścandrāḥ  
 sugá apáscakara vájrabāhuḥ || 8||

ánuttamá te maghavannákirnú  
 ná tvāvāṃ asti devátā vídānaḥ |  
 ná jáyamāno násate ná jātó  
 yáni kariśyá kṛṇuhí pravṛddha || 9||

[*Indra*:]

6. Where was that same natural disposition of yours  
 when you put up me to slay the snake by myself<sup>3</sup>?  
 Because I am ferocious, in-control,  
 having the power to control,  
 with deadly weapons, I bend [the natural disposition]  
 of every enemy [to be favourable to me].

[Leader of *Maruts*:]

7. Thou have accomplished much with to-be-deployed for us  
 similar manly deeds, O appearing as a bull,  
 just [as] many [deeds] we shall [yet] accomplish,  
 O having the most power to change,  
 O *Indra*, we, O *Marut*-s, shall wish [to accomplish]  
 through [your<sup>4</sup>] resourcefulness!

[*Indra*:]

8. I have defeated *Vṛtra*, O *Marut*-s,  
 having become in control by the power over affections  
 and through my own wrath.  
 For an intelligent man these having-allpervading-glimmer waters  
 I, armed with a thunderbolt, made easy-flowing.

[*Maruts*:]

9. That of thee is not downplayed here, O munificent one!  
 No one similar to thee is known among *deva*-s.  
 May thou, O intense one,  
 accomplish yet-to-be-accomplished [deeds]  
 which neither just being born nor [already] born one succeeds in.

---

<sup>3</sup>lit. "alone"

<sup>4</sup>*Indra*'s

*ékasya cinme vibhvàstvájo  
 yá nú dadhr̥ṣvānkr̥ṇāvai manīṣá |  
 aháṃ hyùgró maruto vídāno  
 yáni cyávamíndra ídīśa eṣām || 10||*

*ámandanmā maruta stómo átra  
 yánme naraḥ śrútyaṃ bráhma cakrá |  
 índrāya v̥ṣṇe sūmakhāya máhyaṃ  
 sákhye sákhyāstanvè tanúbhīḥ || 11||*

*evédeté práti mā rócāmānā  
 ánedyaḥ śráva éšo dádhānāḥ |  
 saṃcákṣyā marutaścandrávarṇā  
 áchānta me chadáyāthā ca nūnám || 12||*

*kó nvátra maruto māmahe vaḥ  
 prá yātana sákḥīṃrāchā sakhāyaḥ |  
 mánmāni citrā apivātáyanta  
 eṣám bhūta návedā ma ṛtānām || 13||*

*á yádduvasyádduvāse ná kārúr  
 asmāñcakré mānyásya medhá |  
 ó śú vartta maruto vípramáchemá  
 bráhmāṇi jaritá vo arcat || 14||*

*eṣá va stómo maruta iyám gír  
 māndāryásya mānyásya kāróḥ |  
 éṣá yāsīṣṭa tanvè vayám  
 vidyámeṣám v̥rjánaṃ jīrādānum || 15||*

[*Indra*:]

10. May only mine vigour stand out,  
 whatever [deeds] I, daring, shall still perform  
 with the right conception!  
 Since I am known to be violent, O *Marut-s*,  
 whatever [things] I were to stir, just I, *Indra*,  
 will be the master of them.
11. This time, a hymn of praise exhilarated me, O *Marut-s*,  
 that to-be-heard formula ye created for me, O men,  
 for the bull *Indra*, for me who is of good fighting spirit,  
 companions for a companion,  
 manifestations for a manifestation!
12. Just so, these in opposition to me are splendid,  
 not to be constrained [band],  
 receiving loud praise before the libations.  
 Observing, O *Marut-s*, [ye,] having a shimmering appearance,  
 ye seemed good to me [before], ye shall be considered good now.

[Poet *Agastya*:]

13. Who indeed in this case, O *Marut-s*, has aroused ye?  
 Journey forth ye, companions, to [your] companions!  
 O attracting attention ones, ye, fanning out manic thoughts  
 do become cognizant of these my coherences.
14. Here — since the singer of eulogies rouses [us]  
 as if to ready [us] for action,  
 the strength of resolve of the venerable [singer] took hold of us.  
 Here as well turn to an inspired one, O *Marut-s*;  
 the invoker shall recommend these formulations to ye.

[Invoker:]

15. This chant is for you, O *Marut-s*, this song [is]  
 of a venerable singer of eulogies [who is] capable to please.  
 Through a libation let it become a mental vigour for him!  
 May we find possessing sap and strength,  
 quick to bestow [sacrificial] enclosure.

---

This hymn addresses *Indra* and inner *Marut-s* whose support for the state *Indra* is desired by the invoker.

## RigVeda 1.169

Ágastya Maitrāvaruṇi | 1,3–8 Triṣṭubh, 2 Jagatī | to Indra

mahāścittvámindra yatá etān  
mahāścidasī tyájaso varūtā |  
sá no vedho marútāṃ cikítvān  
sumnā vanuṣva táva hí présthā || 1 ||

áyujranta indra viśvákr̥ṣṭīr  
vidānáso niṣṣídho martyatrá |  
marútāṃ pṛtsutír̥hásamānā  
svàrmīḍhasya pradhánasya sātáú || 2 ||

ámyaksā ta indra ṛṣṭírasmé  
sánemyábhvaṃ marúto junanti |  
agníściddhī śmātasé śusúkvān  
ápo ná dvīpāṃ dádhati práyāṃsi || 3 ||

tvāṃ tú na indra táṃ rayíṃ dā  
ójiṣṭhayā dáksīṇayeva rātīm |  
stútaśca yáste cakánanta vāyó  
stánaṃ ná mádhvaḥ pīpayanta vájaiḥ || 4 ||

tvé ráya indra tośátamāḥ  
praṇetáraḥ kásya cidṛtāyóḥ |  
té śú no marúto mṛḍayantu  
yé smā purā gātūyántīva devāḥ || 5 ||

práti prá yāhīndra mīḍhúšo nṛṇ  
mahāḥ pārthive sádane yatasva |  
ádha yádeṣāṃ pṛthubudhnása étās  
tīrthé náryāḥ paúṃsyāni tasthúḥ || 6 ||

1. Thou, O *Indra*, against even a great [alienation]  
 coming to these here,  
 against even a great alienation thou are a protector.  
 [Being] such, O adept, thou are noticing our *Marut-s*;  
 place within thy reach [their] favours  
 since they<sup>1</sup> are dear to thee!
2. They, finding attaining-their-aim-in-mortals effects,  
 yoked for thee, O *Indra*, every race of men.  
*Marut-s*' incitement to fight is racing forth  
 to gain the prize of which result is *svàr*.
3. Such spear<sup>2</sup> is present in us for thee, O *Indra*;  
 at all times *Marut-s* inspire something immense —  
 just like fire blazing in brushwood,  
 like waters [effect] an island, they effect delights.
4. O *Indra*, thou shall give us this treasure  
 like a gift [given] by indefatigable prolific cow;  
 and, O eulogized one, [stanzas],  
 which are liked by thee and by *Vāyu*,  
 shall swell with rushes of vigour  
 like udder [becomes full] of honey.
5. In thee, O *Indra*, are the most satisfying rewards —  
 harbingers of whoever is seeking *ṛta*.  
 May they, *Marut-s*, treat us kindly —  
*deva-s* who up till now provided an unimpeded path.
6. Set out towards liberal men, O *Indra*,  
 quickly marshal thyself to an earthly seat now  
 when having extensive base antelopes of these stay  
 like manly deeds of him who raises it up at a passage.

---

<sup>1</sup>favours

<sup>2</sup>“incitement to fight” *pṛtsuti* of verse 2

*práti ghorāṅāmétānāmayāsāṃ*  
*marútāṃ śrṇva āyatāmupabdhīḥ |*  
*yé mártyaṃ pṛtanāyántamúṃmair*  
*ṛṇāvānaṃ ná patáyanta sárgaiḥ || 7||*

*tvāṃ mānebhya indra viśvájanyā*  
*rādā marúdbhiḥ śurúdhó gó·agraḥ |*  
*stāvānebhi stavase deva deváir*  
*vidyāmeśāṃ vṛjánāṃ jīrādānum || 8||*



7. Audible is the rattling of terrifying antelopes  
 [and] of agile coming near *Marut-s*  
 who with helpers shall speed going into battle mortal  
 as an indebted [man is] by swarms [of incitements to repay].
8. Thou, O *Indra*, with her<sup>3</sup> who is good for everybody,  
 with *Marut-s*,  
 dispense to sons of *Mana* proliferating preceded by words riches!  
 By extolled *deva-s*, O *deva*, thou are extolled.  
 May we find possessing sap and strength,  
 quick to bestow [sacrificial] enclosure!
- 

This hymn refers to *Indra* and inner *Marut-s*.

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<sup>3</sup>prob. *Aditi*

## RigVeda 1.170

Agastya Maitrāvaruṇi | 1 Bṛhatī, 2–4 Anuṣṭubh, 5 Triṣṭubh | to  
Indra

nā nūnāmāsti nō śvāḥ kástādveda yádádbhutam |  
anyāsya cittámabhī saṃcarēṇyamutādhītaṃ ví naśyati || 1 ||

kíṃ na indra jighāṃsasi bhrátaro marútastáva |  
tébbhiḥ kalpasva sādhu yá má naḥ samáraṇe vadhiḥ || 2 ||

kíṃ no bhrātaragastya sákhā sánnāti manyase |  
vidmá hí te yáthā máno'smábhyamínná ditsasi || 3 ||

áraṃ kṛṇvantu védiṃ sá magnímindhatāṃ puráḥ |  
tátrāmṛtasya cétanaṃ yajñáṃ te tanavāvahai || 4 ||

tvámīṣiṣe vasupate vásūnāṃ  
tvám mītrāṇāṃ mītrapate dhéṣṭhaḥ |  
índra tvám marúdbhiḥ sám vadasvādha  
prásāna ṛtuthá havīmṣi || 5 ||

[Indra]:

1. It is not now, neither [it is] tomorrow.  
 Who understands that which is marvelous?  
 [What is] practicable towards other's aim  
 and intended [that] comes to nothing.

[Maruts]:

2. Why do thou wish to slay us, O *Indra*?  
 Thy *Marut*-s [are] brothers [to thee].  
 Do thou adapt thyself to those in a straightforward manner!  
 Do not vanquish us in [this] conflict!

[Maruts]:

3. Why thou, O brother *Agastya*,  
 being companion [of *Indra*], disdain us?  
 Since we got to know thy mind as it is  
 thou do not wish to give [it] just to us.

[Agastya]:

4. Let them<sup>1</sup> make suitably a sacrificial altar<sup>2</sup>,  
 let them light the fire in advance,  
 so that under such circumstances we both would weave<sup>3</sup>  
 for thee a notable sacrifice with the nectar.

[Agastya]:

5. Thou are the master of beneficial [things],  
 O overseer of what's beneficent!  
 Thou [are] giving most friends, O overseer of friends!  
 O *Indra*, do thou converse with *Marut*-s,  
 then, at a proper time, enjoy the oblations!

---

<sup>1</sup> *Marut*-s

<sup>2</sup> *vedi*

<sup>3</sup> lit. "extend"

## RigVeda 1.173

Agastya Maitrāvaruṇi | Triṣṭubh | to Indra

gāyatsāma nabhanyam̐ yathā vér  
árcāma tádvāvṛdhānām̐ svàrvat |  
gāvo dhenāvo barhíṣyádabdhā  
ā yātsadmānaṃ divyām̐ vivāsān || 1||

árcadvṛṣā vṛṣabhīḥ svédhavyair  
mṛgó náśno áti yájjuguryāt |  
prá mandayúrmanām̐ gūrta hótā  
bhárate máryo mithunā yájatraḥ || 2||

nákṣaddhótā pári sádma mitā yán  
bháradgárbhamā śarádaḥ pṛthivyāḥ |  
krándadáśvo náyamāno ruvádgaúr  
antárdūtó ná ródasī caradvák || 3||

tā karmāṣatarāsmāi  
prá cyautnāni devayānto bharante |  
jújośadíndro dasmāvarcā  
nāsatyeva sūgmyo ratheṣṭhāḥ || 4||

tāmu ṣṭuhíndraṃ yó ha sátvā  
yāḥ śúro maghāvā yó ratheṣṭhāḥ |  
pratīcāścīdyódhīyānvṛṣaṇvān  
vavavrúšaścittāmaso vihantā || 5||

1. He shall recite in a singing manner “springing forth” *sāman*<sup>1</sup>  
as [a song] of a bird;  
we shall commend that strengthening  
possessing of *svàr* [*Soma*].  
On a sacrificial grass evocative expressions  
[used as] milch-cows [are] unimpaired,  
when they seek to place [him] who sits [on the grass],  
a divine one, within [our] reach.
2. With bulls, [those which are] “understand-what by-yourselves”,  
the bull shall roar praises<sup>2</sup>  
like a ravenous beast when it gives a shriek.  
Seeking exhilaration invoker shall welcome eagerness,  
instrumental-in-a-sacrifice recruit shall balance the pair<sup>3</sup>.
3. Invoker shall approach the abode<sup>4</sup> successively,<sup>5</sup>  
[mentally] going through the pole<sup>6</sup>;  
he shall carry the embryo from the ripened<sup>7</sup> Earth.  
The horse<sup>8</sup>, being led, shall neigh, the cow<sup>9</sup> shall bellow.  
The sound of speech shall roam between the two *Rodas*-es  
like a messenger.
4. We have made those more acceptable for him,  
[who are] engaging *deva*-s, [and] bring forth contrivances  
[to which] *Indra*, whose vital power  
is accomplishing wonderful deeds,  
[*Indra*] remaining on a chariot, advancing well like *Nāsatya*-s,  
shall be favorable.
5. Do thou extol him, *Indra*, who [is] indeed a fighter,  
who is a generous agent of change,  
who [is] fighting from a chariot;  
accompanied by the bull<sup>10</sup>, he is more warlike  
than even facing [him *Vṛtra*],  
[he is] a disperser of even surrounding [both *Rodas*-es] inertia.

---

<sup>1</sup>verse recited to special tunes

<sup>2</sup>lit. “sing” or “praise by singing”

<sup>3</sup>seeking exhilaration invoker and the instrumental-in-a-sacrifice recruit

<sup>4</sup>prob. the abode of *ṛta* as in 3.55.14c

<sup>5</sup>that is, going from the lowest cakra to the highest sequentially

<sup>6</sup>spine

<sup>7</sup>lit. “autumnal”

<sup>8</sup>prob. *Soma*

<sup>9</sup>evocative expression

<sup>10</sup>prob. *Soma*

prá yádīthā mahinā nṛbhyo ástyáram  
 ródasī kaksyè nāsmāi |  
 sám vivya índro vṛjánam ná bhúmā  
 bhárti svadhāvāñ opaśámiva dyám || 6||

samátsu tvā śūra satāmurāñám  
 prapathántamam paritamśayádhyai |  
 sajóśasa índram máde kṣoñh  
 sūrīm cidyé anumádanti vājaiḥ || 7||

evá hí te sám sávanā samudrá  
 ápo yátta āsú mādanti devīḥ |  
 vísvā te ánu jóśyā bhūdgaúḥ  
 sūrīñścidyádi dhiśá véṣi jánān || 8||

ásāma yáthā suśakháya ena  
 svabhiṣṭáyo narām ná sámśaiḥ |  
 ásadyáthā na índro vandaneṣṭhás  
 turó ná kárma náyamāna ukthá || 9||

vīspardhaso narām ná sámśair  
 asmákāsadíndro vājrahastah |  
 mitrāyúvo ná pūrpatim súśiṣṭau  
 madhyāyúva úpa śikṣanti yajñáḥ || 10||

6. When thus, by means of the power to increase in size,  
 he is present for the men in an extraordinary degree,  
 both *Rodas*-es readily are for him — as if [being a] lurking place.  
*Indra* has equipped himself with the Earth  
 as if with a sacrificial enclosure;  
 he, having the power of self-determination,  
 holds the Heaven in equipoise  
 in the same manner [as he holds] the column<sup>11</sup>.
7. To make thee, O agent of change,  
 [who] in clashes of those present [here]  
 [was] extending [and] best-possessing a path forward,  
 be drawn to and fro [different battling groups],  
 those, who cheer with rushes of vigour even the inciter himself,  
 [by] acting in harmony [with each other],  
 [strengthen] in the exhilaration [of battle] *Indra*,  
 [and thus] trembling ones.
8. Since pressings [of *Soma*] in the sea<sup>12</sup> [are] auspicious for thee,  
 when during these [clashes]  
 celestial waters exhilarate [the men] for thee,  
 every evocative expression<sup>13</sup>  
 should become ready for thee to visit —  
 if thou zealously arouse people, even the inciters.
9. In as much as we shall be quite like-minded with this one,  
 [and] well-aided by men's spells,  
 in as much as *Indra* will be mindful of our praises,  
 he [will be] guiding recited verses  
 as a quick[-acting] [artisan performs] an action.
10. From some one envious — as if by men's spells —  
*Indra*, thunderbolt-in-hands, shall become ours.  
 As those seeking a patron [approach]  
 overseer of a fortress under a good governance,  
 those seeking the impartial one  
 endeavor to allure [him] with fire offerings.

---

<sup>11</sup>spine column

<sup>12</sup>the heart cakra

<sup>13</sup>lit. "cow"

yajñó hí śméndraṃ káscidṛndháñ  
 juhurāñásćinmánasā pariyán |  
 tīrthé náchā tātṛṣānámóko  
 dīrghó ná sidhrámá kṛṇotyádhvā || 11 ||

mó śú ṇa indrátra pṛtsú deváir  
 ásti hí śmā te śuṣminnavayāḥ |  
 mahásćidyásya mādḥúšo yavyá  
 haviṣmato marúto vándate gīḥ || 12 ||

eṣá stóma indra túbhyaasmé  
 eténa gātúṃ harivo vido naḥ |  
 á no vavṛtyāḥ suvitáya deva  
 vidyámeṣám vṛjánam jīradānum || 13 ||



11. Since surely any fire offering [is] promoting [the state of] *Indra*,  
 going in circles with [his] mind [about it]  
 [is] even going astray.  
 A long journey does not brings to the refuge [of *Indra*] him  
 who to has potential to succeed  
 the way [it brings] him who has become thirsty  
 to a descent to a river.
12. By no means for our sake, O *Indra*,  
 [get] in this case into contests with *deva*-s,  
 since there is for thee, O fiery one, a share in the offering —  
 also from a great [poet] whose song venerates in abundance  
 giving-generously offering-oblations *Marut*-s.
13. This hymn of praise for thee, O *Indra*,  
 [roams between the two *Rodas*-es] in us —  
 with it thou shall find for us an unimpeded way,  
 O accompanied-by-tawny-ones one!  
 Thou should have turned us back to an easy passage, O *deva*!  
 May we find possessing sap and strength,  
 quick to bestow [sacrificial] enclosure!

## RigVeda 1.174

Agastya Maitrāvaruṇi | Triṣṭubh | to Indra

tvám rājendra yé ca devā  
rákṣā nṛṇpāhyāsura tvámasmán |  
tvám sátpatirmaghāvā nas  
tárutrastvám satyó vásavānaḥ sahodāḥ || 1||

dāno vísa indra mṛdhrāvācaḥ  
saptá yátpúraḥ sárma sárādīrdárt |  
ṛṇórapó anavadyárṇā  
yúne vṛtrám purukútsāya randhīḥ || 2||

ájā vṛta indra súrapatnīr  
dyám ca yébhīḥ puruhūta nūnám |  
rákṣo agnímasúsaṃ túrvayāṇaṃ  
simhó ná dáme ápāṃsi vástoḥ || 3||

śéṣannú tá indra sásminyónau  
prásastaye pávīravasya mahná |  
sṛjádárṇāṃsyáva yádyudhá gás  
tíṣṭhaddhārī dhṛṣatá mṛṣṭa vājān || 4||

váha kútsamindra yásmiñcākán  
syūmanyú ṛjrá vátasyásvā |  
prá súraścakráṃ vṛhatādabhīke'bhí  
spṛdho yāsiṣadvájrābhuh || 5||

1. Thou, O *Indra*, are a sovereign, and those who are *deva*-s.  
Do guard men, do thou, O *asura*<sup>1</sup>, protect us!  
Thou, a generous overseer of what's real, [are] carrying us across,  
thou, the genuine one whose wealth is breath,  
[are] giving overwhelming strength.
2. Thou should have tamed those tribes [of demons]  
whose speech is insulting,  
when thou broke open the seven "autumnal"<sup>2</sup> strongholds —  
[their] refuge.  
Thou shall come across flooding waters, O faultless one,  
thou should have made *Vṛtra* to subject to young *Purukutsa*.
3. O *Indra*, herd troops<sup>3</sup> — mistresses of agent-of-change —  
and [those<sup>4</sup>] with which [thou hold the Heaven] now  
[in equipoise]<sup>5</sup>, O much invoked one!  
Do guard unabating overpowering [inner] fire,  
like a lion [guards] [its] morning actions at home!
4. So now they<sup>6</sup>, O *Indra*, repose in that  
— in the womb [of *ṛta*] —  
for the sake of sufficiency  
by means of "lance"'s power to increase in size.  
He will let loose the flooding waters when by fighting<sup>7</sup>  
[he dismisses demons'] evocative expressions<sup>8</sup>;  
he shall stand by the two tawny ones,  
he shall boldly cleanse [his own] rushes of vigour.
5. Convey towards *Kutsa*, O *Indra*, [that] which he had enjoyed —  
the two going-straight seeking-to-unite-with-each-other  
horses<sup>9</sup> of Wind.  
Were that during an adversity,  
the inciter<sup>10</sup> would first tear the wheel<sup>11</sup>,  
he, thunderbolt-in-arms, would attack adversaries.

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<sup>1</sup>a guiding spirit

<sup>2</sup>= ripe, mature

<sup>3</sup>the inner waters

<sup>4</sup>prob. *Marut*-s

<sup>5</sup>see 1.173.6d

<sup>6</sup>drops of *Soma* — see 9.13.9c

<sup>7</sup>fighting "tribes [of demons] whose speech is insulting" — verse 2.

<sup>8</sup>lit. "cows"

<sup>9</sup>prob. *prāna* and *apāna*

<sup>10</sup>*Indra*

<sup>11</sup>the wheel of the sun, that is, to effect psychetachia

jaghanvāñ indra mitrérūñ  
 codápravṛddho harivo ádāsūn |  
 prá yé pásýannaryamáṇaṃ sácāyós  
 tváyā sūrtá váhamānā ápatyam || 6||

rápatkavírindrārkaśātau  
 kṣám dāsáyopabárhaṇiṃ kaḥ |  
 kárattisró maghāvā dānucitrā  
 ní duryoṇé kúyavācaṃ mṛdhí śret || 7||

sánā tá ta indra návyā águḥ  
 sáho nábhó'viraṇāya pūrvīḥ |  
 bhinátpúro ná bhído ádevīr  
 nanámo vādharádevasya pīyóḥ || 8||

tvám dhúnirindra dhúnimatīrṇór  
 apáḥ sīrá ná srávantiḥ |  
 prá yátsamudrámati śūra pársi  
 pāráyā turváśaṃ yádum svastí || 9||

tvámasmākamindra vísvádha syā  
 avṛkátamo narám nṛpātá |  
 sá no vísvāsāṃ sprdhám sahodá  
 vidyámeśám vṛjánam jīradānum || 10||

6. [Thou] have struck those who are of divided alliance,  
 [and,] [after thou were] made intense by animating [drink],  
 O accompanied-by-tawny-ones one,  
 [thou struck] impious ones;  
 [those] who shall look forth to negotiations<sup>12</sup>  
 in the presence of [their] family —  
 [though] crushed by thee,  
 [they will be] carting [away their] offsprings.
7. During creation of a hymn of illumination, O *Indra*,  
 a poet shall whisper,  
 “He should have made the Earth a pillow for the demon.  
 Generous one shall make three [waters]  
 to have manifold drops.  
 He should have fixed in a bind foul-speaking one.”<sup>13</sup>
8. Those are thy, O *Indra* ancient [deeds].  
 Abundant fresh [waters,] [that are like] overwhelming vapor  
 for lacking respite [warrior,] have approached.  
 One shall disintegrate disintegrating profane [waters]  
 as if [they were] walls,  
 so that thou [would] bend the destructive weapon  
 of the profane scornful one.<sup>14</sup>
9. Thou, O *Indra*, tumultuous,  
 shall come across tumultuous waters  
 like runnels [come across] flowing streams.  
 When thou shall cross over the sea<sup>15</sup>, O agent of change,  
 bring successfully over *Turvaśa*, *Yadu*!<sup>16</sup>
10. Thou, O *Indra*, can be for us on all occasions  
 the least tearing-men-apart, a protector of men.  
 He, giving overwhelming strength,  
 [can be] for us [the slayer] of all adversaries.  
 May we find possessing sap and strength,  
 quick to bestow [sacrificial] enclosure!

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<sup>12</sup>lit. *Aryaman*

<sup>13</sup>this sounds like a spell for composing inspiring poetry

<sup>14</sup>this line is the same as 2.19.7d

<sup>15</sup>heart cakra

<sup>16</sup>this stanza is the same as 6.20.12

## RigVeda 1.175

Agastya Maitrāvaruṇi | 1 Skhandogrāvī, 2-5 Anuṣṭubh, 6 Triṣṭubh  
| to Indra

mātsyāpāyi te māhaḥ pātrasyeva harivo matsaró mádaḥ |  
vṛśā te vṛṣṇa índurvājī sahasrasātamaḥ || 1||

á naste gantu matsaró vṛśā mádo váreṇyaḥ |  
sahāvāñi indra sānasīḥ pṛtanāṣādāmartyaḥ || 2||

tvám hí śúraḥ sánitā codáyo mánuṣo rátham |  
sahāvāndásyumavratámóṣaḥ pātraṃ ná śociśā || 3||

muṣāyá súryaṃ kave cakrámiśāna ójasā |  
váha súṣṇāya vadháṃ kútsaṃ vátasyáśvaiḥ || 4||

śuṣmíntamo hí te mádo dyumníntama utá krátuḥ |  
vṛtraghñá varivovidā maṃsiṣṭhā áśvasátamaḥ || 5||

yáthā pūrvebhyo jaritṛbhya indra  
máya ivápo ná tṛṣyate babhútha |  
tāmānu tvā nivídaṃ johavīmi  
vidyámeśaṃ vṛjánam jīradānum || 6||

1. Do thou exult! Thy overwhelming strength was drunk  
like goblet's exhilarating wine [was],  
O accompanied-by-tawny-ones one!  
A bull for bull thee — possessing the rush of vigour  
best-at-procuring-thousand[-gifts] *Indu*<sup>1</sup>.
2. May our exhilarating bull<sup>2</sup> make an appearance for thy sake —  
the to-be-preferred [to all others] wine [that is]  
accompanied by overwhelming strength,  
laden with spoils, prevailing in battles, immortal.
3. Since thou, an agent of change, one who procures,  
should have impelled the chariot of [the] man,  
thou, accompanied by overwhelming strength, shall burn  
unconstrained impulse to suffer want —  
like means of protection with a flame.
4. Being in charge through frenzy,  
steal sun's wheel, O gifted with insight!  
Convey *Kutsa* — a destruction to *Śuṣṇa* —  
by means of Wind's horses.
5. Since the wine for thee is the most fiery one  
and [its] resourcefulness is the most illuminating [of difficulties],  
thou, the best at procuring horses, can think with [the help of]  
*Vṛtra*-slaying finding-mental-space [wine<sup>3</sup>].
6. As for previous invokers [of thee], O *Indra*,  
thou has become [for me] just balancing —  
like waters to [someone] thirsty.  
According to that instruction, I summon thee!  
May we find possessing sap and strength,  
quick to bestow [sacrificial] enclosure!

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<sup>1</sup>the purest form of *Soma*

<sup>2</sup>*Soma*

<sup>3</sup>*Soma*

## RigVeda 1.176

*Agastya Maitrāvaruṇi | 1-5 Anuṣṭubh, 6 Triṣṭubh | to Indra*

*mātsi no vāsya-iṣṭaya índramindo vṛṣā viśa |  
ṛghāyāmāṇa invasi śátrumánti ná vindasi || 1||*

*tásminnā veśayā gíro yá ékaścarṣaṇīnām |  
ánu svadhā yámupyáte yávaṃ ná cárkrṣadvṛṣā || 2||*

*yásya vísvāni hástayoḥ páñca kṣitīnām vāsu |  
spāśáyasva yó asmadhrúgdivyévāśánirjahi || 3||*

*ásunvantam samaṃ jahi dūñśam yó ná te máyah |  
asmábhyamasya védanam daddhí sūríscidohate || 4||*

*ávo yásya dvibárhaso'rkéṣu sānuṣágásat |  
ājāvíndrasyendo právo vāḷeṣu vājīnam || 5||*

*yáthā púrvebhyo jaritṛbhya indra  
máya ivápo ná tṛṣyate babhútha |  
tāmānu tvā nivídaṃ johavīmi  
vidyámeśám vṛjānam jírādānum || 6||*



1. Do thou<sup>1</sup> exult! For our foray for what's better,  
 O *Indu*, being a bull, enter *Indra*!  
 Raving, thou invigorate.  
 Thou experience an enemy as if [being] before [him].
2. Do thou<sup>2</sup> make the chants pervade him  
 who alone [rules over]<sup>3</sup> those that draw to themselves<sup>4</sup>,  
 following whom the power of self-determination is sown  
 like barley [will be sown]  
 [where] an ox shall repeatedly make furrows.
3. In whose hands everything [auspicious]<sup>5</sup><sup>6</sup>,  
 [he is] the treasure of the five tribes.  
 Do thou make thyself see clearly who bear malice against us!  
 Like celestial flash of lightning, strike [them]!
4. Do strike every non-pressing[-*Soma*], difficult to knock out one  
 who is not bringing the balance for thy sake!  
 Give his property to us,  
 even [if] he regards himself as an institutor of a sacrifice!
5. Thou helped [him] in whose hymns of illumination  
 of the twice-swollen one<sup>7</sup> he was without an exception.  
 In a contest thou, O *Indu*, did further [an adept] of *Indra*  
 during rushes of vigour, capable of rushes of vigour [an adept].
6. As for previous invokers [of thee], O *Indra*,  
 thou has become just bringing the balance —  
 like waters to [someone] thirsty,  
 according to that instruction, I summon thee!  
 May we find possessing sap and strength,  
 quick to bestow [sacrificial] enclosure!

---

<sup>1</sup> *Indra*

<sup>2</sup> *Indu*

<sup>3</sup> on the basis of 1.7.9

<sup>4</sup> the senses

<sup>5</sup> *saubhagā*

<sup>6</sup> on the basis of 8.1.32cd

<sup>7</sup> *Indra*

## RigVeda 1.177

Agastya Maitrāvaruṇi | Triṣṭubh | to Indra

á carṣaṇiprá vṛṣabhó jánānāṃ  
rájā kṛṣṭínām puruhūtá indrah |  
stutáh śravasyánnávasópa madríg  
yuktvá hárī vṛṣaṇá yāhyarván || 1 ||

yé te vṛṣaṇo vṛṣabhāsa indra  
brahmayújo vṛṣarathāso átyāḥ |  
tām á tiṣṭha tébhirá yāhyarván  
hávāmahe tvā sutá indra sóme || 2 ||

á tiṣṭha ráthaṃ vṛṣaṇaṃ vṛṣā te  
sutáh sómah páriṣiktā mádhūni |  
yuktvá vṛṣabhyām vṛṣabha kṣitínām  
hárībhyām yāhi pravátópa madrík || 3 ||

ayám yajñó devayá ayám miyédha  
imá bráhmāṇyayámindra sómah |  
stūrṇám barhírá tú śakra prá yāhi  
píbā niśádya ví mucā hárī ihá || 4 ||

ó súṣṭuta indra yāhyarván  
úpa bráhmāṇi mānyásya kāróḥ |  
vidyáma vástorávasā gṛṇánto  
vidyámeṣám vṛjánam jīrádanum || 5 ||

1. Here [let he come] – filling [with what is real] those  
     which draw to themselves<sup>1</sup>,  
     resembling the bull of the people,  
 king of the tribes, much invoked *Indra*.  
 Eulogized, employing auditory impressions,  
     yoking two tawny bulls,  
 journey here, coming hitherward,  
     with an aid to someone like me!
2. Which steeds [are] yoked-by-formulation,  
     having chariot that is like a bull,  
 resembling-a-bull of bull thee, O *Indra*, resort to those!  
 Using them, journey here, coming hitherward!  
 We invoke thee, O *Indra*, when *Soma* [was] pressed.
3. [Being] a bull, resort to [any] chariot that is like a bull!  
 For thee [are] pressed *Soma* [and] sprinkled sweets<sup>2</sup>.  
 Yoking [the chariot] with tawny bulls,  
     O resembling the bull of the tribes,  
 journey here along the slope towards someone like me!
4. This journeying-to-the-*deva* fire-offering, this apportioned fuel,  
 these formulations, this *Soma*, O *Indra*, [are for thee]!  
 Set out towards strewn sacrificial grass, I beg,  
     O empowering one!  
 Having settled [on it,] drink!  
     Set here free the two tawny ones!
5. Coming hitherward, highly praised, journey only here, O *Indra*,  
 towards formulations of venerable singer of eulogies!  
 May we, extolling [thee], by morning's favour  
     experience thee!  
 May we find possessing sap and strength,  
     quick to bestow [sacrificial] enclosure!

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This hymn seems to be a spell uttered by a woman during a ritual that either includes or leads to some sexual practices.

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<sup>1</sup>senses

<sup>2</sup>milk with honey

## RigVeda 1.178

Agastya Maitrāvaruṇi | Triṣṭubh | to Indra

yáddha syá ta indra śruṣṭírāsti  
yáyā babbhūtha jaritṛbhya ūtí |  
mā naḥ kāmaṃ maháyantamā dhag  
viśvā te aśyāṃ páryāpa āyóḥ || 1||

ná ghā rájendra á dabhanno  
yá nú svásārā kṛṇāvanta yónau |  
āpaścidasmai sutúkā aveṣan  
gámanna índraḥ sakhyá váyāśca || 2||

jétā nṛbhiríndraḥ pṛtsú śúraḥ  
śrótā hávaṃ nādhamānasya kāróḥ |  
prábharta ráthaṃ dāśúṣa upāká  
údyantā gíro yádi ca tmánā bhūt || 3||

evá nṛbhiríndraḥ suśravasyá  
prakhādáḥ pṛkṣó abhí mitríṇo bhūt |  
samaryá iśá stavate vívāci  
satrākaró yájamānasya śámṣaḥ || 4||

tváyā vayāṃ maghavannindra sátrūn  
abhí śyāma maható mányamānān |  
tvāṃ trātá tvāmu no vṛdhé bhūr  
vidyámeṣāṃ vṛjánāṃ jīrádanum || 5||

1. When there is that willing service to thee, O *Indra*,  
 through which thou has come into being  
     with means to help invokers,  
 may it not fall short of our magnifying [thee] longing!  
 “I can gain everything — successively each of [inner] waters  
     of an agitated thee.”
2. Surely, king *Indra* would not deceive us!  
 Which two self-flowing ones<sup>1</sup> they, easy-to-push for him waters,  
 shall effect in the womb<sup>2</sup>,  
     [those] they should have [also] set in motion.  
 And, because of [our] like-mindedness [with him],  
     *Indra* shall set out towards our mental and bodily energy.
3. *Indra*, being an agent of change in battles,  
     together with the men will win,  
 he will hear the call of asking-for-help singer of eulogies,  
 in the presence of a worshiper he will procure a chariot.  
 He will raise up chants if, at least, he would come into being.
4. Through the willingness to hear *Indra* [is] with men.  
 Devourer of nourishments, he shall approach those  
     who are friendly [to him].  
 At a contest, at a debate he praises libations —  
 [therefore] a recitation of the sacrificer [is] always effective.
5. Together with thee, O generous *Indra*,  
 we can surpass enemies  
     that are thinking themselves to be mighty.  
 Thou [are] [our] defender,  
     thou shall come into being to strengthen us.  
 May we find possessing sap and strength,  
     quick to bestow [sacrificial] enclosure!

---

<sup>1</sup>prob. the two horses of Wind *prāṇa* and *apāna* — see 1.174.5ab

<sup>2</sup>prob. *svādhiṣṭhāna* cakra

## RigVeda 2.11

*Gṛtsamada | Virāṭsthānā Triṣṭubh | to Indra*

*śrudhī hāvamindra mā riṣaṇyaḥ syāma te dāvāne vāsūnām |  
imāhī tvāmūrjo vardháyanti vasūyávaḥ síndhavonáksárantaḥ || 1||*

*sṛjó mahírindra yá ápinvaḥ  
pářiṣṭhitā áhinā sūra pūrvīḥ |  
ámartyaṃ ciddāsám mányamānam  
ávābhinaduktháir vāvṛdhānāḥ || 2||*

*ukthéṣvinnú sūra yéṣu cākán  
stómeṣvindra rudríyeṣu ca |  
túbhyédetā yásu mandasānāḥ  
prá vāyá ve sisrate ná śubhrāḥ || 3||*

*śubhrám nú te śúsmaṃ vardháyantaḥ  
śubhrám vájraṃ bāhvórdádhanāḥ |  
śubhrástvámindra vāvṛdhāno asmé  
dāsṛvísāḥ sūryeṇa sahyāḥ || 4||*

*gúhā hitám gúhyaṃ gūdhám  
apsvápūvṛtaṃ māyīnaṃ kṣiyántam |  
utó apó dyám tastabhvāmsam  
áhannāhiṃ sūra vīryeṇa || 5||*

*stāvā nú ta indra pūrvyá mahānyutá  
stavāma nūtanā kṛtāni |  
stāvā vájraṃ bāhvóruśántam  
stāvā hárī sūryasya ketú || 6||*

*hárī nú ta indra vājáyantā gṛtaścútaṃ svārāmasvārṣṭām |  
ví samanā bhūmirapraṭhiṣṭāraṃsta párvataścitsariṣyān || 7||*

*ní párvataḥ sādyaḥprayuchan  
sám mātṛbhīrvāvasāno akrān |  
dūré pāré vāñiṃ vardháyanta  
índreṣitām dhamāniṃ paprathanní || 8||*

1. Hear the call, O *Indra*, do not fail!  
 Would we receive thy beneficial [gifts]!  
 Since these invigorating [libations<sup>1</sup>] make thee stronger,  
 [they,] seeking what's beneficial, [are] like flowing rivers.
2. Release, O *Indra*, mighty [waters] which thou caused to swell —  
 many [of them], surrounded by the snake, O agent of change!  
 He, growing stronger with recited verses,  
 dispersed even the demon thought to be immortal.
3. During recited verses with which he,  
 O agent of change, was satisfied,  
 and during agreeable to *Rudra* hymns of praise, O *Indra*,  
 just for thee [are] these [libations] in which [thou are] exalting,  
 as [just] for *Vāyu* the replenishing ones flow forth.
4. [The chants are] making stronger replenishing for thee fervor  
 [they are] placing the enhancing thunderbolt into arms.  
 Thou are reinforcing [us], O *Indra*! Becoming stronger,  
 using the sun, thou can subdue for us demonic tribes.
5. [Him, who is] established in the cavern, to be concealed,  
 hidden in the waters  
 who abides shrouded, him  
 who has the power to frame perception,  
 and who, moreover, is paralyzing waters and the Heaven —  
 he slayed [him,] the snake, O agent of change, with the valor!
6. So now I shall extol thy, O *Indra*, great ancient [deeds],  
 and we shall extol the recent deeds.  
 I shall extol him who is desiring the thunderbolt in his arms,  
 I shall extol two tawny banners of the sun.
7. Thy, O *Indra*, two tawny ones, employing a rush of vigour,  
 made oozing with ghee sound;  
 all at once the Earth extended herself,  
 the knotty one, about to race, set at rest.
8. Let the knotty one be settled, [though] present<sup>2</sup> [in the mind];  
 together with mothers, he, eagerly desiring, called out.  
 Making the melody stronger at the farthest end,  
 they have spread within animated by *Indra* bellowing (?).

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<sup>1</sup>*iṣáḥ*

<sup>2</sup>lit. "not absent"

índro mahám sándhumāsáyānaṃ  
 māyāvínaṃ vṛtrámasphuranníḥ |  
 árejetām ródasī bhīyāné  
 kánikradato vṛṣṇo asya vájrat || 9||

ároravīdvṛṣṇo asya vájro'mānuṣaṃ  
 yánmānuṣo nijúrvāt |  
 ní māyíno dānavásya māyá  
 ápādayatpapivánsutásya || 10||

pībāpibédindra sūra sómaṃ  
 mándantu tvā mandínaḥ sutásah |  
 pṛṇántaste kuṣṣí vardhayantvitthá  
 sutáh paura índramāva || 11||

tvé indrápyabhūma víprā  
 dhíyaṃ vanema ṛtayá sápantaḥ |  
 avasyávo dhīmahi práśastim  
 sadyáste rāyó dāvāne syāma || 12||

syāma té ta indra yé ta ūtí  
 avasyáva úrjaṃ vardháyantah |  
 súsmíntamaṃ yáṃ cākánāma  
 devāsmé rayím rāsi vīrávantam || 13||

rāsi kṣáyam rāsi mitrámasmé  
 rāsi sárdha indra márutam nah |  
 sajóṣaso yé ca mandasānáḥ  
 prá vāyávaḥ pāntyágranūtim || 14||

vyántvinnú yéṣu mandasānás  
 tṛpátsómaṃ pāhi drahyádindra |  
 asmánsú prtsvā tarutrāvardhayo  
 dyám bṛhád bhirarkáḥ || 15||

bṛhánta innú yé te tarutroktébhīrvā  
 sumnámāvívāsān |  
 strṇānāso barhíḥ pastyávat  
 tvótā índra vājmagman || 16||



9. *Indra* lashed at constricting the mighty stream<sup>3</sup>,  
 possessing the power to configure [one's cognition] *Vṛtra*;  
 both the Earth and the Heaven trembled being afraid  
 of bellowing bull, of his thunderbolt.
10. The thunderbolt of him, of the bull, roared again and again  
 so that a human would burn down inhuman.  
 Drinking extracted [*Soma*], he caused the powers  
 to shape [mental and physiological processes]  
 of him who is bestowing and [thus] possesses the power  
 to configure [one's cognition] to recede.
11. Just drink, drink *Soma*, O agent of change *Indra*!  
 Let the extracted possessing exhilaration [drops] inflame thee!  
 Those [drops] that nourish thy two cavities —  
 let them make thee stronger!  
 Thus satiating extracted [*Soma* drops] have helped *Indra*.
12. We, inspired, have arisen in thee, O *Indra*,  
 [so that] we, seeking with what is fitting,  
 can place a vision within [thy] reach!  
 Let us, [who are] seeking a favour, obtain competency,  
 [so that] every day we could become equal to receive thy riches!
13. We can be those who [are] with thy, O *Indra*, side-effects;  
 seeking favours, making invigorating [libations] stronger,  
 let us be satisfied [only] with the most fiery one<sup>4</sup>;  
 Thou grant us the gift rich in heroes.
14. Thou grant an abode, thou grant us amity,  
 thou grant us, O *Indra*, a troop having *Marut*-s' trait.  
 Vital airs which are acting in harmony and procuring joy  
 absorb the first draught as a blueprint.
15. Just accept [ye] now [those] in which [he is] exalting!  
 He shall be satiated. Drink *Soma* steadily, O *Indra*!  
 In battles thou easily made us stronger, O carrying across one!  
 Together with extensive hymns of illumination  
 [thou made stronger] the Heaven.
16. Just the mighty ones which still can, by means of recited verses,  
 procure thy, O carrying across one, benevolence,  
 strewing providing a stall sacrificial grass,  
 they approach — only helped by thee, O *Indra* —  
 the rush of vigour.

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<sup>3</sup> *Sárasvatī* as “flow of speech”

<sup>4</sup> *Soma*

ugrészvinnú śūra mandasānās  
 trikadrukeṣu pāhi sōmamindra |  
 pradódhuvachmáśruṣu prīnānó  
 yāhí háribhyāṃ sutásya pītím || 17||

dhiṣvā śávaḥ śūra yéna vṛtrám  
 avābhinaddānumaurṇavābhám |  
 āpāvṛṇorjyótirāryāya  
 ní savyatāḥ sādi dásyurindra || 18||

sánema yé ta ūtibhistáranto  
 vísvā spṛdha áryeṇa dásyūn |  
 asmábhyaṃ táttvāṣṭráṃ vísvárūpam  
 árandhayaḥ sākhyásya tritáya || 19||

asyá suvānásya mandínastritásya  
 nyárbudaṃ vāvṛdhānó astaḥ |  
 ávartayatsúryo ná cakráṃ  
 bhinádvalámíndro áṅgirasvān || 20||

nūnám sá te práti váraṃ jaritré  
 duhīyádindra dáksīṇā maghónī |  
 śíkṣā stotṛbhyo máti dhagbhágo no  
 bṛhádवादema vidáthe suvīrāḥ || 21||

17. Just in ferocious ones, O agent of change,  
 [do thou,] procuring joy,  
 drink *Soma* during “three-hows”, O *Indra!*  
 Blowing into beard<sup>5</sup>, gratifying,  
 using two tawny ones, approach the drinking  
 of extracted [*Soma!*]
18. Effect that impulse to change, O agent of change,  
 with which thou pierced *Vṛtra* —  
 the permissive descendant of the spider.  
 Thou uncovered the light for that [abode]  
 that is conducting upwards;  
 on the left side [of the body] the impulse to suffer want subsided,  
 O *Indra!*
19. May we, who with thy side-effects  
 are overcoming all adversaries,  
 [and] with [the abode] that is conducting upwards  
 [are overcoming] impulses to suffer want, obtain [that light]!  
 [It was] for our sake that thou made the creative energy  
 that can assume any form  
 to submit to *Trita* of [this] fellowship.
20. [Creative energy] of this effusing possessing exhilaration [*Soma*]  
 [become] *Trita's*.  
 Becoming stronger, he overthrew *Arbuda*;  
 he caused [it] to turn like the Sun its wheel.  
 Accompanied by *anigiras-es* *Indra* shall pierce the enclosure.
21. Now, may thy, O *Indra*, bringing satisfaction liberality  
 yield for the invoker to his heart's content [that energy]!  
 Exert thyself for hymn singers' sake!  
 May not [this] fortune pass us by  
 so we, very manly, can address a knowledge-sharing session!

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<sup>5</sup>making exhalation strong and extending to move hairs of the beard

## RigVeda 2.12

*Gṛtsamada | Triṣṭubh | to Indra*

*yó jātá evá prathamó mánasvān  
devó devānkrátunā paryábhūṣat |  
yásya śúṣmādródasī ábhyasetām  
nṛmṇásya mahnā sá janāsa índraḥ || 1||*

*yáḥ pṛthivīm vyáthamānāmádrṇhad  
yáḥ párvatānprákupitāñ áramṇāt |  
yó antárikṣaṃ vimamé várīyo  
yó dyámástabhñātsá janāsa índraḥ || 2||*

*yó hatvāhimáriṇātsaptá síndhūn  
yó gá udājadapadhā valásya |  
yó áśmanorantáragnīm jajāna  
saṃvṛksamátsu sá janāsa índraḥ || 3||*

*yénemá víśvā cyávanā kṛtāni  
yó dāsaṃ várṇamádharāṃ gúhākāḥ |  
śvaghñíva yó jigīvāñ lakṣámādad  
aryáḥ puṣṭāni sá janāsa índraḥ || 4||*

*yāṃ smā pṛchānti kúha séti ghorám  
utémāhurnáśó astītyenam |  
só aryáḥ puṣṭírvíja ivá mināti  
śrādasmai dhatta sá janāsa índraḥ || 5||*

*yó radhrásyacoditá yáḥ kṛśásya  
yó brahmáṇonádhāmānasya kíréḥ |  
yuktágrāvṇo yó'vitá suśipráḥ  
sutásomasya sá janāsa índraḥ || 6||*

*yásyáśvāsaḥ pradīsi yásya gávo  
yásya grāmāyásya víśve ráthāsaḥ |  
yáḥ sūryaṃ yá uśásāṃ jajāna  
yó apāṃ netā sá janāsa índraḥ || 7||*

1. Which *deva*, merely arisen, [being] the earliest [and] thoughtful,  
attended to *deva*-s with understanding,  
from whose fervor both *Rodas*-es trembled with fear —  
he, through abundance of courage, O people, is *Indra*.
2. Who going astray Earth made firm  
who calmed agitated knotty ones  
who has attuned the middle region to be broader  
who propped the Heaven —  
he, O people, is *Indra*.
3. Who, having slayed the snake, released seven rivers,  
who by taking off [the cover] drove up the cows of the cavern,  
who created fire inside two rocks,  
absorbing in clashes — he, O people, is *Indra*.
4. By whom all these disturbances [are] made,  
who made the savage character [of one's self]  
tending downwards into a hidingplace  
who, like a gambler with a winning throw of dice<sup>1</sup>,  
having surpassed the mark,  
took hold of acquisitions of him who tends upwards<sup>2</sup> —  
he, O people, is *Indra*.
5. They inquire about him, frightful, “Where [is] he?”  
And say about such him “This one does not exist”.  
He curtails flourishing of him who tends upwards<sup>3</sup>  
as darting movements [do]. Do trust him —  
he, O people, is *Indra*.
6. Who is inciter of a meek [man], who of a feeble one,  
who of a learned priest, of asking-for-help praiser,  
who of him, who is joined by a singer, is helper.  
Selective<sup>4</sup> of him who extracted *Soma* —  
he, O people, is *Indra*.
7. Under whose direction [are] horses,  
[under] whose [direction are] oxen,  
[under] whose [direction are] troops,  
[under] whose [direction are] all chariots,  
who begot the Sun and the Dawn,  
who is a guide of waters — he, O people, is *Indra*.

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<sup>1</sup> assuming after [Jamison and Brereton, 2014, p. 227,589] that *svaghnin*=“a gambler with a winning throw of dice”

<sup>2</sup> the inner *Soma*

<sup>3</sup> the inner *Soma*

<sup>4</sup> lit. “having smart lips”

yáṃ krándasī samyatī vihváyete  
 páre'vara ubháyā amítrāḥ |  
 samānāṃ cidráthamāsthivámśā  
 nānā havete sá janāsa índraḥ || 8||

yásmānná ṛté vijáyante jánāso  
 yáṃ yúdhyaṃānā ávase hávante |  
 yó víśvasya pratimānaṃ babhúva  
 yó acyutacyútsá janāsa índraḥ || 9||

yáḥ sáśvato máhyéno dádhānān  
 ámanyamānāñchárva jaghána |  
 yáḥ sárdhate nānudádāti śṛdhyáṃ  
 yó dásyorhantā sá janāsa índraḥ || 10||

yáḥ sámbaraṃ párvateṣu kṣiyántaṃ  
 catvāriṃśyáṃ sarádyanvávindat |  
 ojāyámānaṃ yó áhiṃ jaghána  
 dánuṃ sáyānaṃ sá janāsa índraḥ || 11||

yáḥ saptáraśmirvṛṣabhástúviṣmān  
 avásṛjatsártave saptá síndhūn |  
 yó rauhiṇámásphuradvájrābhur  
 dyámāróhantaṃ sá janāsa índraḥ || 12||

dyāvā cidasmai pṛthiví namete  
 súṣmāccidasya párvatā bhayante |  
 yáḥ somapá nicitó vájrābhur  
 yó vájrahastaḥ sá janāsa índraḥ || 13||

8. Whom two clashing battle-cries vie in calling —  
 [whom] those hostile [to each other vie in calling],  
 superior and inferior ones on both sides —  
 upon [whom] even two men who mounted the same chariot  
 call separately —  
 he, O people, is *Indra*.
9. Without whom people are unlikely to conquer  
 whom they, who are fighting, invoke to help  
 who has become a model for everyone  
 who is causing to fall what is unshakable —  
 he, O people, is *Indra*.
10. Who strikes with an arrow those numerous ones  
 who, [while] not being observed, are causing great evil;  
 who does not allow defiance to a defiant one,  
 who is a slayer of an impulse to suffer want —  
 he, O people, is *Indra*.
11. Who during fortieth autumn found  
 residing in the mountains *Śambara*;  
 who slayed exhibiting vigour snake,  
 [that was] permissive, [that was] resting —  
 he, O people, is *Indra*.
12. Who, having seven reins, appearing as a bull,  
 having the power to control,  
 sent off the seven rivers to flow,  
 who, thunderbolt-in-arms, lashed at  
 ascending the Heaven son of *Rohiṇī* —  
 he, O people, is *Indra*.
13. Even the Heaven and the Earth bend for this one  
 knotty ones become afraid of just his fervor;  
 who, thunderbolt-in-hands, is beheld as drinking *Soma*,  
 who is holding thunderbolt in hand —  
 he, O people, is *Indra*.

*yáh sunvántamávati yáh pácantaṃ  
 yáh śáṃsantaṃ yáh śásamānāmūtí |  
 yásya bráhma várdhanaṃ yásya sómo  
 yásyedáṃ rádhah sá janāsa índrah || 14 ||*

*yáh sunvaté pácate dudhrá á cid  
 vājāṃ dárdarṣi sá kílāsi satyáh |  
 vayāṃ ta índra viśváha priyāśah  
 suvīrāso vidáthamá vadema || 15 ||*



14. Who favours [him who is] pressing [*Soma*],  
     who [favours him who is] ripening [the inner heat]  
 who [favours him who is] reciting [formulations],  
     who [favours] [him who] with [his] help [is] exerting himself  
 whose formulation is augmenting, whose *Soma* [is],  
 whose satisfaction [is] this —  
     he, O people, is *Indra*.
15. Who for him who is pressing [*Soma*]  
     [and] ripening [inner heat]  
     is like [something] provoking anger —  
 such thou make a rush of vigour accessible<sup>5</sup> [to us]!  
     Thou are real!  
 We, always dear to thee, O *Indra*,  
 [we,] very manly, can address a knowledge-sharing session!

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<sup>5</sup>lit. “break it open”

## RigVeda 2.13

*Gṛtsamada | 1–12 Jagatī, 13 Triṣṭubh | to Indra  
ṛtúrjānitṛī tāsya apāspāri  
makṣú jātā āviśadyāsu vārdhate |  
tādāhanā abhavatpipyúṣī  
páyo'ṁśóḥ pīyúṣaṁ prathamám tádukthyàm || 1||*

*sadhrīmā yanti pári bíbhratīḥ páyo  
viśvápsnyāya prá bharanta bhójanam |  
samānó ádhvā pravátāmanuṣyáde  
yástákr̥ṇoḥ prathamám sásyukthyàḥ || 2||*

*ánvéko vadati yáddádāti tād  
rūpā minántádapā éka iyate |  
viśvā ékasya vinúdstitikṣate  
yástákr̥ṇoḥ prathamám sásyukthyàḥ || 3||*

*prajābhyàḥ puṣtīm vibhájanta āsate  
rayīmiva pṛṣṭhám prabhávantamāyaté |  
ásinvandámṣtraiḥ pitúratti bhójanam  
yástákr̥ṇoḥ prathamám sásyukthyàḥ || 4||*

*ádhākr̥ṇoḥ pṛthivīm samdṛṣe divé  
yó dhautīmāmahannāriṇakpathāḥ |  
tām tvā stómehhirudábhirnā vājīnam  
devám devā ajanansásyukthyàḥ || 5||*

*yó bhójanam ca dáyase ca vārdhanam  
ārdrádā súṣkaṁ mádhumaddudóhitha |  
sá śevadhīm ní dadhiṣe vivásvati  
viśvasyáika īśiṣe sásyukthyàḥ || 6||*

1. Fixed order is the genitrix. From her the waters [flow].  
 Arisen quickly, he<sup>1</sup> took possession of [those waters]  
 in which he becomes stronger.  
 Then, the to-be-beaten [herb] became a swelling [libation];  
 the juice of the stalk [thus becomes] ambrosia first —  
 that [is] to be praised.
  2. They, spreading the juice, approach the same center;  
 to nurture everything they shall be borne along  
 to the source of pleasure;  
 the same is the pathway  
 of directed forwards [waters] to run along;  
 who did these [things] firstly — such thou are to be praised.
  3. One comments what he offers; at that time another,  
 setting up forms, having that as [his] act, moves and moves;  
 all diversions of [that] one he strives to bring to the fore.  
 Who did these [things] firstly, such thou are to be praised.
  4. They<sup>2</sup> abide apportioning to offsprings<sup>3</sup> the fullness  
 as a surpassing the base gift to him<sup>4</sup> who is coming.  
 Having no provisions [of his own] [but] with fangs  
 he<sup>5</sup> consumes father's meal.  
 Who did these [things] firstly, such thou are to be praised.
- 
5. Now, thou have made the Earth to appear to the Heaven;  
 Who removed [*Vṛtra*] from the path of the streams,  
 O snake-slayer,  
 him — thee — with hymns of praise as if with waves,  
 [thee,] possessing the rush of vigour *deva*,  
*deva*-s begot; such thou are to be praised.
  6. Thou, who defends enjoyment and thriving,  
 thou milked from a damp [stalk<sup>6</sup>]  
 mouth-drying rich in honey [juice<sup>7</sup>];  
 Such thou have established in *Vivasvat* a receptacle of treasure,  
 thou are the only master of everyone —  
 such thou are to be praised.

---

<sup>1</sup>the inner *Soma*

<sup>2</sup>worshippers

<sup>3</sup>inner fires

<sup>4</sup>*Indra*

<sup>5</sup>an offspring, an inner fire

<sup>6</sup>*amśu*

<sup>7</sup>*payas*

yáḥ puṣpínīśca prasvāśca dhármaṇádhi  
 dāne vyàvānīrádhārayaḥ |  
 yáścāsamā ájano didyúto divá  
 urúrūrvāñ abhítaḥ sáśyukthyàḥ || 7||

yó nārmaraṇṇ sahávasuṇ nīhantave  
 pṛkṣāya ca dāsáveśāya cávahaḥ |  
 ūrjáyantyā ápariviṣṭamāsyām  
 utáivádyá purukṛtsáśyukthyàḥ || 8||

śatám vā yásya dáśa sākámádyá  
 ékasya śruṣṭau yáddha codámávittha |  
 arajjáu dáśyūnsámunabdabhítaye  
 supṛavyò abhavaḥ sáśyukthyàḥ || 9||

vísvédānu rodhaná asya páuṃsyaṇ  
 dadúrasmai dadhiré kṛtnáve dhānam |  
 śḍḍastabhñā viṣṭíraḥ páñca samḍḍśaḥ  
 pári paró abhavaḥ sáśyukthyàḥ || 10||

supravācanáṇṇ táva vīra vīryàṇ  
 yadekena krátunā vindáse vásu |  
 jātúṣṭhirasya prá váyaḥ sáhasvato  
 yá cakártha séndra vísuvāśyukthyàḥ || 11||

áramayaḥ sárapasastárāya káṇ  
 turvítaye ca vayyāya ca srutím |  
 nīcá sántamúdanayaḥ parāvṛjaṇ  
 práñdhám śroṇám śraváyansáśyukthyàḥ || 12||

asmábhyaṇ tádvaso dānāya rádhah  
 sámarthayasva bahú te vasavyām |  
 índra yáccitrám śravasyá ánu dyún  
 bṛhádavadema vidáthe suvīrāḥ || 13||

7. Thou, who at distribution [of war spoils] made, per custom,  
 [women] in menstruation and those bearing [children],  
 to be separated as streams;  
 who caused unequaled flashes from the Heaven,  
 who, [being like] wide space, [effected] picks on both sides —  
 such thou are to be praised.
8. Who, to strike down *Nārmara* together with [his] riches,  
 for *Prkṣa* and for *Dāsaveśa*  
 conveyed [some] of the invigorating [libation]  
 to unsurrounded [by beard] face;  
 and just so nowadays, O doing much, —  
 such thou are to be praised.
9. Thou, who a hundred [times] bound at the same time ten [men]  
 while [being] in confidence of one when thou favoured the whip.  
 In order to deceive, thou confined into what lacks ropes  
 the impulses to suffer want;  
 thou became very mindful — such thou are to be praised.
10. After all, obstacles bestow this one's manly strength,  
 for this one, for the effective one, they set the prize.  
 Thou propped six expansions, five appearances;  
 [being] extreme, thou became encompassing —  
 such thou are to be praised.
11. Thy valor, O valiant one, is renowned:  
 that through mere resourcefulness thou find the gem;  
 the mental vigour of ever-resolute,  
 of possessing overwhelming strength [thee],  
 effected all [deeds] that such thou have accomplished —  
 thou are to be praised.
12. Thou made the flow of *Sarapas* to stop  
 to give true passage to *Turvīti* and [his] companion;  
 an outcast who is below [all] thou led upwards;  
 instructing a blind cripple —  
 such thou are to be praised.
- 
13. To give us, O beneficent one,  
 that accomplishment of [our] desires,  
 do make ready thy abundant advantageous [power]  
 O *Indra*, that is manifold,  
 so that day-after-day thou would be  
 like an auditory impression,  
 so we, very manly, can address a knowledge-sharing session!

## RigVeda 2.14

*Gṛtsamada | 1–12 Triṣṭubh | to Indra*

*ádhvaryavo bháraténdrāya sómamāmatrebhiḥ  
siñcatā mádyamándhaḥ |  
kāmí hí vīráḥ sádamasya pītīm  
juhóta vṛṣṇe tádídeṣá vaṣṭi || 1 ||*

*ádhvaryavo yó apó vavrivāṃsam vṛtrám  
jaghánāsányeva vṛkṣám |  
tásmā etám bharata tadvaśáyañ  
eṣá índro arhati pītímasya || 2 ||*

*ádhvaryavo yó dṛbhīkam jaghána  
yó gá udājadápa hí valám váḥ |  
tásmā etámantárikṣe ná vátam  
índraṃ sómairórṇuta júrṇá vástraiḥ || 3 ||*

*ádhvaryavo yá úraṇaṃ jaghána  
náva cakhvāṃsaṃ navatīm ca bāhún |  
yó árbudamáva nīcá babādhé  
ámíndraṃ sómasya bhṛthé hinota || 4 ||*

*ádhvaryavo yáḥ svásnaṃ jaghána  
yáḥ súṣṇamaśúṣaṃ yó vyāṃsam |  
yáḥ pípṛuṃ námuciṃ yó rudhikráṃ  
tásmā índrāyándhaso juhota || 5 ||*

*ádhvaryavo yáḥ śatám śámbarasya  
púro bibhédásmaneva pūrvīḥ |  
yó varcīnaḥ śatámíndraḥ sahásram  
apávapadbháratā sómamasmai || 6 ||*

1. O *adhvaryu*-s! Bring to *Indra Soma*!  
Using tankards, pour in the exhilarating herb!  
Since the valiant one is ever desirous of a draught of it,  
sacrifice to the bull. He commands just this.

---

2. O *adhvaryu*-s! Who has slayed,  
as if a tree with a flash of lightning,  
hindering waters [*Vṛtra*],  
to him bring this [*Soma*], to desiring it one;  
this here *Indra* deserves a draught of it.
3. O *adhvaryu*-s! Who has slayed *Dṛbhīka*,  
who drove upwards cows  
for he should have uncovered the cavern,  
for him [spread] this [*Soma*] like the wind in the air,  
Surround *Indra* with drops of *Soma*  
as old man [would surround himself] with clothes!
4. O *adhvaryu*-s! Who has slayed *Urāṇa*  
who has dug up ninety nine feet [wide mote],  
who has forced down *Arbuda* —  
him, *Indra*, urge on during *Soma* offering.
5. O *adhvaryu*-s! Who has easily slayed the voracious one,  
who [slayed] unabating *Śuṣṇa*,  
who [slayed] him who has no shoulder-blades,  
who [slayed] *Pipru*, *Namuci*, who [slayed] *Rudhikrā* —  
to him, to *Indra*, sacrifice [a draught] of the herb!
6. O *adhvaryu*-s! Who a hundred — many —  
of *Śambara*'s strongholds  
pierced [open] as if with a rock,  
who a hundred of *Varcin*'s — *Indra* —  
he dispersed a thousand [enemies],  
bring *Soma* for this one!

ádhvaryavo yáḥ śatámā́ sahásraṃ  
bhúmyā upásthé'vapaḥḥaghanvā́n |  
kútsasyāyóratithigvásaḥ vīrā́n  
nyávṛṇagbháratā́ sómamasmai || 7||

ádhvaryavo yánnarah kāmáýādhve  
śruṣṭí váhanto naśathā́ tādíndre |  
gábhastipūtaṃ bhārata śrutáýéndrāya  
sómaṃ yajyavo juhota || 8||

ádhvaryavaḥ kártanā́ śruṣṭímasmai  
váne nípūtaṃ vána únnayadhvam |  
juṣāṇó hástyamabhí vāvaśe va  
índrāya sómaṃ madiráṃ juhota || 9||

ádhvaryavaḥ páyasódharyáthā́ góḥ  
sómebhírīṃ pṛṇatā́ bhojá́míndram |  
védā́hámasya níbhṛtaṃ ma etád  
dítsantaṃ bhúyo yajatáściketa || 10||

ádhvaryavo yó divyásaḥ vásvo  
yáḥ pá́rthivasya kṣámyasya rájā́ |  
támúrdaraṃ ná pṛṇatā́ yávenéndraṃ  
sómebhistádápo vo astu || 11||

asmábhyaṃ tádvaso dānā́ya rádhaḥ  
sámarthayasva bahú te vasavyàṃ |  
índra yáccitráṃ śravasyá́ ánu dyú́n  
brhádvadema vidáthe svívīrāḥ || 12||



7. O *adhvaryu*-s! Who a hundred, up to a thousand, [of them]  
 having struck, mowed into the lap of the earth,  
 [who] pulled down heroes of agitated *Kutsa Atithigva* —  
 bring *Soma* for this one!
- 
8. O *adhvaryu*-s! What you, O men, long for,  
 you, willingly transporting this into *Indra*, attain.  
 Bring hand-pressed [*Soma*] to the famous one!  
 O seeking to make an offering, sacrifice *Soma* to *Indra*!
9. O *adhvaryu*-s! Do willing service to this one —  
 guide upwards in the spine purified within,  
 in the spine, [inner *Soma*]!  
 Delighting [in that *Soma*], he desires your made-by-hand [*Soma*].  
 Sacrifice brewing-exhilaration-*Soma* to *Indra*!
10. O *adhvaryu*-s! Like cow's udder with milk  
 fill liberal *Indra* with just *Soma* drops.  
 I experienced this one; this for me is settled —  
 him, who is becoming more and more wishing to give,  
 he, who is worthy of worship, [always] notices.
11. O *adhvaryu*-s! Who is the king of supernatural benefit,  
 who of earthly, of to-be-perpetuated one,  
 fill him — like a granary with barley —  
 with *Soma* [fill] *Indra* — let this be your sacrificial act.
- 
12. To give us, O beneficial one,  
 that accomplishment of [our] desires,  
 do make ready thy abundant advantageous [power]  
 O *Indra*, that is manifold, so that day-after-day  
 thou would be like an auditory impression,  
 so we, very manly, can address a knowledge-sharing session!

## RigVeda 2.15

*Gṛtsamāda | 1–10 Triṣṭubh | to Indra*

*prá ghā nvāsya maható mahāni  
satyā́ satyāsya káraṇāni vocam |  
tríkadrúkeṣvapibatsutásyāsya  
máde áhimíndro jaghāna || 1||*

*avaṃsé dyámastabhāyadbrhántam  
á ródasī aprṇadantárikṣam |  
sá dhārayatprthivīm papráthacca  
sómasya tá máda índraścakāra || 2||*

*sádmeva práco ví mimāya mánair  
vájreṇa khānyatṛṇannadīnām |  
vṛthāsrjatpathībhirdivṛghayātháih  
sómasya tá máda índraścakāra || 3||*

*sá pravodhṛṇparigátyā dabhīter  
vísvamadhāgáyudhamiddhé agnáu |  
sám góbhírásvairasṛjadráthebhiḥ  
sómasya tá máda índraścakāra || 4||*

*sá īṃ mahīm dhúnimétoraramṇāt  
só asnātṛṇapārayatsvastí |  
tá utsnāya rayímabhí prá tastuh  
sómasya tá máda índraścakāra || 5||*

*sódañcam sīndhumariṇānmahitvá  
vájreṇāna uśasaḥ sám pipeṣa |  
ajaváso javínībhīrvivṛścán  
sómasya tá máda índraścakāra || 6||*

*sá vidvāṃ apagohām kanīnām  
āvīrbhávannúdatiṣṭhatparāvṛk |  
práti śroná sthādivyánágacaṣṭa  
sómasya tá máda índraścakāra || 7||*

1. Now then I shall at least mention deeds of this one —  
 great [deeds] of the exalting one, real [deeds] of the real one.  
 During “three-howls” he drank the extracted [*Soma*];  
 in it’s intoxication *Indra* slayed the snake.

---

2. He shall make the vast Heaven propped —  
 up to both *Rodas*-es he filled the intermediate space;  
 he shall cause the Earth to bear [him],  
 and she shall spread [him];  
*Indra* has performed these [deeds] in *Soma*’s intoxication.
3. Like a dwelling from the front  
 [modulates light and sound from outside],  
 he, using conceptions, has modulated [flowing waters],  
 using thunderbolt he split open the apertures  
 of [inner] flowing waters  
 [that] he at will released [to flow]  
 along long-stretching pathways;  
*Indra* has performed these [deeds] in *Soma*’s intoxication.
4. He, going in turn to each one giving priority to deception,  
 burned every weapon in lighted fire;  
 along with cows, horses, chariots he released [them].  
*Indra* has performed these [deeds] in *Soma*’s intoxication.
5. He stopped tumultuous flooding [stream] from going,  
 he made those who were not fond of bathing [in it]  
 to successfully get over it;  
 They, having emerged from the water,  
 advanced towards the treasure.  
*Indra* has performed these [deeds] in *Soma*’s intoxication.
6. He, exalting, released turned upwards *Sindhu*,  
 with the thunderbolt he broke into pieces the cart of the Dawn  
 hewing inactive ones<sup>1</sup> together with the fleeting ones<sup>2</sup>.  
*Indra* has performed these [deeds] in *Soma*’s intoxication.
7. He, knowing the hiding place of the maidens,  
 becoming manifest, stood above [all], [he,] the outcast —  
 a cripple stood firm, a blind did see.  
*Indra* has performed these [deeds] in *Soma*’s intoxication.

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<sup>1</sup>m.

<sup>2</sup>f.

*bhinádvalámánigirobhingṛṇānó  
 ví párvatasya dṛṃhitānyairat |  
 riṇágródhāṃsi kṛtrímāṇyeṣāṃ  
 sómasya tá máda índraścakāra || 8||*

*svápnenābhyúpyā cúmurim dhúniṃ ca  
 jaghántha dásyuṃ prá dabhítimāvaḥ |  
 rambhí cidátra vivide híraṇyaṃ  
 sómasya tá máda índraścakāra || 9||*

*nūnám sá te práti váraṃ jaritré  
 duhýádindra dáksīṇā maghónī |  
 śíkṣā stotṛbhyo máti dhagbhágo no  
 bhádavadema vidáthe svírāḥ || 10||*

8. He, being extolled by *anigiras*-es, shall pierce the cavern,  
 he emptied fortified strongholds of a knotty one,  
 he dismantled their artificial dams.  
*Indra* has performed these [deeds] in *Soma*'s intoxication.
9. Spraying *Dhuni* [and] *Cumuri* with drowsiness  
 thou slayed an impulse to suffer want —  
 thou favoured deception;  
 even he who was carrying a stick has found some gold.  
*Indra* has performed these [deeds] in *Soma*'s intoxication.
- 
10. Now, may your, O *Indra*, bringing satisfaction liberality  
 yield for the invoker to his heart's content [that energy]!  
 Exert thyself for hymn singers' sake!  
 May not [this] fortune pass us by  
 so we, manly, could speak aloft at knowledge-sharing session.

## RigVeda 2.16

Gṛtsamada | 1–8 Jagatī, 9 Triṣṭubh | to Indra

prá vah satām jyéṣṭhatamāya suṣṭutīm  
agnāviva samidhāné havírbhare |  
índramajuryám jaráyantamuksítām  
sanādyúvānamāvase havāmahe || 1 ||

yásmādíndrādbrhatáh kíṃ canémrté  
vísuvānyasmínsámhbṛtádhi vīryā |  
jaṭhāre sómaṃ tanvì sáho máho  
háste vájraṃ bhárati śīrṣāṇi krátum || 2 ||

ná kṣoṇībhyaṃ paribhvè ta indriyám  
ná samudráḥ párvatairindra te ráthaḥ |  
ná te vájramánvasnoti káścáná  
yádāsúbhīḥ pátasi yójanā purú || 3 ||

vísve hyàsmāi yajatāya dhīṣṇāve  
krátum bháranti vṛṣabhāya sáscate |  
vṛṣā yajasva havíṣā vidúṣṭaraḥ  
píbendra sómaṃ vṛṣabhéṇa bhānúnā || 4 ||

vṛṣṇaḥ kósah pavate mádhva ūrmír  
vṛṣabhānnāya vṛṣabhāya pátave |  
vṛṣṇādhvaryú vṛṣabhāso ádrayo  
vṛṣṇaṃ sómaṃ vṛṣabhāya suṣvati || 5 ||

vṛṣā te vájra utá te vṛṣā rátho  
vṛṣṇā hári vṛṣabhānyáyudhā |  
vṛṣṇo mádasya vṛṣabha tvámīśisa  
índra sómasya vṛṣabhāsya tṛṇṇuhi || 6 ||

1. I bring forth your, present [now], correctly articulated praise  
to the oldest of all as an oblation into burning fire.  
We invoke *Indra* who is not subject to old age  
[but] causing to age,  
[who is] fully grown, [yet] since from of old [is] a youth, to help.
2. Without which — [without] vast *Indra* —  
nothing whatsoever [is accomplished];  
in this one all aspects of valor are brought together —  
he carries *Soma* in the belly,  
overwhelming strength, might in the body,  
thunderbolt in hand, resourcefulness in the head.

---

3. Not by two trembling ones<sup>1</sup> thy power over affections  
is to be contained,  
nor the chariot [is to be contained] with seas and mountains,  
O *Indra*!  
No one equals thy thunderbolt  
when by means of swift ones thou fully descend upon vehicles<sup>2</sup>.
4. Since all foster [their] skill for this one,  
for worthy of worship, daring one,  
to one who, appearing as a bull, is committed.  
[Being such] a bull do thou, a more knowledgeable one,  
sacrifice to thyself with [this] offering —  
drink *Soma* with an appearance resembling a bull.

---

5. The subtle body of the bull becomes pure; a wave of honey [is]  
for him for whom he<sup>3</sup>, who resembles bull, is food,  
to drink for him who resembles bull<sup>4</sup>.  
Two bulls, two *adhvaryu*-s, resembling bulls [are] the stones;  
[using them] one extracts resembling bull *Soma*.
6. Thy thunderbolt is a bull, and thy chariot [is a bull];  
two tawny ones are bulls, resembling bull are weapons,  
thou, O appearing as a bull,  
are the master of exhilaration from the bull;  
O *Indra*, become satisfied with resembling bull *Soma*.

---

<sup>1</sup>the Heaven and Earth

<sup>2</sup>men who are in the state of being *Indra*

<sup>3</sup>*Soma*

<sup>4</sup>*Indra*

*prá te návaṃ ná sámāne vacasyúvaṃ  
 bráhmaṇā yāmi sávanēsu dádhṛṣiḥ |  
 kuvínno asyá vácaso nibódhiṣad  
 índramútsaṃ ná vásunaḥ sicāmahe || 7||*

*purá sambādhādabhyá vavṛtsva no  
 dhenúrṇá vatsám yávasasya pípyúsī |  
 sakṛtsú te sumatībhiḥ śatakrato  
 sám pátnībhirná vṛṣaṇo nasīmahi || 8||*

*nūnáṃ sá te práti váraṃ jaritré  
 duhīyádindra dáksīṇā maghónī |  
 śíkṣā stotṛbhyo máti dhagbhágo no  
 bṛhádvadema vidáthe svírāḥ || 9||*



7. In an assembly [I bring] forth for thee  
eloquent [beautiful praise<sup>5</sup>] as a ship,  
courageous through a sacred formulation,  
I proceed during pressings [of *Soma*].  
Whether he becomes aware of this our speech [or not] —  
we emit *Indra* as a fountain of benefits.
8. Before distress [strikes], turn towards us  
like a milch-cow, swelled of grass, [turns] towards a calf.  
We willingly resort to thy effective mental gestures,  
O one of hundred wiles,  
like bulls to [their] wives.
- 
9. Now, may thy, O *Indra*, bringing satisfaction liberality  
yield for the invoker to his heart's content [that energy]!  
Exert thyself for hymn singers' sake!  
May not [this] fortune pass us by  
so we, manly, could speak aloft at knowledge-sharing session.

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<sup>5</sup> *susṭutīm*

## RigVeda 2.17

*Gṛtsamada | 1–7 Jagatī, 8–9 Triṣṭubh | to Indra*

*tādasmai nāvyaṃgirasvādarcata  
śúṣmā yādasya pratnāthodīrate |  
viśvā yādgotrā sāhasā pārvīrtā  
māde sómasya dṛṇhitānyáirayat || 1||*

*sá bhūtu yó ha prathamāya dhāyasa  
ójo mīmāno mahimānamātirat |  
śúro yó yutsú tanvāṃ parivyáta  
sīrṣāni dyāṃ mahinā prátyamuñcata || 2||*

*ádhākṛṇoḥ prathamāṃ vīryāṃ mahád  
yādasyágre bráhmaṇā śúṣmamárayaḥ |  
ratheṣṭhēna háryaśvena vícyutāḥ  
prá jīráyaḥ sisrate sadhryákṛṇthak || 3||*

*ádhā yó viśvā bhúvanābhí  
majmánésānakṛtprávyā abhyávardhata |  
ádródasi jyótiṣā váhnirátanot  
sūvyantámāṃsi dúdhitā sámavyayat || 4||*

*sá prācīnānpárvatāndṛṇhad  
ójasādhārācīnamakṛṇodapámápaḥ |  
ádharayatṛthivīṃ viśvādḥāyasamā  
stabhnānmāyāyā dyāmasrásah || 5||*

*sásmā áraṃ bāhúbhyāṃ yāṃ pitākṛṇod  
viśvasmādā janúṣo védasaspári |  
yénā ṛthivyāṃ ní kríviṃ śayádhyai  
vájreṇa hatvyávrṇaktuviśváñih || 6||*

1. Ye shall recite this new [formulation<sup>1</sup>]  
     in the manner of *anigiras*-es —  
     impulses of this one will arise  
     as [they did] in old times  
     when all cowsheds [were] veiled in overwhelming strength;  
     in *Soma*'s intoxication he brought to life fortified strongholds.

---

2. Let he become [manifest]  
     who indeed for the sake of the most excellent nourishing  
     crossed over here, apportioning vigour  
     to the power [for him] to increase-in-size;  
     an agent of change, who wrapped himself up in clashes,  
     he has, through the power to increase in size,  
     assumed in the head a form of a [red?] glow.

---

3. (Now, thou made the primary aspect of valor ample  
     when ahead of it thou stirred up the fervor with a formulation.)  
     Loosened by him who stands on a chariot,  
     who has two tawny ones for horses,  
     the quick waters flow forth converging [but] separately.
4. Now, who, rendering one competent, in full mental vigour,  
     extended majestically over all places of existence,  
     and he who conveys<sup>2</sup> spread the light over both *Rodas*-es;  
     stitching mental obscurations, he wrapped up turbid ones.
5. By means of a frenzy shall strengthen knotty ones  
     that are turned towards [danger];  
     he made the activity of waters to be tending downwards;  
     he made the Earth to maintain nourishing of  
     all [places of existence];  
     he, through the power to frame [perception],  
     supported the Heaven from falling off.
6. That [was] fit for this one, for two arms which the father made,  
     excepting all circumstances of birth and knowledge,  
     with which he, roaring often, with the thunderbolt,  
     striking, wrung off the flesh onto the ground to rest.

---

<sup>1</sup>verse 2

<sup>2</sup>*Agni*

amājūriva pitrōḥ śacā satī  
 samānādā śādasastvāmiye bhāgam |  
 kṛdhī prakatāmūpa māsyā bhara  
 daddhī bhāgāṃ tanvò yéna māmāhaḥ || 7||

bhojāṃ tvāmindra vayāṃ huvema  
 dadīṣtvāmindrāpāṃsi vājān |  
 avidḍhīndra citrāyā na ūtī  
 kṛdhī vṛṣannindra vāsyaso naḥ || 8||

nūnāṃ śā te prāti vāraṃ jaritré  
 duhīyādindra dáksīṇā maghónī |  
 śíkṣā stotṛbhyo mātī dhagbhāgo no  
 bṛhādvadema vidāthe svírāḥ || 9||

7. Like a growing old at home by [her] parents lady,  
 I, from among equals at the assembly,  
     approach thee for a good fortune.  
 Effect a portent [that] thou assign, bring here,  
 give a share of thyself with which thou would elate [us].
8. We can call upon liberal thee, O *Indra*, —  
 thou, O *Indra*, are bestowing works, rushes of vigour  
 Favour us, O *Indra*, by various means,  
 Make us, O bull *Indra*, better!
9. Now, may your, O *Indra*, bringing satisfaction liberality  
 yield for the invoker to his heart's content [that energy]!  
 Exert thyself for hymn singers' sake!  
     May not [this] fortune pass us by  
 so we, very manly, can address a knowledge-sharing session!

## RigVeda 2.18

*Gṛtsamada | Triṣṭubh | to Indra*

*prātā rátho návo yoji sásniścáturyugastrikaśáh saptáraśmiḥ |  
dásāritro manuṣyāḥ svarṣāḥ sá iṣṭībhirmatībhī ráṃhyo bhūt || 1||*

*sásmā áraṃ prathamám sá dvitíyam  
utó trtítīyaṃ mánuṣaḥ sá hótā |  
anyásyā gárbhamanyá ū jananta  
só anyébhiḥ sacate jényo vṛṣā || 2||*

*hárī nú kaṃ rátha índrasya yojamāyái sūkténa vácasā návena |  
mó ṣú tvámātra bahávo hí víprā ní rīramanyájamānāso anyé || 3||*

*á dvābhīyāṃ hárībhīyāmindra yāhyá  
catúrbbhirá ṣaḍbhírḥyámānaḥ |  
áṣṭābhírdaśábhīḥ somapéyam  
ayám sutáḥ sumakha má mṛdhaskaḥ || 4||*

*á viṃśatyá triṃśátā yāhyarváná catvāriṃśátā hárībhīryujánāḥ |  
á pañcásátā suráthebhīrindrā ṣaṣṭyá saptatyá somapéyam || 5||*

*áśtīyá navatyá yāhyarváná sáténa hárībhīruhīyámānaḥ |  
ayám hí te sunáhotreṣu sóma índra tvāyá páriṣikto mādāya || 6||*

*māma bráhmendra yāhyáchā víśvā hárī dhurí dhiṣvā ráthasya |  
purutrá hí vihávyo babhūthāsmīñchūra sávane mādayasva || 7||*

*ná ma índreṇa sakhyám ví yoṣadasmábhyamasya dákṣiṇā duhīta |  
úpa jyéṣṭhe várūthe gábhastau prāyéprāye jigīvāṃsaḥ syāma || 8||*

*nūnám sá te práti váraṃ jaritré  
duhīyádindra dákṣiṇā maghónī |  
śíkṣā stotṛbhyo máti dhagbhágo no  
brhádavadema vidáthe svírāḥ || 9||*

1. A fresh chariot of four generations,  
     having three thongs [and] seven reins  
 is to be harnessed at daybreak;  
 having ten parts, human, [yet] gaining *svàr*,  
 through desires and mental gestures  
     it should have become [a chariot] of eagerness.
2. He is fit for this one for the first time, for the second time  
 and for the third time — he is man's invoker;  
 so that others beget an embryo of another [female]  
 he, a bull of noble origin, associates himself with others.
3. Now then, I shall yoke two tawny ones into *Indra*'s chariot  
 using new properly recited utterance — [for him] to come.  
 May not other sacrificers (since [there are] many inspired ones)  
 really impede thee in this case!
4. O *Indra*, approach together with two tawny ones,  
 with four, with six, being summoned,  
 with eight, with ten, a drink of *Soma*!  
 May this extracted [*Soma*] not cause contempt,  
     O one of a good fighting spirit!
5. Approach, coming hitherward, employing [chariots]  
 with twenty, thirty, forty tawny ones,  
 with fifty well yoked to chariots, O *Indra*,  
 with sixty, with seventy [approach] a drink of *Soma*!
6. Approach, coming hitherward,  
     together with eighty, ninety,  
 with a hundred tawny ones, [thou], being conveyed [here],  
 because for thee, O *Indra*, this *Soma* is poured out  
 among *Śunahotra*-s for thee, for an exhilaration.
7. Proceed to my formulation, O *Indra*,  
 fix every pair of tawny ones to a chariot-pole;  
 since in many ways thou have been invoked, O agent of change,  
 do make thyself exhilarated during this pressing [of *Soma*]!
8. My friendship with *Indra* did not depart [from this pressing],  
 [so] his donation could yield its milk for us.  
 Moreover, under the most excellent protection in hand  
 in every advance me could be conquerors.
9. Now, may your, O *Indra*, bringing satisfaction liberality  
 yield for the invoker to his heart's content [that energy]!  
 Exert thyself for hymn singers' sake!  
     May not [this] fortune pass us by  
 so we, very manly, can address a knowledge-sharing session!

## RigVeda 2.19

*Gṛtsamada | Triṣṭubh | to Indra*

*ápāyyasyāndhaso mādāya  
mánīṣiṇaḥ suvānāsyā prāyasaḥ |  
yāsminnīndraḥ pradīvi vāvṛdhāná  
óko dadhé brahmaṇyántaśca náraḥ || 1||*

*asyá mandānó mádhvo vājrahastó'him  
índro arṇovṛtaṃ ví vṛscat |  
prá yádváyo ná svásarāṇyáchā  
práyāṃsi ca nadīnāṃ cákramanta || 2||*

*sá māhina índro árṇo apāṃ  
práirayadahiháchā samudrám |  
ájanayatsúryaṃ vidádgá aktúnáhnāṃ  
vayúnāni sādhat || 3||*

*só apratīni mánave purúṇíndro  
dāśaddāśúṣe hánti vṛtrám |  
sadyó yó nṛbhyo atasáyyo bhūt  
pasprdhānébhyaḥ súryasya sātáú || 4||*

*sá sunvatá índraḥ súryamá  
devó riṣaṇmártyāya staván |  
á yádrayīṇ guhádavadyamasmai  
bháradámśaṃ náitašo daśasyán || 5||*

*sá randhayatsadivaḥ sámathaye  
súṣṇamasúṣaṃ kúyavaṃ kútsāya |  
dívodāsāya navatīṃ ca návéndraḥ  
púro vyàirachámbarasya || 6||*



1. It was imbibed — [a draught] of this herb — for an exhilaration,  
O learned ones, [a draught] of effusing delight,  
existing from olden times, in which *Indra*, becoming stronger,  
established [his] abode — and men are creating formulations.
2. Becoming inflamed from the honey of this [herb],  
thunderbolt in hand,  
*Indra* shall hew into pieces surrounded by flooding waters snake  
so that delightful effects of flowing waters would set out  
like birds towards their nest.
3. He, causing joy *Indra*, snake-slayer,  
who caused flooding waters to arise towards the sea,  
who caused the sun to emerge, who found the cows—  
during the night he shall straighten out  
enticements for [coming] days.
4. He, *Indra*, shall grant to an intelligent man,  
irresistible abundant [enticements],  
[because] for a worshiper he strikes [down] *Vṛtra*,  
[he,] who in a day should have become unfading for men  
that have struggled to win the sun<sup>1</sup>.
5. He, thundering *deva*, shall release the sun  
for a pressing out [*Soma*] mortal  
when the flickering one, rendering a service, shall bring to him  
hiding-what-is-shameful treasure — as a share [of spoils].
6. In a day he made unabating, causing lack of barley *Śuśṇa*  
to succumb to charioteer *Kutsa*;  
For *Divodāsa Indra* desolated  
ninety nine strongholds of *Śambara*.

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<sup>1</sup>prob. *maṇipūra cakra*

evá ta indrocáthamahema  
 śravyasyá ná tmánā vājáyantaḥ |  
 aśyáma tátsáptamāśuṣāṇá  
 nanámo vádharádevasyá pīyóḥ || 7||

evá te grtsamadāḥ śūra mánmāvasyávo  
 ná vayúnāni takṣuḥ |  
 brahmanyánta indra te návīya  
 ísamúrjaṃ suksítīṃ sumnámasyuh || 8||

nūnám sá te práti váraṃ jaritré  
 duhīyádindra dáksīṇā maghónī |  
 śíkṣā stotṛbhyo māti dhagbhágo no  
 bṛhádavadema vidáthe suvīrāḥ || 9||

7. To thee indeed, O *Indra*, we can say [that] phrase;  
 we, at least fast employing the rush of vigour,  
 can attain that heptade, [we,] striving for it,  
 so that thou bend the destructive weapon  
 of a profane scornful one.
8. For thee indeed, O agent of change,  
*Gr̥tsamada*-s, fashioned [this] manic idea,  
 like seeking-a-favour ones [fashion] incentives;  
 [they,] creating sacred formulas, [fashioned], O *Indra*,  
 for thee [this] new [manic idea];  
 They attained refreshing drink, strength,  
 good refuge, benevolence.
9. Now, may thy, O *Indra*, bringing satisfaction liberality  
 yield for the invoker to his heart's content [that energy]!  
 Exert thyself for hymn singers' sake!  
 May not [this] fortune pass us by  
 so we, very manly, can address a knowledge-sharing session!

## RigVeda 2.20

*Gṛtsamada | 1,2,4-9 Triṣṭubh, 3 Virāḍrūpā | to Indra*

*vayāṃ te váya indra viddhí śú ṇaḥ  
prá bharāmahe vājayúrná rátham |  
vipanyávo dādhyato manīṣá sumnám  
íyakṣantastvāvato nṛṇ || 1||*

*tvāṃ na indra tvābhirūtí  
tvāyató abhiṣṭipási jánān |  
tváminó dāsúšo varūtétthádhīrabhí  
yó náḳṣati tvā || 2||*

*sá no yúvéndro johútraḥ sákhā  
śívó narámastu pátá |  
yáḥ śáṃsantaṃ yáḥ śásamānámūtí  
pácantam ca stuvántam ca praṇéṣat || 3||*

*támu stuṣa índram táṃ gṛṇīṣe  
yásminpurá vāvṛdhúḥ śásádúśca |  
sá vásvaḥ kámaṃ pīparadiyānó  
brahmaṇyató nūtanasyāyóḥ || 4||*

*só ángirasāmucáthā jujuvān  
bráhmā tūtodíndro gátúmiṣṇán |  
muṣṇánnusásah sūryeṇa stavān  
áśnasya cichiśnathatpūrvyāṇi || 5||*

*sá ha śrutá índro náma devá  
ūrdhvó bhuvanmánuṣe dasmátamaḥ |  
áva priyámarśasānásya sāhvāñchíro  
bharaddāsásya svadhāvān || 6||*

1. We bring forth to thee, O *Indra*,  
     mental and bodily vigour — know us well —  
 like one seeking the rush of vigour [brings forth] a chariot;  
 [we,] admiring the grace of him  
     who envisions by means of a [correct] conception,  
 [are] desiring to sacrifice for the benefit of men who are like thee.
2. [Favour<sup>1</sup> ] us, O *Indra*,  
     with thy [effective mental gestures<sup>2</sup>], with [thy] help;  
 thou are protecting through assistance  
     seeking-to-join-thee people.  
 Thou [are] an infusing strength guardian of a worshiper  
 who, thus visualizing, comes to thee.

---

3. He, challenging us youth, *Indra*, —  
     may he be destroying reactive impulsiveness<sup>3</sup> companion,  
     a defender of men,  
 who shall lead forwards him who is reciting [formulations],  
     him who with [his] help [is] exerting himself,  
 and him who is ripening [it] and him who is praising [him].
4. Him indeed I praise, *Indra* I extol  
 in whom they in old times grew stronger and were superior.  
 He, coming to creating-formulations [men],  
     should have brought over  
 the longing for wealth of present-day-agitated one.
5. He, satisfied with phrases of *anigiras*-es,  
*Indra*, endeavoring to obtain an unimpeded way,  
     made formulations efficient.  
 Obscuring dawn with the sun, thundering,  
 he should have pierced previous [abodes]  
     of even the voracious one.
6. Then he, *deva* famed as *Indra* by name, rising,  
 shall become for a man accomplishing most wonderful deeds.  
 He, having endured the favourite [weapon]  
     of seeking-to-harm one,  
 shall bring down the demon's head, [he,] self-determining one.

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<sup>1</sup> *avidḍhi* 2.17.8c

<sup>2</sup> *sumatibhiḥ* 2.16.8c

<sup>3</sup> *śiva*

sá vrtrahéndraḥ kṛṣṇáyoniḥ  
 puraṇdaró dásīrairayadvī |  
 ájanayanmánave kṣámápasca  
 satrá sámśaṃ yájamānasya tūtot || 7||

tásmai tavasyàmánu dāyi satréndrāya  
 devébhírāṇasātau |  
 práti yádasya vájraṃ bāhvórdhūr  
 hatvī dásyūnpúra áyasīrñī tārīt || 8||

nūnám sá te práti váraṃ jaritré  
 duhīyádindra dáksīṇā maghónī |  
 śíkṣā stotṛbhyo mātī dhagbhágo no  
 bhádavadema vidáthe svírāḥ || 9||

7. He, slayer of *Vrtra*, *Indra*, [he,] who breaks open strongholds,  
 he de-energized fiendish, having dark wombs ones;  
 he caused the earth and waters to emerge for an intelligent man;  
 he has always made sacrifice's recitation efficient.
8. To him what is to be energized was always offered  
 during gaining flooding waters, to *Indra* — by *deva*-s;  
 when they put his thunderbolt into [his] arms,  
 he, striking impulses to suffer want,  
 should have crossed over into iron(?) strongholds.
- 
9. Now, may thy, O *Indra*, bringing satisfaction liberality  
 yield for the invoker to his heart's content [that energy]!  
 Exert thyself for hymn singers' sake!  
 May not [this] fortune pass us by  
 so we, very manly, can address a knowledge-sharing session!

## RigVeda 2.21

*Gṛtsamada | 1–5 Jagatī, 6 Triṣṭubh | to Indra*

*viśvajīte dhanajīte svarjīte  
satrājīte nṛjīta urvarājīte |  
aśvajīte gojīte abjīte bharéन्द्रāya  
sómaṃ yajatāya haryatām || 1||*

*abhībhuve'bhībhaṅgāya vanvaté'śāḍhāya  
sāhamānāya vedhāse |  
tuviḡrāye váhnaye duṣṭárītave  
satrāsāhe náma índrāya vocata || 2||*

*satrāsāhó janabhakṣó janaṃsahás  
cyávano yudhmó ánu jóṣamukṣitáh |  
vṛtaṃcayáh sáhurinvikṣvāritá  
índrasya vocaṃ prá kṛtáni víryā || 3||*

*anānudó vṛṣabhó dódhato vadhó  
gambhīrá ṛṣvó ásamaṣṭakāvyaḥ |  
radhracodáh śnáthano víḍitásprthúr  
índraḥ suyajñá uśásah svàrjanat || 4||*

*yajñéna gātúmaptúro vividrire  
dhíyo hinváná usíjo manīṣīṇaḥ |  
abhisvárā niśádā gá avasyáva  
índre hinváná dráviṇānyāśata || 5||*

*índra śréṣṭhāni dráviṇāni dhehi  
cítim dáḡṣasya subhagatvámasmé |  
póṣaṃ rayīnámáristim tanúnnāṃ  
svādmānaṃ vācáh sudinatvámánām || 6||*



1. To winning everything — to winning prizes, to winning *svàr*,  
to winning in every way —  
to conquering men, to acquiring fertile soil,  
to acquiring horses, to acquiring cows  
do thou bring delighted-in *Soma* — to worthy of worship *Indra*.
2. To surpassing, to breaking into, to placing within reach,  
to invincible, to prevailing, to adept,  
to swallowing much, to one who conveys,  
to difficult to endure one  
to prevailing in every way — [bring] adoration;  
to *Indra* do ye speak!
3. Prevailing in every way, devouring creatures,  
vanquishing creatures  
rousing to action fighter fully grown at his own pleasure,  
gathering together a troop of followers, victorious,  
[he is] towering among tribes.  
I shall mention *Indra*'s deeds of valor.
4. Obstinate, resembling a bull,  
a destructive weapon of an angered one,  
deep, helping in dire straights one whose poetic inspiration  
is unattainable [by mere mortals],  
a whip of meek, transfixing [attention], made firm,  
extensive *Indra*, making a sacrifice good,  
shall beget dawn's *svàr*.
5. Those crossing the waters have found by means of a sacrifice  
an unobstructed way;  
striving earnestly learned ones [are] stimulating visions;  
By an invocation, by making cows<sup>1</sup> to sink in,  
they, seeking a favour, impelling themselves into *Indra*,  
obtained the goods.
6. O *Indra*, fix for us most excellent goods —  
devotion, good fortune of the power of discernment,  
an increase in treasures, security for [our] bodies,  
sweetness of speech, clarity of days.

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<sup>1</sup>=evocative expressions

## RigVeda 2.22

Gṛtsamada | 1 Aṣṭi, 2-4 Atiśakvarī | to Indra

trīkadrukeṣu mahiṣó yāvāsīraṃ tuviśúśmas  
tṛpátsómamapibadvīṣṇunā sutám yáthāvaśat |  
sá īṃ mamāda máhi kárma kártave mahámurúṃ  
sáinaṃ saścaddevó devám satyámíndraṃ satyá índuḥ || 1||

ádha tvīṣīmāṃ abhyójasā kríviṃ yudhābhavad  
á ródasī aprṇadasya majmánā prá vāvṛdhe |  
ádhattānyáṃ jaṭháre prémaricyata  
sáinaṃ saścaddevó devám satyámíndraṃ satyá índuḥ || 2||

sākám jātáḥ krátunā sākámójasā vavakṣitha  
sākám vṛddhó vīryaḥ sāsahírmfdho vícarṣaṇiḥ |  
dātā rádha stuvaté kámyaṃ vásu  
sáinaṃ saścaddevó devám satyámíndraṃ satyá índuḥ || 3||

táva tyánnáryaṃ nṛtó'pa indra  
prathamám pūrvyám divi pravácyaṃ kṛtám |  
yáddevasya śávasā práriṇā ásuṃ riṇánnapáh |  
bhúvadvíśvamabhyádevamójasā  
vidádúrjaṃ śatákraturvidádíṣam || 4||

1. During “three-howls” having-much-fervor buffalo  
 drank [as much] as he wished, to his satisfaction,  
 barley-mixed *Soma* extracted by *Viṣṇu*.  
 He has exhilarated him to perform the great deed —  
 of great deeds the one that grants space.  
 He shall assist him — [that] *deva* [shall assist] [this] *deva*,  
 the real *Indu* [shall assist] the real *Indra*.
2. Then, possessing of energies, throughout the fighting he,  
 using frenzy, overpowered the flesh;  
 up to both *Rodas*-es he filled [the intermediate space] of this one,  
 majestically he extended himself.  
 The other one he put into the belly,  
 he was made to excell this one.  
 He shall assist him — [that] *deva* [shall assist] [this] *deva*,  
 the real *Indu* [shall assist] the real *Indra*.
3. Arisen simultaneously with the understanding,  
 he has become stronger simultaneously with frenzy;  
 made full-grown together with aspects of valor,  
 [he becomes] having-ways-to-prevail, disengaging contempt;  
 [then comes] the giving of favour to him who praises [him] —  
 to-be-desired treasure.  
 He shall assist him — [that] *deva* [shall assist] [this] *deva*,  
 the real *Indu* [shall assist] the real *Indra*.
4. That thy [treasure], an agreeable to men activity,  
 O dancer *Indra*,  
 foremost, principal, [is] to be explained  
 as accomplished in the Heaven —  
 that thou, releasing waters, released the life-force  
 by *deva*'s impulse to change.  
 By means of the frenzy he shall overcome everything profane<sup>1</sup>  
 [for] he should have found the sap, he, of hundred wiles,  
 should have found a libation [of *Soma*].

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<sup>1</sup>lit. “not-divine”

## RigVeda 2.30

*Gṛtsamada* | 1–10 *Triṣṭubh*, 11 *Jagatī* | to *Indra* and other *deva*-s

*ṛtām devāya kṛṇvaté savitrá*  
*índrāyāhighné ná ramanta āpaḥ* |  
*áharaharyātyaktúrappāṃ*  
*kíyātyā prathamāḥ sárge āsām* || 1||

*yó vṛtrāya sínamátrābhariṣyat*  
*prá tám jánitṛī vidúsa uvāca* |  
*pathó rádanṭīrānu jóṣamasmai*  
*divédive dhúnayo yantýartham* || 2||

*ūrdhvó hyásthādádhyantárikṣé'dhā*  
*vṛtrāya prá vadhām jabhāra* |  
*māhaṃ vásāna úpa hīmádudrot*  
*tigmāyudho ajayachátrumíndraḥ* || 3||

*bṛhaspate tápuṣásneva vidhya*  
*vṛkadvaraso ásurasya vīrān* |  
*yáthā jaghántha dhṛṣatá purá*  
*cidevá jahi sátrumasmākamindra* || 4||

*áva kṣīpa divó ásmānamuccá*  
*yéna sátrum mandasānó nijúrvāḥ* |  
*tokásya sātáú tánayasya bhúrer*  
*asmāñ ardhām kṛṇutādindra gónām* || 5||

*prá hí krátum vṛhátho yám vanuthó*  
*radhrásya stho yájamānasya codaú* |  
*índrāsomā yuvámasmāñ aviṣtam*  
*asmínbhayásthe kṛṇutam lokám* || 6||

*ná mā tamanná śramannótá tandran*  
*ná vocāma má sunotéti sómam* |  
*yó me pṛṇádyó dádadyó nibódhad*  
*yó mā sunvántamúpa góbhiráyat* || 7||

1. For the sake of coherence-creating *deva* — for *Savitṛ*,  
for the sake of slaying the snake *Indra*, waters do not stay still.  
Day after day the dark tinge<sup>1</sup> of waters comes.  
How long ago [was] the initial gush of these [waters]?
2. Who in this matter will bring rewards for *Vṛtra* [to be slain]  
him the genitrix<sup>2</sup> reveals to a learned one,  
scraping him off the path [of the waters] for such one  
as much as she pleases;  
every day tumultuous ones take up their cause.
3. Since he [whom the genitrix revealed] has remained elevated,  
at the intermediate space,  
therefore he has brought forth a frustration to *Vṛtra*.  
*Indra*, having the sharp weapon, defeated the enemy  
since he, wearing fog, rushed at him.
4. O *Bṛhaspati*, pierce with the heat as if with a stone  
*ásura*'s heroes that obstruct the wolf!  
In the same way thou slayed [him] before — courageously,  
just so slay our enemy, O *Indra*.
5. From on high, throw down from the Heaven [such] stone  
with which thou, exalting, will consume the enemy with fire.  
During obtaining many children propagating [our] family  
give us an equal share of cows, O *Indra*!
6. Since you two tear up [any] design  
which you place within your reach,  
you are whips to a meek sacrificer;  
O *Indra-Soma*, would you help us!  
[For us,] remaining in this state of fear,  
create a wide [mental] space.
7. It should not have made me gasp for air,  
nor made [me] tired, and it shall not make [me] languid.  
(We shall not say, “Ye shall not extract *Soma* in this manner!”)  
[*Soma*] which shall bestow on me, which shall give [me],  
which shall listen [to me]  
which [thus made] me extracting [him] together with cows —  
he came again.

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<sup>1</sup>visions strong enough to block out physical sight, even though the eyes are open [Skallagrímsson, 2014, p.31]

<sup>2</sup>=“fixed order” 2.1.3.1a

sárasvati tvásmāññ avidḍhi  
 marútvatī dhṛṣatī jeṣi sátrūn |  
 tyám cichárdhantaṃ taviṣyámāṇam  
 índro hanti vṛṣabhám sáṇḍikānām || 8||

yó naḥ sánutya utá vā jighatnúr  
 abhikhyáya táṃ tigiténa vidhya |  
 bṛhaspata áyudhairjeṣi sátrūn  
 druhé ríṣantaṃ pári dhehi rájan || 9||

asmákebhiḥ sátvabhiḥ sūra  
 súrairvīryà kṛdhi yáñi te kártvāni |  
 jyógabhūvannánudhūpitāso  
 hatvī téṣāmá bharā no vásūni || 10||

tám vaḥ sárdhaṃ márutam sumnayúr  
 girópa bruve námasā dáivyam jánam |  
 yáthā rayíṃ sárvavīraṃ násāmahā  
 apatyasācaṃ śrútyam divédive || 11||

8. Thou, O *Sarasvatī*, favour us!  
 Accompanied by *Marut*-s, daring, thou defeat enemies.  
 Just that one [who is] defying [us], wielding power to control,  
*Indra* slays, [him,] who resembles a bull — one of *Śaṇḍika*-s.
9. Who [is] endeavoring to ambush us or else to hurt [us] —  
 perceiving him, piercing him with a sharpened [weapon],  
 O *Bṛhaspati*, using [such] weapons, defeat enemies!  
 Surround him who is hurting [us] to [suffer] harm, O king!
10. With our warriors, O agent of change, with agents of change,  
 accomplish deeds of valor which [are] thy to accomplish!  
 They became for a while under influence of smoke —  
 having slain [them], bring here for us their riches.
- 
11. This your defiant, having *Marut*-s' trait troop —  
 I, seeking [your] benevolence,  
 address with with a chant, with reverence, the celestial race,  
 so that we will attain all-heroic treasure  
 associated with offsprings, to be heard of every day!

## RigVeda 3.12

*Vīśvāmitra | Gāyatrī | to Indra and Agni*

*índrāgnī ā gatam sutam gīrbhīrnābho váreṇyam |  
asyá pātam dhīyēsītā || 1||*

*índrāgnī jaritūh sácā yajñó jigāti cétanaḥ |  
ayá pātamimám sutám || 2||*

*índramagnīm kavichádā yajñāsya jūtyá vṛṇe |  
tá sómasyehá tṛmpatām || 3||*

*tośá vṛtrahāṇā huve sajítvānāparājitā |  
índrāgnī vājasātamā || 4||*

*prá vāmarcantyukthíno nīthāvído jaritāraḥ |  
índrāgnī íṣa ā vṛṇe || 5||*

*índrāgnī navatīm píuro dāsápatnīradhūnutam |  
sākámékena kármaṇā || 6||*

*índrāgnī ápasaspáryúpa prá yanti dhītáyaḥ |  
ṛtásya pathyà ánu || 7||*

*índrāgnī taviśāṇi vām sadhásthāni práyāṃsi ca |  
yuvórapatúryam hitám || 8||*

*índrāgnī rocaná divāḥ pári vājeṣu bhūṣathaḥ |  
tádvām ceti prá víryām || 9||*



1. O *Indra-Agni*, approach  
 extracted with chants to be preferred [to all others] vapor!  
 Driven by a vision, draw it in!
  2. O *Indra-Agni*, in the presence of [your] invoker,  
 [here] comes a notable sacrifice.  
 This way draw in the extracted [*Soma*]!
  3. By the bent of the sacrifice  
 I choose *Indra, Agni*, who seem to be gifted with insight  
 They two shall be here pleased with *Soma*.
  4. I call upon the two amassing ones, slaying *Vṛtra*,  
 victorious, unconquered ones,  
 best at obtaining the rush of vigour ones — *Indra-Agni*.
  5. They, uttering verses, illuminate you two by means of speech,  
 [they,] knowing-the-art invokers;  
 O *Indra-Agni*, I prefer libations.
- 
6. O *Indra-Agni*, you two shook off  
 mistresses<sup>1</sup> of the demon from ninety strongholds  
 simultaneously, with a single action.
  7. O *Indra* and *Agni*, from [this] sacrificial act,  
 visualizations and their effects set about  
 along pathways of *ṛta*.
  8. O *Indra-Agni*, your places of meeting  
 and delightful effects are in-control.  
 Your crossing over waters is set up.
  9. O *Indra-Agni*, in battles  
 you surpass in [others] in Heaven's luminosity;  
 that your deed of valor was made known.

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<sup>1</sup>=inner waters

## RigVeda 3.30

*Viśvāmitra | Triṣṭubh | to Indra*

*ichānti tvā somyāsaḥ sákhāyaḥ  
sunvānti sómaṃ dádhati práyāmsi |  
títikṣante abhíśastiṃ jánānām  
índra tvádā káścaná hí praketaḥ || 1||*

*ná te dūre paramā cidrájāṃsyá tú  
prá yāhi harivo háribhyām |  
sthirāya vṛṣṇe sávanā kṛtémā  
yuktā grāvāṇaḥ samidhāné agnáu || 2||*

*índraḥ suśípro maghāvā tárutro  
mahāvratástuvikūrmírghāvān |  
yádugró dhā bādhitó mártyesu  
kvā tyā te vṛṣabha víryāni || 3||*

*tvám hí śmā cyāváyannácyutānyéko  
vṛtrá cárasi jíghnamānaḥ |  
táva dyāvāprthiví párvatāsó'nu  
vratāya nímiteva tasthuḥ || 4||*

*utābhaye puruhūta śrávobhir  
éko dṛḍhāmavado vṛtrahā sán |  
imé cidíndra ródasī aparé  
yátsaṃgrbhñā maghavankāsírítte || 5||*

*prá sú ta indra pravátā háribhyām  
prá te vájraḥ pramṛṇānetu sátrūn |  
jahí pratícó anūcāḥ párāco  
viśvaṃ satyám kṛṇuhi viṣtāmastu || 6||*

*yásmāi dhāyurádadhā mártiyāyábhaktaṃ  
cidbhajate gehyām saḥ |  
bhadrá ta indra sumatírghṛtácī  
sahásradānā puruhūta rātīḥ || 7||*

1. Comrades in *Soma* seek thee,  
they extract *Soma*, effect delights;  
they wish to suffer with courage people's curse  
since there is no portent from thee, O *Indra*!
2. Not far away for thee [are] even remotest regions,  
Come here, I beg, on two tawny ones,  
O accompanied-by-tawny-ones one!  
For the resolute bull  
these pressings [of *Soma* juice] [were] made,  
[and] set to work pressing-stones [are] by the flaming fire.
3. *Indra* [is] selective, generous, carrying across,  
having great troop [of warriors],  
shielding strongly, raving.  
What thou, fierce, being harassed, inflicted upon mortals!  
Where are those thy deeds of valor, O appearing as a bull?
4. Since thou, making what is unshakable shaky,  
alone spread towards the obstacles smashing [them],  
the Heaven and the Earth, [and] thereupon knotty ones,  
abide by thy sway as if fixed.
5. Fearlessly, O much invoked with an auditory impressions one,  
alone, thou spoke firmly, being a slayer of *Vṛtra*.  
Even these two non-extreme [in their manifestations] *Rodas*-es,  
O *Indra*,  
when thou shall grasp them, O generous one, [are] for thee  
just a way to appear.
6. [Set] forth quickly with thy two tawny ones along the slope,  
may thy thunderbolt come crushing enemies,  
strike those facing [thee], those behind [them],  
those [who are] even further!  
Make it all real! May this [state] be entered into!
7. To which mortal thou, bestowing offsprings, bestowed [them],  
he enjoys even non-apportioned domestic goods.  
Auspicious [is] thy, O *Indra*, benevolence, abounding in ghee;  
[thy] gift, O much invoked one, [is] adding thousand [more].

sahádānuṃ puruhūta kṣiyāntam  
 ahastāmindra sām piṅakkūṅārum |  
 abhī vṛtrām vārdhamānaṃ pīyārum  
 apādamindra tavāsā jaghantha || 8 ||

nī sāmanāmiṣirāmindra bhūmiṃ  
 mahīmapārām sādane sasattha |  
 āstabhnāddyāṃ vṛṣabhó antárikṣam  
 āṣantvāpastváyehá práśūtāḥ || 9 ||

alātrṇó valá indra vrajó góḥ  
 purá hántorbháyamāno vyāra |  
 sugāṅpathó akrṇonniráje gāḥ  
 právanvāṅḥ puruhūtām dhámantiḥ || 10 ||

éko dvé vásumatī samīcí  
 índra á paprau pṛthivímútá dyām |  
 utántárikṣādabhí naḥ samíká  
 isó rathīḥ sayújah śūra vājān || 11 ||

dísah sūryo ná mināti prádiṣṭā  
 divédive háryaśvapasūtāḥ |  
 sām yádánaḍádadhvana ádídásvair  
 vimócanaṃ kṛṇute táttvasya || 12 ||

dídṛkṣanta uśáso yámannaktór  
 vivásvatyā máhi citrámánākam |  
 víśve jānanti mahiná yádágād  
 índrasya kárma súkṛtá purúṅi || 13 ||

máhi jyótirníhitam vakṣáṅāsvāmá  
 pakvām carati bíbhratī gáūḥ |  
 víśvaṃ svádma sámabhṛtamusríyāyāṃ  
 yátsīmíndro ádadhādbhójanāya || 14 ||

8. Him, residing with a generous one, O much invoked,  
 him who is without hands he shall crush, O *Indra*!.  
 Overbearing, becoming stronger, footless *Vṛtra*,  
 O *Indra*, thou slayed using [given to thee] power.
9. Thou settled down, O *Indra*,  
 on rich instigating potent boundless soil;  
 He who resembles a bull supported the Heaven  
 [and] the intermediate space —  
 let set in motion by thee waters flow quickly!
10. O *Indra*, a miserly cavern, the enclosure of cows,  
 went asunder, being afraid, before [thy] strike.  
 To drive out the cows, he made pathways easy to traverse;  
 the breathing-out sounds promoted the much invoked one.
11. Alone, *Indra* has filled two whole regions —  
 the Earth and the Heaven,  
 and during a close combat [he,]  
 possessing sap and strength charioteer,  
 [brings] to us, to [his] companions, from the intermediate space,  
 O agent of change, rushes of vigour.
12. The sun does not violate predefined directions  
 every day produced by him who possesses tawny horses;  
 when one has found pathways, only after that  
 one performs unyoking of horses, then that<sup>1</sup> of him.
13. During coming of dawn from the darkness of the night  
 they desire to see  
 extensive, capturing attention appearance of her  
 who is diffusing light;  
 all know per force when she approached;  
*Indra*'s rite is many well-performed [actions].
14. Extensive light is deposited into udders [of a cow];  
 crude cow<sup>2</sup> wanders bearing ripe [for poetry vital spirit<sup>3</sup>].  
 Everything sweet that *Indra* imparted  
 to the source of pleasure [is]  
 concentrated in appearing at dawn [river].

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<sup>1</sup>that is, "unyoking"

<sup>2</sup>evocative expression

<sup>3</sup>*payas*

*índra dṛghya yāmakosā abhūvan*  
*yaññāya śikṣa gr̥naté sákhibhyaḥ |*  
*durmāyávo durévā mártiyāso*  
*niṣaṅgíño ripávo hántvāsaḥ || 15||*

*sám ghóṣaḥ śṛṇve'vamáiramítirair*  
*jahí nyeṣvaśáñim tápiṣṭhām |*  
*vṛścémadhástādví rujā sáhasva*  
*jahí rákṣo maghavanrandháyasva || 16||*

*údvṛha rákṣaḥ sahámūlamindra*  
*vṛścá mádhyaṃ prátyágraṃ śṛṇīhi |*  
*á kīvataḥ salalúkaṃ cakārtha*  
*brahmadvíṣe tápuṣim hetímasya || 17||*

*svastáye vājībhīṣca praṇetaḥ*  
*sám yánmahírīṣa āsátsi pūrvīḥ |*  
*rāyó vantáro bṛhatáḥ syāmāsmé astu*  
*bhága indra prajāvān || 18||*

*á no bhara bhágamindra dyumántaṃ*  
*ní te deṣṇásya dhīmahi prareké |*  
*ūrvá iva paprathe kámo asmé*  
*támá pṛṇa vasupate vásūnām || 19||*

*imám kámaṃ mandayā góbbhirásvais*  
*candrāvataḥ rádhasā papráthaśca |*  
*svaryávo matībhīstúbhyaṃ víprā*  
*índrāya váhaḥ kuśikáso akran || 20||*

*á no gotrá dardṛhi gopate gáḥ*  
*sámasmábhyaṃ sanáyo yantu vājāḥ |*  
*divákṣā asi vṛṣabha satyásuṣmo'smábhyaṃ*  
*sú maghavanbodhi godāḥ || 21||*

15. O *Indra*, hardening [themselves], they became vessels  
 for [the coming] journey —  
 exert thyself for the sake of extolling thee sacrifice,  
 for participants [of this fire offering]!  
 Malignant mortal sorcerers,  
 deceitful peltastas [are] to be slayed!
16. A battlecry is fully heard by inferior [to thee] hostiles —  
 strike into them a burning flash of lightning!  
 Cut [it] off in the lower region, shatter [it], overcome,  
 strike the defensiveness, O generous one, annihilate [it]!
17. Pull out [any] defensiveness along with [its] root,  
 cut off a moderate one, crush a prominent one!  
 For how long have thou hesitated?  
 Shoot burning missile aimed at him  
 who is hostile to formulations!
18. When for the sake of [our] well-being  
 along with rushes of vigour,  
 thou, O leader, shall encounter abundant potent libations,  
 [then] we could possess of vast wealth.  
 May there be for us a good fortune that grants offsprings!
19. Bring to us lucid good fortune, O *Indra*,  
 [that] we shall preserve in abundance of thy giving.  
 As the wide [sky] the desire extended in us;  
 that [desire] of [all] beneficent [desires] do sate,  
 O overseer of what's beneficent!
20. Make this desire gladden [us] with cows, horses,  
 with having glitter gift, and thou will extend [it].  
 Seeking *svàr* poets — descendants of *Kuśika* —  
 using mental gestures, created a conveying for thee, *Indra*.
21. Break open cowsheds for us, O overseer of cows!  
 May gaining-cows rushes of vigour come to us!  
 Thou, having genuine fervor, are penetrating the Heaven,  
 O resembling a bull!  
 Easily giving cows to us, O generous one, be awake!

*śunāṃ huvema maghāvānamīndram  
asmīnbhāre nṛtamaṃ vājasātau |  
śṛṅvāntamugrāmūtāye samātsu  
ghnāntaṃ vṛtrāṇi saṃjītaṃ dhānānām || 22||*



22. Happily we call upon generous *Indra* —  
 the most manly in him who is bearing [him]  
 during gaining a rush of vigour,  
 [upon him who is] attentive [and] ferocious — to help in clashes,  
 [upon him who is] subduing *Vṛtra*-s, [who is] a winner of prizes.
- 

Verse 10 seems to states that breathing in slowly but breathing out quickly as to produce a sound promotes entering the state of *Indra*.

## RigVeda 3.31

*Viśvāmitra | Triṣṭubh | to Indra*

*śāsadváhnirduhitúrnaptyàṃ gād  
vidvāñ ṛtásya dādhitiṃ saparyán |  
pitā yátra duhitúḥ sékamṛñján  
sám śagmyèna mánasā dadhanvé || 1||*

*ná jāmáye tánvo rikthámāraik  
cakāra gárbhaṃ sanitúrni dhānam |  
yádī mātáro janáyanta váhniṃ  
anyáḥ kartā sukṛtoranyá ṛndhán || 2||*

*agnírjajñe juhvā réjamāno  
mahásputrāñ aruśásya prayákṣe |  
mahāngárbho máhyá jātámesāṃ  
mahí pravṛddháryaśvasya yajñáḥ || 3||*

*abhí játrīrasacanta sprdhānám  
máhi jyótistámaso nírajānan |  
tám jānatīḥ prátyúdayannuśásah  
pátirgávāmabhavadéka índraḥ || 4||*

1. The carrier<sup>1</sup> shall restrain granddaughter<sup>2</sup> of [his] daughter<sup>3</sup>,  
a learned one shall reverentially attend  
to a recurrent vision of *rta*,  
wherein the father<sup>4</sup>, arranging the pouring out of the daughter,  
has sprung forward together with a skillful mind.
  2. For a sibling of himself he has not left an inheritance<sup>5</sup>  
he<sup>6</sup> made the germ of him<sup>7</sup> who obtains<sup>8</sup>  
to be a place for depositing [that heat].  
If mothers<sup>9</sup> were to cause the carrier<sup>10</sup> to emerge  
one of the two<sup>11</sup> acting efficiently is a doer,  
the other one is succeeding;
  3. *Agní* has begot with [his] flame, quivering quickly,  
sons<sup>12</sup> of the tempered one<sup>13</sup> in order to hasten forward —  
a mighty germ [to hasten] towards born<sup>14</sup> of these  
[sticks and threads];  
[Such is] a powerful onset by means of sacrifices of him  
who possesses tawny horses.
- 
4. Leading to victory [waters] assisted him<sup>15</sup> who is fighting;  
they<sup>16</sup> experienced extensive light [coming] from darkness<sup>17</sup>;  
acknowledging him[, who is fighting,] dawns<sup>18</sup> did rise;  
*Indra* became the sole overseer of cows.

---

<sup>1</sup>inner *Agní*

<sup>2</sup>desire

<sup>3</sup>life-energy

<sup>4</sup>that is, the inner *Agní*

<sup>5</sup>that is, he burned the fuel completely

<sup>6</sup>*Agní* in an ember

<sup>7</sup>*Agní* in a flame

<sup>8</sup>that is, obtains new fuel to burn by spreading around

<sup>9</sup>threads of kindling

<sup>10</sup>physical fire

<sup>11</sup>two pieces of wood used to create by friction an ember

<sup>12</sup>= spreading from the ember-originating flame onto surrounding threads  
and sticks flames

<sup>13</sup>glowing ember

<sup>14</sup>self-sustaining flames

<sup>15</sup>*Indra*

<sup>16</sup>seven inspired ones

<sup>17</sup>being in darkness with eyes closed

<sup>18</sup>here = states of being aware

vīḍāú satírabhí dhírā atrndan  
 prācāhinvanmānasā saptá víprāḥ |  
 víśvāmvindanpathyā̀mṛtāsya  
 prajānānnítá námasá viveśa || 5||

vidādyādī sarāmā rugṇámādrer  
 māhi páthaḥ pūrvyāṃ sadhryàkkaḥ |  
 ágraṃ nayatsupādyākṣaraṇām  
 áchā rávaṃ prathamā jānatī gāt || 6||

ágachadu vípratamaḥ sakhīyānnāsūdayat  
 sukṛte gárbhamādrīḥ |  
 sasāna máryo yúvabhīrmakhasyānnáthā  
 bhavadā̀ngirāḥ sadyó árcan || 7||

satāḥsataḥ pratimānaṃ purobhūr  
 víśvā veda jānimā hānti śúṣṇam |  
 prá ṇo divāḥ padavīrgavyúrārcansákhā  
 sákhīṇīramuñcanníravadyāt || 8||

nī gavyatá mānasā sedurarkāḥ  
 kṛṇvānáso amṛtatvāya gātúm |  
 idāṃ cinnú sādanaṃ bhūryeṣāṃ  
 yéna māsāṇ āsiśāsannṛténa || 9||

5. They, having [correct] schemas for contemplation,  
 let out ladies<sup>19</sup> [who are] in a firm [enclosure],  
 seven inspired ones, with the mind  
 [engrossed into contemplation], impelled [them] onwards —  
 they found all-pervading pathway of *rta*;  
 only anticipating one, through adoration [of that pathway],  
 has taken possession of those [abodes].
6. Should *Saramā* find the cleft<sup>20</sup> of the rock  
 she shall at first create tending towards [it] ample spot<sup>21</sup>;  
 she, swift-footed, shall lead the foremost<sup>22</sup> of syllables;  
 she, investigating [the space], preceding [them all],  
 goes towards the howl.
- 
7. The most inspired one came seeking like-mindedness<sup>23</sup>;  
 for the acting efficiently one the rock contrived the germ  
 [that] a recruit, being in fighting spirit,  
 together with young ones has obtained;  
 then, in the very moment, he became an *aṅgiras* —  
 illuminating by means of speech.
8. [Being] equally in all aspects a counterpart [to an opponent]  
 [he is] becoming superior to [him];  
 he knows all manifestations [of *deva*-s<sup>24</sup>], he slays *Śuṣṇa*;  
 [Having set] forth from the Heaven for us,  
 [he,] attracting-cows guide,  
 [is] illuminating by means of speech;  
 like-minded, he freed [his] companions from the unspeakable.
9. With mind accompanied by words they have settled down  
 making with hymns of illumination  
 an unimpeded way for the ambrosia.  
 Just this their sitting down is frequent  
 [this,] with which they desired to gain [several] months  
 [of training time] accompanied by coherence [with *Indra*].
- 

<sup>19</sup> = waters

<sup>20</sup> the opening in lower part of the skull towards which the tongue is directed  
 during *khecarī mudrā*

<sup>21</sup> spot in the mental space towards which attention shall be directed

<sup>22</sup> *auṃ*

<sup>23</sup> with *Indra*

<sup>24</sup> on the basis of 3.4.10d, 4.27.1b, 7.2.10d, 9.83.4b, 9.97.7b

sampásyamānā amadannabhí svám  
 páyaḥ pratnásya rétaso dúghānāḥ |  
 ví ródasī atapadghósa eṣām  
 jāté niṣṭhámádadhurgóṣu vīrān || 10||

sá jātébhivṛtrahā sédu havyaír  
 údusríyā asṛjadíndro arkáḥ |  
 urúcyásmāi ghṛtávadbháranti  
 mádhu svádma duduhe jényā gaúḥ || 11||

pitré ciccakruḥ sádanaṃ sámasmai  
 máhi tvíṣīmatsukṛto ví hí khyán |  
 viṣkabhnánta skámghanenā jánitṛī  
 áśnā ūrdhvám rabhasám ví minvan || 12||

mahí yádi dhiṣāṇā śísínáthe dhāt  
 sadyovṛdhaṃ vibhvāṃ ródasyoḥ |  
 gíro yásminnanavadyāḥ samīcír  
 víśvā índrāya táviṣīránuttāḥ || 13||

máhyá te sakhyám vaśmi śaktír  
 á vṛtraghné niyúto yanti pūrṅvāḥ |  
 máhi stotrámáva áganma sūrér  
 asmákam sú maghavanbodhi gopāḥ || 14||

10. Looking at each other they exulted, milking for themselves  
the juice of the primordial stream.  
Their battlecry warmed up both *Rodas-es*.  
Into what was engendered they placed steadiness,  
midst cows [they placed] heroes.
11. With those<sup>25</sup> engendered, he is a slayer of *Vṛtra*,  
just he together with oblations<sup>26</sup>.  
*Indra* released appearing at dawn [waters]  
by means of hymns of illumination.  
Far-reaching, bearing-rich-in-ghee-honey  
cow<sup>27</sup> of noble origin yielded sweetness.
12. Also, for the father<sup>28</sup> they performed a sitting;  
together [they performed] for him  
powerful possessing of energies [ritual] —  
because acting efficiently ones made it known  
[as part of the process].  
They, seated upright, propping apart with the pillar  
two genitrixes,  
fixed the impetuous one in the Earth.

- 
13. In case a potent effort to visualize during the piercing  
should have placed between the two *Rodas-es*<sup>29</sup>  
him<sup>30</sup>, who is strengthened at that very moment,  
who is spreading,  
[then his,] in whom flawless chants  
are all turned in one direction — for *Indra*,  
[his] powers to control [become] not-[to-be]-downplayed.
14. I wish the powers [to be directed]  
towards mighty fellowship with thee;  
many internally connected [powers]  
come for the sake of *Vṛtra*-slayer.  
Mighty [is] a hymn of praise — we arrived at the favour  
of the institutor of the sacrifice —  
heed well to us, O generous one, being a guardian!

---

<sup>25</sup>*Marut-s*

<sup>26</sup>prob. draughts of *Soma*

<sup>27</sup>*Pr̥śni* = “enticement to transgress, to rebel”

<sup>28</sup>*Rudra*

<sup>29</sup>that is, into the *maṇipūra* cakra

<sup>30</sup>inner *Agnī*

máhi kṣétram purú ścandrám vividván  
 ádítsákhibhyaścarátham sámairat |  
 índro nṛbhirañjanaddídyānaḥ  
 sākám sūryamuśásam gātúmagním || 15||

apáścideśá vibhvò dāmūnāḥ  
 prá sadhrícīrasrjadviśváścandrāḥ |  
 mādhwah punānāḥ kavībhiḥ pavitrair  
 dyúbhirhinvantyaktúbhirdhánutṛḥ || 16||

ánu kṛṣṇé vásudhitī jihāte  
 ubhé sūryasya maṃhánā yájatṛe |  
 pári yátte mahimānaṃ vṛjádhyai  
 sákhāya indra kāmýā ṛjipyāḥ || 17||

pátirbhava vṛtrahansūñtānām  
 girām viśváyurvṛṣabhó vayodhāḥ |  
 á no gahi sakhýebhiḥ śívébhīr  
 mahánmahábhīrūtíbhīḥ saranyán || 18||

támañgirasvánnámasā saparyán  
 návyam kṛṇomi sányase purājám |  
 drúho ví yāhi bahulá ádevīḥ  
 svàśca no maghavansātáye dhāḥ || 19||

mīhaḥ pāvakāḥ prátatā abhūvan  
 svastí naḥ pipṛhi pāramāsām |  
 índra tvám rathiráḥ pāhi no riśó  
 makṣúmākṣū kṛṇuhi gojító naḥ || 20||



15. Having found brightly radiant expansive space —  
 only after that he activated wandering for his companions.  
 Together with the men<sup>31</sup> *Indra*, while shining,  
 simultaneously produced the Sun, the Dawn,  
 an unimpeded pathway, [and inner] *Agni*.
16. This one, who made one feel at home,  
 also sent surging forth towards one goal  
 spreading having-allpervading-glitter waters.  
 Purifying self with poets as filters [drops<sup>32</sup>] of honey  
 impel — through days and nights — speeding [streams<sup>33</sup>].
17. He<sup>34</sup> follows the two dark bestowing what's beneficial ones<sup>35</sup>,  
 both being instrumental in a sacrifice  
 through magnanimity of the Sun,  
 when like-minded ones, O *Indra*, amiable, straight-going ones<sup>36</sup>  
 [are] around to pluck thy power to increase-in-size  
 [for their own expansion].
- 
18. Become an overseer, O slayer of *Vṛtra*, of well-fitting chants,  
 [thou,] the all-pervading life-force, appearing as a bull,  
 giving mental and bodily energy,  
 come to us with destroying reactive impulsiveness<sup>37</sup> relations<sup>38</sup>,  
 exalting one with mighty means of helping, [thou,] hastening.
19. Attending to him provokingly, with reverence,  
 I make what<sup>39</sup> was born long ago new.  
 Pass through numerous profane injuries!  
 Thou made *svàr* for us to gain.
20. Maturing fogs<sup>40</sup> became extended —  
 bring us successfully over to the end of them!  
 Indra, thou [being] speedy, protect us from injury,  
 as soon as possible make us acquiring cows!

---

<sup>31</sup> *Marut-s*

<sup>32</sup> drops of *Soma* — on the basis of 9.6.4c and 9.106.9b

<sup>33</sup> on the basis of 9.93.1b

<sup>34</sup> inner *Agni*

<sup>35</sup> the Night and the Dawn as distinct states of mind/body

<sup>36</sup> *Marut-s*

<sup>37</sup> *śiva*

<sup>38</sup> relations to both *Rodas-es*

<sup>39</sup> inner *Agni*

<sup>40</sup> disorientation, doubt, indecisiveness

ádediṣṭa vṛtrahá gópatirgá  
 antáh kṛṣṇáñ aruṣáúrdhámabhirgāt |  
 prá sūnṛtā diśámāna ṛténa  
 dúraśca víśvā avṛṇodápa svāḥ || 21 ||

śunám huvema maghávānamíndram  
 asmínbháre nṛtamaṇ vājasātau |  
 śṛṇvántamugrámūtáye samátsu  
 ghnántaṇ vṛtrāṇi saṃjítamaṇ dhánānām || 22 ||

21. Slayer of *Vṛtra* [and] overseer of cows,  
 he has pointed out the cows again and again;  
 inside, he should have walked dark [paths]  
 through tempered<sup>41</sup> abodes.  
 Indicating well-fitting [chants] through [a feeling of] coherence,  
 he also opened all his own doors.
- 
22. Happily we call upon generous *Indra* —  
 the most manly in him who is bearing [him]  
 during gaining a rush of vigour,  
 [upon him who is] attentive [and] ferocious — to help in clashes,  
 [upon him who is] subduing *Vṛtra*-s, [who is] a winner of prizes.
- 

Verses 1-3 describe setup for starting an invocation of *Indra* — inner fire that springs up along with a skillful mind, and physical fire being started through friction to create a spark that then spreads onto kindling. Verses 4–6 describe development of the invocation from letting inner waters flow to performing what in modern times is known as *khecarī mudrā* to uttering mantra *aum*. Verses 7–9 refer to training of warriors. Verses 10–12 are about *Marut*-s. Verses 13–14 express concern and wish about controlling powers unleashed in the process of invoking *Indra*. Verses 15–17 describe some effect of entering the state of *Indra*, 18–21 expresses wish and expectations of further unfolding of the state.

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<sup>41</sup>here “well controlled”

## RigVeda 3.32

*Viśvāmitra | Triṣṭubh | to Indra*

*índra sómaṃ somapate píbemám  
mādhyaṃdinaṃ sávanaṃ cāru yátte |  
praprúthyā śípre maghavannṛjīsin  
vimúcyā hárī ihá mādayasva || 1||*

*gávāsīraṃ manthínamindra śukráṃ  
píbā sómaṃ rarimá te mādāya |  
brahmakṛtā mārutenā gaṇéna  
sajóṣā rudrástrpádā vṛṣasva || 2||*

*yé te śúsmaṃ yé táviṣīmávardhannárcanta  
índra marútasta ójaḥ |  
mādhyaṃdine sávane vajrahasta  
píbā rudrēbhiḥ ságaṇaḥ suśípra || 3||*

*tá ínnvasya mádhumadvivipra  
índrasya sárdho marúto yá ásan |  
yébhīrvṛtrásyeṣitó vivédāmarmáño  
mányamānasya márma || 4||*

*manuṣvádíndra sávanaṃ juṣāṇáh  
píbā sómaṃ śásvate vīryāya |  
sá á vavṛtsva haryaśva yajñáh  
saraṇyúbhirapó árṇā sisarṣi || 5||*

*tvámapó yáddha vṛtrám jaghanvāñ  
átyāñ iva prásrjaḥ sártavájau |  
sáyānamindra cáratā vadhéna  
vavrivám̐sam pári devírádevam || 6||*

*yájāma ínnámasā vṛddhámíndraṃ  
brhántamṛṣvámajáraṃ yúvānam |  
yásya priyé mamáturyajñíyasya  
ná ródasī mahimānaṃ mamāte || 7||*

1. O *Indra*, drink this *Soma*, O master of *Soma*,  
midday pressing which is agreeable to thee.  
Swell out lips, O generous, having direct impact one,  
setting free two tawny ones, do make thyself exhilarated here!
2. Drink, O *Indra*, agitating translucent [juice] mixed with milk  
[that] we have yielded for thy exhilaration!

---

Acting in harmony with performing-a-sacred-formula  
having-*Marut*-s'-trait troop —  
with *Rudra*-s — he should have been satiated.  
Pour [it] here!

---

3. [They,] who for thy sake did increase the fervor [and]  
the power to control,  
they, the *Marut*-s, shall illuminate by means of speech  
thy vigour.  
Drink during pressing at the midday [ritual],  
O thunderbolt-in-hand one,  
accompanied by *Rudra*-s, O selective one!
4. It were they who have stirred his sweet [manly vigour<sup>1</sup>] —  
*Indra*'s flock who were *Marut*-s,  
with whom he, driven, has found a vulnerable spot of *Vṛtra*  
who was thought to be invulnerable.
5. As is men's custom, O *Indra*, enjoying the pressing,  
drink *Soma* for the sake of endless valor!  
Such thou, by means of sacrifices seeking [such] flow,  
turn thyself here, O possessing tawny horses one,  
[because] thou [do] pursue waters, flooding streams.
6. When indeed thou, having slayed *Vṛtra*,  
gave free course to waters to flow as if to coursers on a racetrack,  
[having slayed] lying down one with wandering deadly weapon,  
[thou slayed] profane one  
[who was] hindering from all sides celestial [waters].
7. We just sacrifice reverentially to full-grown *Indra* —  
extensive helping in dire straights not subject to old age youth,  
whose two dear ones have meted out [the potency<sup>2</sup>] of him  
who is worthy-of-a-sacrifice,  
[but] they, two *Rodas*-es, have not apportioned to themselves  
[his] power to increase-in-size.

---

<sup>1</sup>*svīrya* on the basis of 9.86.18d

<sup>2</sup>*svīrya*

*índrasya kárma súkṛtā purúṇi  
 vratāni devā ná minanti víśve |  
 dādhāra yáḥ pṛthivīm dyámútémām  
 jajāna súryamuśásaṃ sudámśāḥ || 8||*

*ádrogha satyám táva tánmahitvám  
 sadyó yájjátó apibo ha sómam |  
 ná dyāva indra tavásasta ójo  
 nāhā ná māsāḥ śarádo varanta || 9||*

*tvám sadyó apibo jātá indra  
 mādāya sómam paramé vyòman |  
 yáddha dyāvāpṛthiví áviveśīr  
 áthābhavaḥ pūrvyáḥ kārúdhāyāḥ || 10||*

*áhannáhiṃ parisáyānamárṇa  
 ojāyámānaṃ tuvijāta távyān |  
 ná te mahitvámānu bhūdádha  
 dyáúryádanyáyā sphigyà kṣámávasthāḥ || 11||*

*yajñó hí ta indra várdhano bhúd  
 utá priyáḥ sutásomo miyédhaḥ |  
 yajñéna yajñámava yajñíyaḥ sán  
 yajñáste vájramahihátya āvat || 12||*

*yajñénéndramávasā cakre arvág  
 áinaṃ sumnáya návyase vavṛtyām |  
 yá stómebhirvāvṛdhé pūrvyébhir  
 yó madhyamébhirutá nūtanebhiḥ || 13||*

8. *Indra's* rite [is] many well-performed [actions] —  
 all *deva*-s do not diminish realms [of him]  
 who held the Earth [and] the Heaven [apart],  
 [who] begot this [chant], the Sun [and] the Dawn —  
 [he,] performing wondrous deeds.
9. O free from falsehood one, genuine is that thy power to expand  
 because thou really drank *Soma* in the very moment  
 [thou] were born<sup>3</sup>.  
 Not heavens [are] strong [but] thy vigour [is],  
 neither days, nor months [or] years shall suppress [it].
10. Thou drank *Soma* the moment thou were born, O *Indra*,  
 for exhilaration in the ultimate space of detachment;  
 only when thou were absorbed into the Earth and the Heaven,  
 then thou became the principal nourisher<sup>4</sup>  
 of [this] singer of eulogies.
- 
11. He, being stronger, slayed lying around flooding waters  
 exhibiting vigour snake, O manifested-often one!  
 Now, the Heaven didn't understood thy power to expand  
 when thou went down into the ground with another hip.
- 
12. Since [this] sacrifice should have been strengthening for thee,  
 O *Indra*,  
 and favourite apportioned fuel of pressed *Soma* [as well],  
 through [this] sacrifice help [that] sacrifice,  
 [thou,] being worthy-of-a-sacrifice —  
 during slaying of the snake  
 a sacrifice [such as this] helped thy thunderbolt.
13. With a sacrifice I brought *Indra*  
 along with [his] favour hither—  
 for the sake of [his] benevolence,  
 so that for a new blessing I could roll (as a dice) him  
 who has become stronger with ancient hymns of praise,  
 who [has become stronger] with new ones  
 and with those in between.

---

<sup>3</sup>that is, manifested in a person

<sup>4</sup>=inner inspiration

vivéṣa yánmā dhiśánā jajāna  
 stávai purá páryādíndramáhnah |  
 áṃhaso yátra pīpáradýáthā no  
 nāvéva yántamubháye havante || 14||

ápūrṇo asya kalásah svāhā  
 sékteva kósam sisice pībadhyai |  
 sámu priyá ávavrtranmádāya  
 pradakṣiṇídabhí sómāsa índram || 15||

ná tvā gabhīráh puruhūta síndhur  
 nádrayaḥ pári śánto varanta |  
 itthá sákhibhya iṣitó yádindrā  
 dṛdhám cidárujo gávyamūrvám || 16||

śunám huvema maghāvānamíndram  
 asmínbhāre nītamam vājasātau |  
 śṛṇvántamugrámūtāye samātsu  
 ghnántam vrtrāṇi saṃjītam dhánānām || 17||



14. When the effort to visualize  
     has become contained in me, it produced [him].  
 I shall extol *Indra* before the end of the day,  
 in which case he shall deliver [me] from the anxiety  
     like [he delivered] us.  
 They invoke [him,] moving like a ship  
     in both [the Earth and the Heaven].
15. His goblet is filling [him] to the limits — *svāhā!*  
 Like a rain-cloud [soaks my body],  
     I soaked [my] subtle body [for *Indra*] to drink;  
 Together cherished drops of *Soma* turned left-to-right<sup>5</sup>  
 to exhilarate [me] for *Indra*'s sake.
16. Neither impenetrable river nor surrounding rocks  
 shall suppress thee, O much invoked one,  
 in as much as thou, truly driven for [thy] companions' sake,  
 shattered even firmly shut related to cows extensive [place<sup>6</sup>].
17. Happily we call upon generous *Indra* —  
 the most manly in him who is bearing [him]  
     during gaining a rush of vigour,  
 attentive ferocious — to help in clashes  
 [upon him who is] subduing *Vṛtra*-s, [who is] a winner of prizes.

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<sup>5</sup>that is, from the first footprint of *Viṣṇu* to the second

<sup>6</sup>*vrajaṁ* — on the basis of 9.108.6cd

## RigVeda 3.33

*Viśvāmitra* | 1–12 *Triṣṭubh*, 13 *Anuṣṭubh* | to *Viśvāmitra* and rivers

*prá párvatānāmuśatī upásthād*  
*áśve iva víṣite hásamāne* |  
*gāveva śubhré mātārā rihāṇé*  
*vípāṭ chutudrī páyasā javete* || 1 ||

*índreṣite prasavāṃ bhíkṣamāṇe*  
*áchā samudráṃ rathyèva yāthaḥ* |  
*samārāṇé ūrmībhiḥ pínvamāne*  
*anyá vāmanyámápyeti śubhre* || 2 ||

*áchā síndhuṃ mātṛtamāmayāsaṃ*  
*vípāśamurvīṃ subhágāmaganma* |  
*vatsámiva mātārā saṃrihāṇé*  
*samānāṃ yónimānu saṃcárantī* || 3 ||

*ená vayāṃ páyasā pínvamānā*  
*ānu yóniṃ devákṛtaṃ cárantīḥ* |  
*ná vartave prasaváḥ sárgataктаḥ*  
*kiṃyúrvípro nadyò johavīti* || 4 ||

*rámadhvaṃ me vácasa somyáya*  
*ṛtāvarirúpa muhūrtámévaiḥ* |  
*prá síndhumáchā bṛhatí manīṣávasyúr*  
*ahve kuśíkásya sūnúḥ* || 5 ||

*índro asmāñ aradadvájrābhur*  
*ápāhanvrtrāṃ paridhíṃ nadínām* |  
*devò'nayatsavitá supāñís*  
*tásya vayāṃ prasavé yāma urvīḥ* || 6 ||

[Poet:]

1. Forth from the lap of the mountains two eager  
like two released racing mares,  
like two cows replenishing [with their milk],  
[like] two caressing mothers,  
*Vipāś*<sup>1</sup> [and] *Śutudrī*<sup>2</sup> press forwards with [their] juice.
2. Driven by *Indra*, desiring to partake in the impulsion,  
like two charioteers you journey towards the sea<sup>3</sup>.  
Joining together, swelling [each other] with waves,  
one of you enters another, [you] two replenishing [each other].
3. I have journeyed towards the most motherly river<sup>4</sup>,  
I came to the wide highly favoured *Vipāś*;  
like two mothers licking a calf,  
[they both are] roaming along the same womb.

[Rivers:]

4. Here we, swelling with the fluid,  
roam along created by *deva* womb<sup>5</sup>  
The impulsion [that is like] a downpour along steep slope  
is not to be obstructed.  
Seeking what an inspired one repeatedly calls  
upon flowing waters?

[Poet:]

5. Calm yourselves for me for a short time,  
[though] in different ways,  
for the containing-*Soma* speech, O full of *ṛta* ones!  
[My] wide-ranging conception [is brought] forward  
towards *Sindhu*<sup>6</sup>.  
Seeking help, I, son of *Kuśika*, have called upon [you].

[Rivers:]

6. *Indra*, thunderbolt-in-arms, lead us [into a channel]  
he warded off *Vṛtra* — a wall for flowing waters.  
The *deva*, the impeller, having good hands, guided [us];  
during his impulsion we journey [being] wide<sup>7</sup>.

---

<sup>1</sup>the drive to clear the space within and the space without from constraints

<sup>2</sup>= blood stream in the body

<sup>3</sup>the space of heart

<sup>4</sup>that is, he significantly raised his blood pressure and fastened the pulse

<sup>5</sup>like a riverbed — a normal course

<sup>6</sup>the flow of *suṣumnā*

<sup>7</sup>that is, spreading beyond constraining riverbeds

pravácyaṃ śásvadhá vīryàṃ tadindrasya  
 kárma yádáhiṃ vivrścát |  
 ví vájreṇa pariśádo  
 jaghānáyannápo'yanamichámānāḥ || 7||

etádváco jaritarmāpi mṛṣṭhā  
 á yátte ghóṣānúttarā yugáni |  
 ukthéṣu kāro práti no juśasva  
 má no ní kaḥ puruśatrā námaste || 8||

ó śú svasāraḥ kārāve śṛṇota  
 yayaú vo dūrádānasā ráthena |  
 ní śú namadhvaṃ bhávatā supārā  
 adho-akṣáḥ sindhavaḥ srotyábhīḥ || 9||

á te kāro śṛṇavāmā vácāṃsi  
 yayátha dūrádānasā ráthena |  
 ní te naṃsai pīpyānéva yóṣā  
 máryāyeva kanyā śásvacái te || 10||

yádañgá tvā bharatáḥ saṃtáreyur  
 gavyángrāma iśitá índrajūtaḥ |  
 árśādáha prasaváḥ sárgataкта  
 á vo vr̥ṇe sumatíṃ yajñíyānām || 11||

7. To be proclaimed again and again [is] the deed of valor  
that is *Indra's* action when he shall hew into pieces the snake;  
with the thunderbolt he dispersed surrounding [walls] —  
endeavoring-to-obtain-circulation waters set out.
8. And do not forget this speech, O invoker,  
so that subsequent generations would invite thee —  
favour us, O singer of eulogies, with recited verses,  
do not subdue us after the manner of men —  
[that is] thy adoration [of us]!

[Poet:]

9. O sisters! Listen well for [this] singer's sake!  
I traveled to you from afar by cart [and] by chariot —  
yield easily, become giving an easy passage,  
[be] below-the-axle<sup>8</sup> with your currents.

[River *Vipāś:*]

10. We shall listen to thy, O singer of eulogies, speeches —  
thou journeyed from afar with a cart [and] a chariot.  
[We shall listen] so that I would yield to thee  
like an exuberant maiden,  
so that I receive thee with open arms  
like a girl would a young man.

[Poet:]

11. So that they who are maintained [by you] —  
the troop accompanied by cows<sup>9</sup>,  
driven, impelled by *Indra*, could cross thee;  
should the impulsion [that is like] a downpour along steep slope  
truly bring by flowing [the flooding waters],  
I would rely on the benevolence of you,  
of worthy-of-a-sacrifice ones.

---

<sup>8</sup>that is, do not let the pulse pound at temporal bones

<sup>9</sup>= “[such] words”

átāriṣurbharatā gavyávaḥ sám  
 ábhakta vípraḥ sumatīṃ nadīnām |  
 prá pinvadhvamiṣáyantiḥ surádhā  
 ā vakṣáṇāḥ pṛṇádhvam yātá śībham || 12||

údva ūrmīḥ sámyā hantvāpo yókrāṇi muñcata |  
 mādusṅkṛtau vyènasāghnyaú śūnamāratām || 13||

12. They who are maintained [by rivers], seeking cows,  
 have completely crossed,  
 the inspired one has tasted the benevolence  
 of the flowing waters;  
 swell full, [ye] refreshing, well-satisfying,  
 fill up [you] breasts, approach quickly!
13. May your wave knock out the yoke-pins!  
 O waters, loose the thongs!  
 May not the two oxen<sup>10</sup> that are not doing evil, guiltless  
 arise for nothing<sup>11</sup>!

---

The poet of this hymn together with companions comes to a fast flowing turbulent stream to cross. Forging such river is dangerous in part because the body's and mind's reactions could make it more prone to an accident. Instincts might be wrong or kick in at a wrong moment, muscles could cramp or become stiff, too much adrenaline in blood could cloud the judgment, etc. Therefore, the poet asks inner rivers as if to calm, so that their flows might be better fitting the circumstances. Particularly, he desires *Vipāś* unleashed by *Indra* — the flow of which is seen as a drive to get rid of constraints — to lessen its strength. The inner rivers instruct him not to suppress them — which suppression is a common attitude among men — but to delight in their flow by reciting verses which results in bringing their manifestations to consciousness and being aware of them. By being conscious of and attentive to flows of the river they are crossing and of inner rivers that configure their bodies and minds for the task, the poet and his companions successfully reach the other side. As soon as that happens, the poet wishes that inner rivers gain full strengths and refresh, cleanse, and nurture the men's bodies and minds so that they can accomplish what they crossed the river for — likely a military raid.

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<sup>10</sup>likely *Indra* and *Soma*

<sup>11</sup>lit. "towards emptiness"

## RigVeda 3.34

*Viśvāmītra | Triṣṭubh | to Indra*

*índraḥ pūrbhídātīraddāsamarkáirvidádvasurdáyamāno ví śátrūn |  
bráhmajūtastanvā vāvṛdhānó bhúridātra āṛṇadródasī ubhé || 1||*

*makhásya te taviśásya prá jútímíyarmi vácamamṛtāya bhúṣan |  
índra kṣitīnāmāsi mánuṣīnāṃ viśám dáivīnāmuta pūrvayāvā || 2||*

*índro vṛtrámavṛṇochárdhanītiḥ prá māyīnāmaminādvārpaṇītiḥ |  
áhanvyàṃsamusádḥagváneṣvāvírdhénā akrṇodrámyāṇām || 3||*

*índraḥ svarṣá janáyannáhāni jigáyosígbbhiḥ pṛtanā abhiṣṭiḥ |  
prárocayanmánave ketúmáhnāmávindajjyótirbṛhaté ráṇāya || 4||*

*índrastújo barháṇā á viveśa nṛvádádadhāno náryā purúṇi |  
áchetayaddhíya imá jaritré prémāṃ vāṛṇamatirachukrámasām || 5||*

*mahó mahāni panayantyasyéndrasya kárma súkṛtā purúṇi |  
vṛjánena vṛjinānsāṃ pipeṣa māyábbhirdásyūñrabhībḥtūyojāḥ || 6||*



1. [An] *Indra*, a breaker of strongholds,  
     using hymns of illumination, overcame the savage;  
     finding what's beneficial, [he is] severing foes;  
     impelled by means of sacred formula  
     [*Indra*] is becoming stronger throughout the body;  
     endowed richly, he filled up both *Rodas*-es.
2. Seeking to obtain for the immortal one  
     an instigation of thy in-control fighting spirit,  
     I rouse forth this speech.  
     O *Indra*, thou are the leader  
     of human domains and celestial tribes.
3. *Indra*, leading a swarm [of *Marut*-s], warded off *Vṛtra*;  
     taking a pretended form he frustrated  
     those that have the power to configure [perceptions].  
     He, burning with desire midst [other] desires,  
     slayed him who has no shoulderblades;  
     he made manifest nourishing streams<sup>1</sup> of nights.
4. *Indra*, gaining *svàr*, engendering [activities of] days,  
     together with those who strive earnestly  
     he, assisting, has won battles.  
     For an intelligent man he illuminated the focal point of the days,  
     to [our] great delight he found the light.
5. *Indra* entered “pulling-out” matches  
     seizing man-like many suitable-for-a-man [prizes].  
     He reminded to the praiser these visions,  
     he went beyond this their transparent outward appearance.
6. Mighty [deeds] of this one make [them<sup>2</sup>]  
     to greatly express admiration [of them<sup>3</sup>] —  
     *Indra*'s rite [is] many well-performed [actions].  
     Using deceit he has shattered the deceitful [states of mind],  
     using the powers of framing [he has crushed]  
     impulses to suffer want, [he who has] overwhelming vigour.

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<sup>1</sup>lit. “milch-cows”

<sup>2</sup>the visions put into verses

<sup>3</sup>the deeds

yudhéndro mahná várivaścakāra  
 devébhyaḥ sátpatiścarṣaṇiprāḥ |  
 vivásvataḥ sádane asya táni  
 víprā ukthébbhiḥ kaváyo grṇanti || 7||

satrāsāhaṃ váreṇyaṃ sahodāṃ  
 sasavāṃsaṃ svàrapásca devīḥ |  
 sasāna yāḥ pṛthivīm dyāmutéamām  
 índraṃ madantyaṇu dhīraṇāsaḥ || 8||

sasānātyāñ utá sūryaṃ sasānéndraḥ  
 sasāna purubhójasaṃ gām |  
 hiraṇyáyamutá bhógaṃ sasāna  
 hatví dásyūnpráryaṃ várṇamāvat || 9||

índra oṣadhīrasanodáhāni  
 vánaśpátīñrasanodantárikṣam |  
 bibhēda valāṃ nunudé vívācó'thābhavad  
 damitābhīkratūnām || 10||

śunāṃ huvema maghāvānamíndram  
 asmínbhāre ṇṭtamaṃ vājasātau |  
 śṛṇvántamugrámūtáye samátsu  
 ghnántaṃ vṛtrāṇi saṃjītaṃ dhánānām || 11||

7. Through fighting, through excessiveness,  
*Indra* created mental space for *deva*-s;  
 an overseer of what's real, [he is] filling [with what's real]  
 those that draw to themselves<sup>4</sup>.  
 At the seat of *Vivásvat* inspired poets  
 extol with recited verses these his [deeds].
8. [Over him,] prevailing in every way,  
 to be preferred [to all others],  
 giving overwhelming strength,  
 [over him,] who has gained *svàr*, waters and *dev̄*-s,  
 who has gained this Earth and the Heaven —  
 they, who delight in [these] visions, rejoice over *Indra*.
9. He has gained steeds and he has gained the sun  
*Indra* has gained a much-nourishing cow  
 he has gained enchanting enjoyment.  
 Having slayed impulses to suffer want,  
 he enabled “conducting upwards” form.
10. [An] *Indra* [is he who] procured herbs,  
 who oversees [activities of] days  
 who gained those who are governed by a motive,  
 and who gained the middle space.  
 He has rend asunder the cavern, he pushed [aside] those  
 who make diverging statements —  
 then he became a tamer of scheming [folks].
11. Happily we call upon generous *Indra* —  
 the most manly in him who is bearing [him]  
 during gaining a rush of vigour,  
 attentive ferocious — to help in clashes  
 [upon him who is] subduing *Vrtra*-s, [who is] a winner of prizes.

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<sup>4</sup>senses

## RigVeda 3.35

*Viśvāmitra | Triṣṭubh | to Indra*

*tīṣṭhā hārī rátha ā yujyámānā yāhí vāyúrná niyúto no ácha |  
pībāsyándho abhísṛṣṭo asmé índra svāhā rarimá te mādāya || 1||*

*úpājirá puruhūtáya sáptī  
hārī ráthasya dhūrṣvā yunajmi |  
dravádyáthā sámbhṛtaṃ viśvátaścid  
úpemáṃ yajñámá vahāta índram || 2||*

*úpo nayasva vṛṣaṇā tapuṣpótémava tvám vṛṣabha svadhāvaḥ |  
grásetámásvā ví mucehá śónā divédive sadṛśvradddhi dhānāḥ || 3||*

*bráhmaṇā te brahmayújā yunajmi  
hārī sákhāyā sadhamáda āśú |  
sthiráṃ ráthaṃ sukháminḍrādhitiṣṭhan  
prajānánvidvāṃ úpa yāhi sómam || 4||*

*mā te hārī vṛṣaṇā vitáprṣṭhā  
ní rīramanyájamānāso anyé |  
atyáyāhi śásvato vayám té'raṃ  
sutébhīḥ kṛṇavāma sómaiḥ || 5||*

*távāyám sómastváméhyarvāñ  
chaśvattamám sumánā asyá pāhi |  
asmínyajñé barhíśyá niśádyā  
dadhiśvémaṃ jaṭhāra índumindra || 6||*

*stūrṇám te barhíḥ sutá índra sómaḥ  
kṛtá dhāná áttave te háribhyām |  
tádokase puruśákāya vṛṣṇe  
marútvate túbhyaṃ rātá havíṃṣi || 7||*

*imám náraḥ párvatāstúbhyamápah  
sámindra góbhirmádhumantamakran |  
tásyāgátyā sumánā ṛṣva pāhi  
prajānánvidvānpathyà ánu svāḥ || 8||*

1. Resort to two being harnessed into a chariot tawny ones,  
[then] travel like the wind towards our series of verses,  
so that thou would drink the herb, O *Indra*, *svāhā*!  
[that] we have granted for thy exhilaration.
2. Moreover, for the much invoked one two agile coursers,  
two tawny ones  
I yoke into harness of the chariot.  
so that just as quickly they will convey *Indra* to this,  
in every way prepared, sacrifice.
3. Lead near two bulls, protectors of the heat,  
and do thou help [them], O resembling a bull,  
self-determining one!  
[These two] horses shall take into the mouth [some food].  
Set here free the two reddish ones.  
Every day eat similar grains!
4. With a formulation I yoke thy two  
to-be-yoked-by-formulation tawny ones,  
companions at a drinking bout, swift ones.  
O *Indra*, standing on sturdy well-naved chariot,  
anticipating [drinking], having found [the way],  
approach *Soma* [to drink it].
5. May not other sacrificers detain  
thy two tawny having smooth back bulls!  
Bypass [them who are] numerous! We shall make [it]  
suitable for thee with extracted *Soma* juices.
6. Thy [is] this *Soma*, thou, coming hitherward, do come!  
Once more, well-disposed for this [*Soma*], drink [it]!  
Having settled onto sacrificial grass during this sacrifice,  
put this drop<sup>1</sup> of pure *Soma* into [thy] belly, O *Indra*!
7. The sacrificial grass [is] strewn for thee,  
extracted [is] *Soma*, O *Indra*  
Prepared is the grain for thy two tawny ones to eat.  
To having-refuge-in-that very-helpful bull,  
to thee, accompanied by *Marut*-s, oblations [are] presented.
8. Men, knotty ones, waters, together with cows  
made this [*Soma*] rich in honey for thee, O *Indra*!  
Having learned of it<sup>2</sup>, drink [it], being well-disposed,  
O helping in dire straights one,  
anticipating [drinking], having found [about it] in thy own ways.

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<sup>1</sup>*Indu*

<sup>2</sup>*Soma*

*yāñ ābhajo marúta indra sóme  
 yé tvámávardhannábhavanganáste |  
 tébhiretáṃ sajóṣā vāvaśānò'gnéḥ  
 píba jihváyā sómamindra || 9||*

*índra píba svadháyā citsutásyāgnérvā  
 páhi jihváyā yajatra |  
 adhvaryórvā práyataṃ śakra hástāddhóturvā  
 yajñám haviṣo juṣasva || 10||*

*śunám huvema maghávānamíndram  
 asmínbhāre ṛítamaṃ vájasātau |  
 śrṇvántamugrámūtáye samátsu  
 ghnántaṃ vṛtráni saṃjítaṃ dhánānām || 11||*

9. Which *Marut*-s thou caused to share in the *Soma*, O *Indra*,  
 which strengthened thee, they became thy troop,  
 acting in harmony with them, eagerly desiring this [*Soma*],  
 drink the *Soma* with *Agni*-s tongue, O *Indra*!
10. O *Indra*, drink the extracted [*Soma*] on thy own accord,  
 or drink [it] with *Agni*'s tongue,  
 O instrumental in a sacrifice!  
 Either delight in what's offered from the *adhvaryu*'s hand,  
 O empowering one,  
 or [delight in] the invoker's sacrifice of the oblation!
- 
11. Happily we call upon generous *Indra* —  
 the most manly in him who is bearing [him]  
 during gaining a rush of vigour,  
 attentive ferocious — to help in clashes  
 [upon him who is] subduing *Vṛtra*-s, [who is] a winner of prizes.

## RigVeda 3.36

*Viśvāmītra* all but 10, *Ghōra Anḡirasa* 10 | *Triṣṭubh* | to *Indra*

*imāmū śú prābhṛtiṃ sātāye dhāḥ*  
*śásvachaśvadūtībhiryádamānaḥ |*  
*sutésute vāvṛdhe vārdhanebhir*  
*yáḥ kármabhirmahádbhīḥ súśruto bhūt || 1||*

*índrāya sómāḥ pradīvo vídānā*  
*ṛbhúryébhirvṛṣaparvā vīhāyāḥ |*  
*prayamyámānānpráti śú grbhāyéndra*  
*pība vṛṣadhūtasya vṛṣṇaḥ || 2||*

*pībā vārdhasva táva ghā sutása*  
*índra sómāsaḥ prathamá utémé |*  
*yáthápībaḥ pūrvyāñ índra sómāñ*  
*evá pāhi pányo adyá návīyān || 3||*

*mahāñ ámatro vṛjáne virapśyùgrāṃ*  
*śávaḥ patyate dhṛṣṇvójaḥ |*  
*nāha viviyāca pṛthiví canáinaṃ*  
*yátsómāso háryaśvamámandan || 4||*

*mahāñ ugró vāvṛdhe vīryāya*  
*samácakre vṛṣabháh kávyena |*  
*índro bhágo vājadá asya gávāḥ*  
*prá jāyante dáksīṇā asya pūrvīḥ || 5||*

*prá yátsíndhavaḥ prasavāṃ yátháyannápaḥ*  
*samudráṃ rathyēva jagmuḥ |*  
*átaścidíndraḥ sádaso vārīyān*  
*yádīṃ sómāḥ pṛṇáti dugdhó aṃśúḥ || 6||*

*samudréṇa síndhavo yádamānā*  
*índrāya sómāṃ sūṣutaṃ bhárantaḥ |*  
*aṃśúṃ duhanti hastíno bharítirair*  
*mádhvaḥ punanti dhárayā pavítiraiḥ || 7||*



1. Thou placed well this offering for gaining,  
again and again running after<sup>1</sup> [its] side-effects.  
At every *Soma* libation he became stronger  
by means of strengthening [devices]  
[he,] who should have become quite famous  
by [his] exalting deeds.
2. From of old drops of *Soma* are known to be for *Indra*,  
by means of which the skillful one,  
muscular like a bull, [becomes] active.  
Seize well those who offer themselves,  
O *Indra*, drink of agitated-like-a-bull bull!
3. Drink, become stronger! Surely thy, O *Indra*,  
[are] extracted drops of *Soma* — these and preceding ones;  
as thou drank previous drops of *Soma*,  
just so, to-be-admired today, drink the new ones.
4. Exalting, compelling, in a sacrificial enclosure exuberant,  
he governs violent impulse to change [and] daring frenzy.  
Certainly, not even the Earth has contained him,  
when drops of *Soma* exhilarated having-tawny-horses one.
5. Exalting, ferocious, he has become stronger;  
through poetry he, appearing as a bull,  
brought himself together for a deed of valor;  
*Indra* [is] well-being; his cows<sup>2</sup> are giving a rush of vigour;  
his donations produce many [more donations].
6. When rivers came forth as if by impulsion,  
the waters had set out towards the sea like two charioteers —  
for exactly that reason *Indra* is wider than [this] seat<sup>3</sup>;  
when *Soma* [extract] fills him the stalk<sup>4</sup> [is] milked.
7. The rivers, carrying extracted *Soma* for *Indra*,  
are running after the sea<sup>5</sup>.  
Those who have hands milk the stalk [of *Soma* herb]  
with tools for carrying<sup>6</sup>;  
along with the stream of honey<sup>7</sup>  
they purify [the inner *Soma*] with [inner] filters.

---

<sup>1</sup>or “motivating thyself by”

<sup>2</sup>evocative expressions

<sup>3</sup>probably = “the sea” = “the heart cakra”

<sup>4</sup>=the spine

<sup>5</sup>directing their flow in the pursuit of the sea

<sup>6</sup>that is, with fingers

<sup>7</sup>*Soma* drink

hradā iva kuṣṣáyāḥ somadhānāḥ  
 sāmī vivyāca sávanā purúṇi |  
 ánnā yádíndraḥ prathamā vyáśa  
 vṛtrāṃ jaghanváṃ avṛṇīta sómam || 8||

á tú bhara mákiretátpári ṣṭhād  
 vidmá hí tvā vásupatiṃ vásūnām |  
 índra yátte máhinaṃ dátramástyasmábhyaṃ  
 táddharyaśva prá yandhi || 9||

asmé prá yandhi maghavannṛjīṣinníndra  
 rāyó viśvávārasya bhúreḥ |  
 asmé śatáṃ śarádo jīvāse dhā  
 asmé vīrāñchásvata indra śiprin || 10||

śunám huvema maghávānamíndram  
 asmínbhāre nṛtamaṃ vājasātau |  
 śṛṇvántamugrámūtāye samátsu  
 ghnántaṃ vṛtrāṇi saṃjítam dhánānām || 11||

8. Soma-receiving cavities are like lakes —  
 he has collected into himself many pressings;  
 when *Indra* has obtained primary foods,  
 he, having slayed *Vṛtra*, chose *Soma*.
9. Bring [it] here, please! May not this [*Vṛtra*] obstruct [it]!  
 Since we know thee as an overseer  
 of the benefit of beneficial things,  
 O *Indra* what thy causing joy share there is,  
 offer that to us, O having tawny horses one!
10. Offer to us, O generous, having direct impact one,  
 O *Indra*, [a share] of cherished by all abundant treasure!  
 To us thou have given a hundred years to live,  
 to us — numerous heroes, O *Indra*, O selective one!
11. Happily we call upon generous *Indra* —  
 the most manly in him who is bearing [him]  
 during gaining a rush of vigour,  
 attentive ferocious — to help in clashes  
 [upon him who is] subduing *Vṛtra*-s, [who is] a winner of prizes.

## RigVeda 3.37

*Viśvāmitra | 1–10 Gāyatrī, 11 Anuṣṭubh | to Indra*

*vārtrahatyāya śávase pṛtanāśāhyāya ca |  
índra tvá vartayāmasi || 1||*

*arvācīnaṃ sú te mána utá cákṣuḥ śatakrato |  
índra kṛṇvántu vāghátaḥ || 2||*

*nāmāni te śatakrato víśvābhīrgīrbhírīmahe |  
índrābhīmātiśāhye || 3||*

*puruṣtutásya dhāmabhiḥ saténa mahayāmasi |  
índrasya carṣaṇūdhṛtaḥ || 4||*

*índraṃ vṛtráya hántave puruhūtámúpa bruve |  
bhāreṣu vājasātaye || 5||*

*vājeṣu sāsahírbhava tvāmīmahe śatakrato |  
índra vṛtráya hántave || 6||*

*dyumnéṣu pṛtanájye pṛtsutúrṣu śrávassu ca |  
índra sākṣvābhīmātiṣu || 7||*

*śuśmíntamaṃ na útáye dyumnínaṃ pāhi jágrvim |  
índra sómaṃ śatakrato || 8||*

*índriyāni śatakrato yá te jáneṣu pañcásu |  
índra táni ta á vṛṇe || 9||*

*ágannindra śrávo brhád̥dyumnám dadhiṣva duṣtáram |  
útte súṣmaṃ tirāmasi || 10||*

1. For killing *Vṛtra*'s kind, for the impulse to change  
and for victory in the battle  
we roll thee [as a dice], O *Indra*!
2. Let those who make the effort  
make thy mind and gaze turned towards what's good,  
O having a hundred wiles one, O *Indra*!

---

3. In conquering plotting enemies, O *Indra*,  
by means of all the chants we go to thy characteristic forms,  
O having a hundred wiles one!
4. We make [those forms] to multiply  
through hundred abodes of the much-eulogized one —  
of *Indra* holding those who draw to themselves<sup>1</sup>.
5. For *Vṛtra* to be slain,  
to obtain a rush of vigour in battles  
I address *Indra*, the much invoked one.
6. During rushes of vigour do become having-ways-to-prevail!  
We go to thee, O having a hundred wiles one,  
for *Vṛtra* to be slain, O *Indra*!
7. During illuminating<sup>2</sup> close combats  
and in spanning fights auditory impressions,  
O *Indra*, prevail in [the presence of] plotting enemies.

---

8. To help us, drink the most fiery,  
illuminating, keeping [us] awake  
*Soma*, O having a hundred wiles *Indra*!
9. Which thy, O having a hundred wiles one,  
powers over affections, [are] among the five tribes  
those of thee, O *Indra*, I choose.
10. He, O *Indra*, set out towards extensive<sup>3</sup> auditory impression.  
Put [into us] difficult to surpass power to illuminate —  
[and] we [will] transfer thy fervor upwards.

---

<sup>1</sup>that is, the senses

<sup>2</sup>that is, revealing enemy strengths and weaknesses

<sup>3</sup>or, "loud"

*arvāvāto na ā gahyātho śakra parāvātaḥ |*  
*u lokó yāste adriṇa índreḥá táta ā gahi || 11 ||*

11. Approach us from near  
or from afar, O empowering one!  
The wide [mental] space which [is] for thee, O stone-wielder,  
[is] here – for that reason, O *Indra*, approach [us]!
- 

In verses 3–7 *Indra* is asked to employ one of his wives against plotting enemies — by feigning weakness to urge the enemy to rush into fight prematurely thus revealing his strengths and weaknesses, causing him to abandon his plans and to experience fatigue.

## RigVeda 3.38

*Viśvāmitra | Triṣṭubh | to Indra*

*abhī tāṣṭeva dīdhayā manīṣām  
átyo ná vājī sudhúro jīhānaḥ |  
abhī priyāṇi mármṛśatpárāṇi  
kavīṅṅrichāmi saṃdṛśe sumedhāḥ || 1||*

*inótá pṛcha jánimā kavīnām  
manodhṛtaḥ sukṛtastakṣata dyām |  
imá u te praṇyò várdhamānā  
mánovātā ádha nú dhármaṇi gman || 2||*

*ní ṣīmídátra gúhyā dádhānā  
utá kṣatrāya ródasī sámañjan |  
sām mátrābhirmamiré yemúrurvī  
antármahī sámṛte dhāyase dhuḥ || 3||*

*ātīṣṭhantaṃ pári víśve abhūṣaṅchríyo  
vásānaścarati svárociḥ |  
maháttádvr̥ṣṇo ásurasya námā  
viśvárūpo amṛtāni tasthau || 4||*

*ásūta pūrvo vṛṣabhó jyáyān  
imá asya śurúdhāḥ santi pūrvīḥ |  
dívo napātā vidáthasya dhābhīḥ  
kṣatráṃ rájanā pradívo dadhāthe || 5||*



1. Like a chariot-builder, I have reflected upon [this] conception,  
 like having a rush of vigour well-attached  
     to the pole [of a chariot] courser [that is] leaping forward.  
 To touch upon cherished [but] past [things]  
 I, having a good intent, seek poets  
     [in order] to behold [those things].
2. And ask [that] generation of poets  
     about infusing strength [events] —  
 maintaining [the] impression,  
     ye, skillful, shall design the Heaven<sup>1</sup>.  
 Augmenting these thy hints,  
 having mind like the wind,  
     they should therefore bring it into an arrangement.
3. In this case they [are] putting even secret [events] into it  
 and shall fit together the two *Rodas*-es  
     for the dominion [of *Indra*];  
 by degrees they have made equal<sup>2</sup>  
     [and at the same time] have spread the two wide ones.  
 Between [the two is] the one who possesses the might<sup>3</sup>;  
     they shall set the two in harmony with each other  
     for sustenance.

---

4. All sought to attend to him,  
     [who is] staying around [the kindling];  
 [now] he, wearing auspicious marks, self-shining, roams around.  
 Exalting is the nature of the bull [that is] a guiding spirit.  
 He, who can assume shape of everything,  
     has resorted to imperishable.

---

5. The ancient one, resembling a bull, the most oppressing one,  
 brought forth these; his are many proliferating riches.  
 By means of knowledge-sharing session's visions  
     you<sup>4</sup>, O two offsprings of the Heaven,  
 have established long ago [his] dominion, O two chieftains!

---

<sup>1</sup> here = “mental landscape”

<sup>2</sup> proportional to each other

<sup>3</sup> inner *Agni*

<sup>4</sup> the two *Aśvin*-s

*trīṇi rājānā vidáthe purúṇi*  
*pári víśvāni bhūṣathaḥ sádāṃsi |*  
*ápaśyamátra mánasā jaganvān*  
*vraté gandharvāñ ápi vāyúkeśān || 6||*

*tádinnvasya vṛṣabhásya dhenórā*  
*námabhirmamire sákmyaṃ góḥ |*  
*anyádanyadasuryaṃ vasānā*  
*ní māyīno mamire rūpásmīn || 7||*

*tádinnvasya savitúrnákirme*  
*hiraṇyáyīmamátim yámásísret |*  
*á suṣtutí ródasī víśvaminvé*  
*ápīva yóṣā jánimāni vavre || 8||*

*yuvāṃ pratnásya sādhathe mahó*  
*yáddáivi svastíḥ pári ṇaḥ syātam |*  
*gopājīhvasya tashúṣo vírūpā*  
*vísve paśyanti māyīnaḥ kṛtāni || 9||*

6. In a knowledge-sharing session you, O two kings,  
 seek to attend to three, [or] many, seats,  
 each and every one [of them].  
 I saw in this case, having gone with the mind to [that] realm,  
*Gandharva-s* having winds for hairs<sup>5</sup>.
7. Just that of this one resembling the bull —  
 the peculiar nature of a cow  
 they measured out from the milch-cow<sup>6</sup>  
 by using [various] names [for it].  
 Wearing one guise<sup>7</sup> after another,  
 they who have power to frame [ideas and perception]  
 adjusted in him the form.
8. Just that of this impeller<sup>8</sup> [is] not for me —  
 the abounding in gold inciting-to-act definitiveness  
 to which he resorted —  
 with correctly articulated praise I have put a [protective] cover  
 over invigorating everything two *Rodas-es*  
 like a young woman [cover her] offsprings.
9. You two complete that of the primordial, mighty [one],  
 you two could be for us the divine blessing in abundance!  
 All see the deeds of him  
 who has the power to frame [ideas and perception],  
 of him<sup>9</sup>, whose flames<sup>10</sup> are protecting,  
 who is resorting to various shapes.

---

<sup>5</sup>=strings of their lutes

<sup>6</sup>prob. *Prśni*

<sup>7</sup>*asuryà*

<sup>8</sup>the sun

<sup>9</sup>inner *Agni*

<sup>10</sup>lit. “tongue”

*śunāmhuveṃa maghāvānamīndram  
asmīnbhāre nṛtamaṃ vājasātau |  
śṛṅvāntamugrāmūtāye samātsu  
ghnāntaṃ vṛtrāṇi saṃjītaṃ dhānānām || 10||*

10. Happily we call upon generous *Indra* —  
 the most manly in him who is bearing [him]  
     during gaining a rush of vigour,  
 attentive ferocious — to help in clashes  
 [upon him who is] subduing *Vṛtra*-s, [who is] a winner of prizes.

---

Verse 1 is uttered by a warrior who has been *Indra* and seeks poets to put his experiences into words. Verse 2, uttered by his friend or companion, tells him not to forget about formulas restoring him from exhaustion following heroic deeds. Verse 3 seems to be a response to verse 2 and introduces inner *Agni* as the key factor that brings the mental and physical aspects of the warrior into harmony with each other. Verse 4 describes physical fire as a fitting image of the inner *Agni*. Verse 5 in lines a and b mention the primordial *Indra* — the most oppressing and violent form of him, but reminds that he brought many riches. Verses c and d mention the two *Aśvin*-s as a force shaping the dominion of this primordial *Indra*. Verses 5–7 state that such defining influence of *Aśvin*-s onto the form of *Indra* does not come naturally but requires learning special visualization and verbalization techniques. Verse 8 is uttered by the warrior and tells of his current state of exhaustion such that he avoids even normal rousing influence of the sun by probably staying in a quiet place all wrapped up in blankets or skins. Verse 9 mentions again complementary and enhancing role of *Aśvin*-s on forms of both *Indra* and inner *Agni*.

## RigVeda 3.39

*Viśvāmitra | Triṣṭubh | to Indra*

*índraṃ matírhrdá ā vacyámānāchā  
pātiṃ stómataṣṭā jīgāti |  
yā jágrvirvidáthe śasyámānéndra  
yátte jáyate viddhí tásya || 1||*

*diváscidā pūrvyā jáyamānā  
ví jágrvirvidáthe śasyámānā |  
bhadrā vástrāṇyárjunā vāsānā  
séyámasmé sanajā pítryā dhīḥ || 2||*

*yamá cidátra yamasúrasūta  
jīhváyā ágraṃ pátadá hyásthāt |  
vápūṃṣi jātā mīthunā sacete  
tamohánā tápuṣo budhnā étā || 3||*

*nákireṣāṃ ninditā mártyeṣu  
yé asmākaṃ pitáro góṣu yodhāḥ |  
índra eṣāṃ dṛṇhitā máhināvān  
údogtrāṇi sasrje daṃsánāvān || 4||*

*sákhā ha yátra sákhībhīrnāvagvair  
abhijñvā sātva bhīrgā anugmán |  
satyáṃ tādíndro daśábhīrdáśagvaiḥ  
súryaṃ viveda tāmāsi kṣiyántam || 5||*

*índro mádhu sám bhīrtamusríyāyāṃ  
padvadviveda śaphávannáme góḥ |  
gúhā hitāṃ gúhyaṃ gūḍhámāpsú  
háste dadhe dáksīṇe dáksīṇāvān || 6||*

1. O *Indra*, the mental gesture [is] poured forth from the heart;  
towards the protector she goes, fashioned as a hymn of praise,  
[she,] being recited during a knowledge-sharing session,  
is keeping [us] awake —  
which<sup>1</sup> happens for thy, O *Indra*, sake, know that!
  2. Indeed from the Heaven the peerless [chant] [is] being born —  
she, recited in parts during a knowledge-sharing session,  
is keeping [us] awake.  
Wearing auspicious, silvery clothes,  
she, this one in us, [is] a born long ago ancestral vision.
  3. She who brings twins<sup>2</sup> brought forth in this case indeed twins;  
because she remained [with us],  
she should rush to the tip of the tongue.  
Brought into existence, the pair accompany  
wondrous appearances;  
approaching the basis of the burning one<sup>3</sup>  
[the two are] averting inertia.
- 
4. No one of these mortals here is a scoffer —  
those who [are] our fathers [were] fighters among oxen<sup>4</sup>.  
*Indra* [is] possessing-ability-to-expand strengthener  
of these ones;  
he, endowed with wonderful power,  
created lineages [of warriors].
  5. Whenever a companion with companions *Navagva-s* —  
crouching fighters — shall go after cows,  
it means that *Indra* with the ten *daśagva-s*<sup>5</sup>  
has found the sun residing in the darkness.
  6. *Indra* [has found] the honey  
accumulated in appearing at dawn [stream];  
he has found having feet having hoofs one  
in the bend of a cow.  
He, giving sacrificial presents, held in the right hand  
[him, who is] established in the cavern, to be concealed,  
[who is] hidden in the waters.

---

<sup>1</sup>the teaching session

<sup>2</sup>the two *Aśvin-s*

<sup>3</sup>inner *Agni*

<sup>4</sup>=bullies

<sup>5</sup>prob. *maṇipūra* cakras

*jyótirvṛṇāta tāmaso vijānānnāre*  
*syāma duritādabhīke |*  
*imā gīraḥ somapāḥ somavṛddha*  
*juṣāsveda purutāmasya kārōḥ || 7||*

*jyótiryajñāya ródasī ānu ṣyād*  
*āre syāma duritāsya bhūreḥ |*  
*bhūri cidhī tujatō mārtyasya*  
*supārāso vasavo barhāṇavat || 8||*

*śunāṃ huvema maghāvānamīndram*  
*asmīnbhāre ṛftamaṃ vājasātau |*  
*śṛṇvāntamugrāmūtāye samātsu*  
*ghnāntaṃ vṛtrāṇi saṃjītaṃ dhānānām || 9||*



7. He, discerning, shall choose light instead of darkness!  
 May in an adversity we be far from a bad course!  
 Delight in these chants, O *Soma*-drinking,  
     strengthened by *Soma* one,  
 of the best-among-many singer of eulogies, O *Indra*!
8. May [that] light be around both *Rodas*-es  
     for [to be performed next] fire offering!  
 may we be far from the multitude  
     of difficulties —  
 because the two bring to fore  
     the very multitude [of distractions] of a mortal,  
 [may you be] giving energetically [to us] an easy passage,  
     O beneficial ones!
9. Happily we call upon generous *Indra* —  
 the most manly in him who is bearing [him]  
     during gaining a rush of vigour,  
 attentive ferocious — to help in clashes  
 [upon him who is] subduing *Vrtra*-s, [who is] a winner of prizes.

## RigVeda 3.40

*Viśvāmitra | Gāyatrī | to Indra*

*índra tvā vṛṣabhāṃ vayāṃ suté sóme havāmahe |  
sá pāhi mádhvo ándhasaḥ || 1||*

*índra kratuvídaṃ sutáṃ sómaṃ harya puruṣṭuta |  
pībá vṛṣasva tátṛpim || 2||*

*índra prá ṇo dhítāvānaṃ yajñáṃ víśvebhirdevébhiḥ |  
tirá stavāna víspate || 3||*

*índra sómāḥ sutá imé táva prá yanti satpate |  
kṣáyāṃ candrása índavaḥ || 4||*

*dadhīṣvā jaṭháre sutáṃ sómamindra váreṇyam |  
táva dyukṣása índavaḥ || 5||*

*gírvaṇaḥ pāhi naḥ sutáṃ mádhordhárābhirajyase |  
índra tvádātamídyásaḥ || 6||*

*abhí dyumnāni vanína índraṃ sacante ákṣitā |  
pītví sómasya vāvṛdhe || 7||*

*arvāvato na á gahi parāvataśca vṛtrahan |  
imá juṣasva no gíraḥ || 8||*

*yádantarā parāvátamarvāvataṃ ca hūyáse |  
índrehá táta á gahi || 9||*

1. O *Indra*, thee, appearing as a bull,  
we summon to extracted *Soma*!  
Such thou, drink of the honey from herb!
2. O *Indra*, enjoy knowing-a-path-to-understanding  
extracted *Soma*, O much-eulogized one!  
Drink, drench [thyself] with the ever-satisfying [*Soma*]!
3. O *Indra*, together with all *deva*-s  
elevate our containing many offerings sacrifice,  
O extolled chief of the [celestial] tribes!
4. O *Indra*, these extracted *Soma* juices,  
scintillating drops of pure *Soma*  
approach thy abode, O overseer of what's real!
5. Put [this] extracted *Soma* [that is] to be preferred [to all others],  
into [thy] belly, O *Indra*!  
Thy [are] empowered by the Heaven drops of pure *Soma*!
6. O longing for a chant one, drink our extracted [*Soma*]!  
Thou are made to appear with streams of honey,  
O *Indra*! Worth is only given by thee!
7. Inexhaustible powers to illuminate of him<sup>1</sup>  
who is in possession of the spinal cord accompany *Indra*.  
Having drunk *Soma*, he became stronger.
8. Come to us from nearby  
or from afar, O slayer of *Vṛtra*!  
Delight in these our chants!
9. When thou are called upon  
in between of being afar and nearby  
O *Indra*, come then to this place!

---

<sup>1</sup>*Soma*

## RigVeda 3.41

*Viśvāmitra | Gāyatrī | to Indra*

*ā tú na indra madryàgghuvānāḥ sómapītaye |  
hāribhyaṃ yāhyadrivaḥ || 1||*

*sattó hótā na ṛtvīyastistiré barhírānuśák |  
áyujanprātárádrayaḥ || 2||*

*imā bráhma brahmavāhaḥ kriyánta ā barhīḥ sīda |  
vīhī śūra puroḍḍásam || 3||*

*rārandhī sávanesu ṇa eśú stómeṣu vṛtrahan |  
ukthéṣvindra girvaṇaḥ || 4||*

*matáyaḥ somapāmurúṃ rihánti sávasaspátim |  
índraṃ vatsám ná mātáraḥ || 5||*

*sá mandasvā hyándhaso rádhase tanvā mahé |  
ná stotáraṃ nidé karaḥ || 6||*

*vayámindra tvāyávo haviṣmanto jarāmahe |  
utá tvámasmayúrvaso || 7||*

*máre asmádvī mumuco háripriyārvāñyāhi |  
índra svadhāvo mátsvehá || 8||*

*arvāñcam tvā sukhé ráthe váhatāmindra keśínā |  
ghṛtásnū barhírāsáde || 9||*

1. Towards us, please, *Indra*, towards me,  
do journey by means of the two tawny ones,  
    O stone-wielder,  
being summoned for a draught of *Soma*.
2. Our seated invoker knows the proper time;  
sacrificial grass is spread; one after the other  
the stones have been employed at daybreak.
3. These [words] are effected as a sacred formula,  
    O who is conveyed by a formulation,  
sit on sacrificial grass!  
Accept, O agent of change, the sacrificial cake!
4. Take pleasure again and again in our pressings,  
in these hymns of praise, O slayer of *Vṛtra*,  
in recited verses, O longing for a chant *Indra*!
5. Mental gestures caress drinking *Soma*  
spacious master of the impulse to change —  
*Indra* — like mother [caress] a calf.
6. Such thou just become inflamed by the herb  
to accomplish by thyself satisfaction of strong desire,  
do not make the hymn-singer an object of ridicule!
7. We, O *Indra*, seeking thee,  
approach with oblations,  
and thou are attracting us, O beneficial one!
8. Do not release [thy horses] far from us!  
O to whom tawny ones are dear, journey coming hither!  
O self-determining *Indra*, become exhilarated here!
9. Two hairy ones, dripping with ghee, shall convey thee,  
coming hitherward, in a well-naved chariot  
to sit on a sacrificial grass.

## RigVeda 3.42

*Viśvāmitra | Gāyatrī | to Indra*

*úpa naḥ sutámā gahi sómamindra gávāsīram |  
háribhyāṃ yáste asmayúḥ || 1||*

*támindra mádamá gahi barhiṣṭhám grāvabhīḥ sutám |  
kuvínnavasya tṛṇávaḥ || 2||*

*índramitthá gíro māmāchāguriṣitā itáh |  
āvṛte sómapítaye || 3||*

*índraṃ sómasya pítáye stómairihá havāmahe |  
ukthébhīḥ kuvídāgámat || 4||*

*índra sómāḥ sutá imé tándadhiṣva śatakṛato |  
jaṭhāre vājinīvaso || 5||*

*vidmá hí tvā dhanamjayám vājeṣu dadhṛṣám kave |  
ádhā te sumnámīmahe || 6||*

*imámindra gávāsīram yávāsīram ca naḥ piba |  
āgátyā vṛṣabhīḥ sutám || 7||*

*túbhyédindra svá okyè sómaṃ codāmi pítáye |  
eṣá rārantu te hṛdí || 8||*

*tvám sutásya pítáye pratnámindra havāmahe |  
kuśíkāso avasyávaḥ || 9||*

1. "Come towards our extracted *Soma*,  
O *Indra*, [*Soma* that is] mixed with milk,  
that is attracting us for the sake of thy two tawny ones.
2. Come to this exhilaration, O *Indra*,  
to placed on sacrificial grass, extracted by pressing-stones [drink]!  
Would thou be at once satisfied with it?"

---

3. Thus my songs, send off from here,  
pursued *Indra*  
to turn [him] here for a draught of *Soma*.
4. We summon *Indra* here  
for a draught of *Soma* with hymns of praise;  
Would he come [if were summoned] with recited verses?

---

5. O *Indra*, these extracted *Soma* juices —  
put them, O having a hundred wiles one,  
into [thy] belly, O kind to her who possesses the rush of vigour!
6. Since we know thee as winning the prize,  
as daring in conflicts, O gifted with insight one,  
therefore we resort to thy benevolence.
7. This, O *Indra*, mixed with milk  
and mixed with barley extracted by bulls [*Soma*]  
drink for our sake, having come here.
8. Just for thee, O *Indra*, in my own house  
I hasten *Soma* for a drink.  
May it in thy heart delight [thee]!
9. Thee, the primordial one, O *Indra*,  
we, descendants of *Kuśika*, seeking help,  
summon for a drink of extracted [*Soma*].

## RigVeda 3.43

*Viśvāmitra | Triṣṭubh | to Indra*

*ā yāhyarvānūpa vandhureṣṭhās  
tāvédānu pradīvaḥ somapéyam |  
priyā sákhāyā ví mucópa barhís  
tvāmimé havyaváho havante || 1||*

*ā yāhi pūrvírāti carṣaṇír  
āññ aryá āśísa úpa no háribhyām |  
imá hí tvā matáya stómataṣṭā  
índra hávante sakhyám juṣāñáh || 2||*

*ā no yajñāṃ namovídhāṃ sajósā  
índra deva háribhiryāhi túyam |  
ahám hí tvā matíbhírjóhavīmí  
ghṛtáprayāḥ sadhamāde mádhūnām || 3||*

*ā ca tvámetá vṛṣaṇā váhāto  
hári sákhāyā sudhúra sváñgā |  
dhānāvadíndraḥ sávanam juṣāñáh  
sákhā sákhyuḥ śṛṇavadvāndanāni || 4||*

*kuvínmā gopám kárase jánasya  
kuvídrájānaṃ maghavannṛjīṣin |  
kuvínma ṛṣiṃ papivāmsaṃ sutásya  
kuvínme vásvo amṛtasya śíksāḥ || 5||*



1. Coming hitherward, stationed on a chariot seat, journey here!  
 After a long time — to a *Soma* libation that is only thy!  
 Set free two cherished companions near the sacrificial grass;  
 these here, bearing oblations, call upon thee!
  2. Journey here beyond many drawing to themselves<sup>1</sup>  
 here, to be conducted upwards per our hopes, with tawny ones,  
 because these mental gestures, fashioned as a hymn of praise,  
 call upon thee,  
 O *Indra*, allowing “like-mindedness” [with thee]<sup>2</sup>.
  3. Here, to our strengthening-the-reverence fire offering,  
 [thou,] acting in harmony with tawny ones, O *deva Indra*,  
 journey quickly,  
 because I summon thee again and again with mental gestures,  
 [I,] having ghee to delight in at a drinking-sweets bout.
- 
4. And since here these two bulls convey thee,  
 the two tawny companions,  
 well attached to [chariot’s] pole, fair-limbed ones,  
 since *Indra*, taking pleasure  
 in the accompanied by grains pressing,  
 being a companion, listens to praises of a companion,
  5. would thee make me a protector of people,  
 would thee [make me] a chief, O generous,  
 having direct impact one!  
 Would [thee make me] a seer  
 who has drunk of the extracted [*Soma*],  
 would thee wish for my sake to become empowered  
 from the beneficial [qualities] of the ambrosia?
- 

<sup>1</sup>—senses

<sup>2</sup>on the basis of 9.97.11c

á tvā bṛhánto hárayo yujāná  
 arvágindra sadhamádo vahantu |  
 prá yé dvitá divá rñjántyátāḥ  
 súsammṛṣṭāso vṛṣabhásya mūrāḥ || 6||

índra píba vṛṣadhūtasya vṛṣṇa  
 á yám te śyená usaté jabhára |  
 yásya máde cyāváyasi prá kṛṣṭír  
 yásya máde ápa gotrá vavártha || 7||

śunám huvema maghāvānamíndram  
 asmínbháre ṅtamaṃ vájasātau |  
 śṛṇvántamugrámūtáye samátsu  
 ghnántaṃ vṛtrāṇi saṃjítam dhánānām || 8||

6. May mighty yoked tawny ones<sup>3</sup> convey thee, O *Indra*,  
 hither, to drinking companions!  
 Which certainly prepare the doors of the Heaven —  
 those of him<sup>4</sup> who resembles a bull  
 which can fix [the doors open] [are] well cleansed.
7. O *Indra*, drink the bull agitated like a bull  
 which thy hawk brought here for thee who desires [it]  
 in exhilaration of which thou caused the tribes to migrate  
 in exhilaration of which thou uncovered cowsheds.
- 
8. Happily we call upon generous *Indra* —  
 the most manly in him who is bearing [him]  
 during gaining a rush of vigour,  
 attentive ferocious — to help in clashes  
 [upon him who is] subduing *Vṛtra*-s, [who is] a winner of prizes.

---

<sup>3</sup>drops of *Soma*

<sup>4</sup>*Soma*

## RigVeda 3.44

*Viśvāmitra | Bṛhatī | to Indra*

*ayāṃ te astu haryatāḥ sóma ā háribhiḥ sutāḥ |  
juṣāṇá indra háribhirna ā gahyá tiṣṭha háritaṃ rátham || 1||*

*haryánnuṣásamarcayaḥ sūryaṃ haryánnarocayaḥ |  
vidvāñścikitvānharyaśva vardhasa indra víśvā abhí śríyaḥ || 2||*

*dyāmíndro háridhāyasaṃ prthivīm hárivarpasam |  
ádhārayaddharítorbhūri bhójanaṃ yáyorantárháriscárat || 3||*

*jajñānó hárito vṣā víśvamá bhāti rocanám |  
háryaśvo háritaṃ dhatta áyudhamá vájraṃ bāhvórhárim || 4||*

*índro haryántamárjunaṃ vájraṃ śukráirabhívṛtam |  
ápāvṛṇoddháribhirádribhiḥ sutámúdgá háribhirājata || 5||*

1. May this be for thee, [this —]  
 extracted here by tawny ones<sup>1</sup> delighted-in *Soma*!  
 Taking pleasure [in it], O *Indra*, come here  
 by means of the tawny ones<sup>2</sup>, stay on the enchanted chariot!
2. Thou, delighting [in the *Soma*], made the Dawn to recite praises;  
 thou, delighting [in the *Soma*], made the Sun resplendent.  
 Knowing, noticing, thou, O having tawny horses one,  
 strengthen thyself, O *Indra*,  
 in the direction of all auspicious signs.
3. *Indra* made nourishing-tawny-ones Heaven  
 [and] having-verdant-appearance Earth  
 to maintain plentiful source of pleasure in the two tawny ones  
 between which the enchanting one shall roam.
4. Having emerged, enchanted bull shines  
 upon entire luminous sphere.  
 Having tawny horses, he puts into arms  
 enchanted weapon — golden thunderbolt.
5. *Indra*, delighting in silvery  
 surrounded by translucent [drops] thunderbolt,  
 uncovered by means of tawny rocks<sup>3</sup> extracted [*Soma*].  
 They drove upwards by means of tawny [drops] the cows<sup>4</sup>.

---

<sup>1</sup>teeth

<sup>2</sup>drops of *Soma* extract

<sup>3</sup>teeth

<sup>4</sup>evocative expressions

## RigVeda 3.45

*Viśvāmitra | Bṛhatī | to Indra*

*ā mandrāirindra háribhīryāhí mayúraromabhīḥ |  
mā tvā ké cinní yamanvīm ná pāsínó'ti dhánveva táñ̄ ihi || 1||*

*vṛtrakhādó valaṅrujáh purám darmó apámajáh |  
sthátā ráthasya háryorabhisvará índro dṛḍhá cidārujáh || 2||*

*gambhīrāñ̄ udadhīñ̄riva krátuṃ puṣyasi gá iva |  
prá sugopā yávasaṃ dhenávo yathā hradám kulyá ivāsata || 3||*

*ā nastújaṃ rayím bharámśaṃ ná pratijānaté |  
vṛkṣám pakvám phálamañkīva dhūnuhíndra sampāraṇaṃ vásu || 4||*

*svayúrindra svarādasi smáddiṣṭiḥ sváyaśastaraḥ |  
sá vāvṛdhāná ójasā puruṣṭuta bhāvā naḥ suśrávastamaḥ || 5||*

1. Journey here, O *Indra*, with delightful  
tawny having peacock-like dawn ones.  
May not anyone hold thee down  
like those laying snares [hold down] a bird,  
pass them<sup>1</sup> by — as a desert<sup>2</sup>!
2. Preying upon *Vṛtra*, shattering the cavern,  
breaker of walls, driver of waters,  
staying on the chariot to guide with voice two tawny ones,  
*Indra* is breaking open even strongholds.
3. Thou foster resourcefulness as if it were cows  
as if it were deep receptacles of waters,  
[directing it] forward  
like a good shepherd milch-cows to a pasture,  
like channels reach a pool<sup>3</sup>.
4. Bring us the gift of concentration  
like a share [of spoils] to one  
who is directly experiencing [the battle].  
As he who has a hook [shakes] ripe fruit off a tree,  
shake off, O *Indra*, leading-to-the-goal benefit.
5. O *Indra*, thou are self-ruling, seeking thy own way one,  
giving directions instantly,  
the one most worthy-by-himself.  
Such, becoming vigorously stronger, O much-eulogized one,  
be for us abounding in glory!

---

<sup>1</sup>those who attempt to hold thee down

<sup>2</sup>that is, place devoid of *Soma*

<sup>3</sup>that is, accumulating and combining skills

## RigVeda 3.46

*Viśvāmitra | Triṣṭubh | to Indra*

*yudhmāsya te vṛṣabhāsya svarāja  
ugrāsya yūna sthāvīrasya ghṛṣveḥ |  
ájūryato vajriṇo vīryāñḍra  
śrutāsya maható mahāni || 1||*

*mahāñ asi mahiṣa vṛṣṇyebhir  
dhanaspṛdugra sáhamāno anyān |  
éko vísvasya bhūvanasya rájā  
sá yodháyā ca kṣayáyā ca jánān || 2||*

*prá mátrābhī ririce rócāmānaḥ  
prá devébhīrviśvátó ápratītaḥ |  
prá majmánā divá índraḥ pṛthivyaḥ  
prórórmahó antárikṣādrjṣī || 3||*

*urúṃ gabhīráṃ janúṣābhyùgráṃ  
viśvavyacasamavatám matīnám |  
índraṃ sómāsaḥ pradívi sutásah  
samudráṃ ná sraváta á viśanti || 4||*

*yám sómamindra pṛthivídyaṁvā  
gárbhaṃ ná mātá bibhṛtástvayá |  
tám te hinvanti támu te mṛjantyadhvaryávo  
vṛṣabha pátavá u || 5||*



1. Of a fighter — of thee — who resembles a bull,  
     [who is] self-ruling,  
     of ferocious young enduring thrill-inducing one,  
     of unaging thunderbolt-wielder deeds of valor —  
     of famed exalting one, O *Indra*, are great.
2. Thou are exalting, O mighty one, through manly deeds,  
     offering violence to others [thou are] carrying away prizes,  
     O ferocious one!  
     The sole chieftain of every place of existence,  
     he [is offering violence] to people  
     for the sake of war and for the sake of peace.
3. He, shining, has surpassed [all others] by degrees,  
     [he,] with *deva*-s on all sides, is not-counterbalanced.  
     *Indra* majestically [has surpassed] the Heaven and the Earth,  
     great spacious intermediate space,  
     [he who is] having direct impact.
4. [Him] — spacious,  
     deep through circumstances of manifestation,  
     ferocious,  
     encompassing-every-[aspect] well of mental gestures —  
     *Indra* — extracted *Soma* juices enter during early hours of day  
     like rivers [enter] the sea.
5. Which *Soma*, O *Indra*, the Earth and Heaven  
     bear for thy sake like mother [bears] an embryo  
     that for thee *adhvaryu*-s impel [through filter]  
     that they make free from impurities for thee,  
     O appearing as a bull one, to drink.

## RigVeda 3.47

*Viśvāmitra | Triṣṭubh | to Indra*

*marútvāñ̄ indra vṛṣabhó rāṇāya  
píbā sómamanuṣvadhám mādāya |  
ā siñcasva jaṭhāre mādhuva ūrmīm̄  
tvám rājāsi pradívaḥ sutānām || 1||*

*sajóṣā indra ságaṇo marúdbhiḥ  
sómam̄ piba vṛtrahá sūra vidvān |  
jahí sátrūñ̄rāpa m̄ḍho nudasvāthābhayaṃ  
kṛṇuhi viśváto naḥ || 2||*

*utá ṛtúbhirṛtupāḥ pāhi  
sómam̄indra devébbhiḥ sákhibhiḥ sutám̄ naḥ |  
yáñ̄ ābhajo marúto yé tvānváhan  
vṛtrámádadhustúbhyamójaḥ || 3||*

*yé tvāhíhátye maghavannávardhan  
yé sāmbaré harivo yé gáviṣṭau |  
yé tvā nūnāmanumádanti víprāḥ  
píbendra sómam̄ ságaṇo marúdbhiḥ || 4||*

*marútvantaṃ vṛṣabhám̄ vāvṛdhānámákavāriṃ  
divyám̄ śásám̄indram |  
viśvāsāhamávase nūtanāyográṃ  
sahodāmihá táṃ huvema || 5||*

1. Accompanied by *Marut-s*, O *Indra*, appearing as a bull,  
 for the sake of the [coming] battle,  
 drink *Soma* of thy own accord for an exhilaration,  
 pour in into [thy] belly the wave of honey —  
 from of old thou are the sovereign of extracted [juices].
2. Accompanied and acting in harmony with *Marut-s*,  
 drink *Soma*!  
 He who has found [the *Soma*] is a slayer of *Vṛtra*,  
 O agent of change!  
 Slay enemies, remove the contempt!  
 Now effect everywhere for us the fearlessness!
3. And, according to the proper sequence,  
 O drinker at a proper moment,  
 drink our extracted *Soma*, O *Indra*, with celestial companions  
 which thou caused to share [the *Soma*] — *Marut-s*,  
 who [stood] by thee — thou did strike *Vṛtra*,  
 [and] they gave thee a frenzy,
4. [they,] who strengthened thee during slaying of the snake,  
 O generous one,  
 who — during [campaign against] *Śambara*,  
 who — in foray for cows, O accompanied-by-tawny-ones one,  
 who, inspired, rejoice over thee now —  
 drink *Soma*, O *Indra*, accompanied by *Marut-s*!
5. Attended by the *Marut-s*, appearing as a bull,  
 growing stronger non-selfish celestial commander — *Indra* —  
 prevailing over everything — to help today —  
 ferocious, giving overwhelming strength —  
 we call upon such here.

## RigVeda 3.48

*Viśvāmitra | Triṣṭubh | to Indra*

*sadyó ha jātó vṛṣabháh kanīnaḥ  
prábhartumāvadándhasaḥ sutásya |  
sādhóḥ piba pratikāmám yáthā te  
rásāsīraḥ prathamám somyásya || 1||*

*yájjáyathāstádáharasya káme'ṛsóḥ  
pīyúṣamapibo giriṣṭhām |  
tám te mātá pári yóṣā jánitrī  
maháh pitúrdáma ásiñcadágre || 2||*

*upastháya mātáramánnamaitṭa  
tigmámapaśyadabhí sómamúdhaḥ |  
prayāváyannacaradgṛtso anyān  
mahāni cakre purudhápratīkaḥ || 3||*

*ugrásturāśádabhibhūtyojā  
yathāvaśám tanvām cakra eṣáh |  
tváṣṭāramíndro janúṣābhibhúyāmúsyā  
sómamapibaccamúṣu || 4||*

*śunám huvema maghāvānamíndram  
asmínbhāre nṛtamaḥ vājasātau |  
śṛṇvántamugrámūtāye samátsu  
ghnántaḥ vṛtrāni saṃjītaḥ dhánānām || 5||*

1. Resembling a bull youth, in the very moment [he was] born,  
impelled to offer [him a draught]  
of extracted from an herb [*Soma*].  
Drink — as is thy wish — first of all, leading straight to a goal  
mixed with the sap [of the herb] [draught] containing *Soma*!
2. When thou were born, then, on that day,  
in the desire of this one<sup>1</sup>  
thou drank residing in mountains ambrosia of the stalk.  
That for thee the mother<sup>2</sup>, young woman all around,  
a genitrix, poured it first in the house of the great father<sup>3</sup>.

---

3. Having approached, he asked the mother for food,  
he looked upon scorching *Soma* as an udder.  
He, being clever, roamed about [thus] making others  
to separate [from him].<sup>4</sup>  
Having various outwards forms, he performed great deeds.
4. Ferocious, prevailing by pushing forward,  
having overwhelming vigour,  
this one made the body according to [his] wish,  
becoming superior to *Tvaṣṭṛ* and circumstances of birth,  
stealing *Soma*, he drank [it] in the receptacles.

---

5. Happily we call upon generous *Indra* —  
the most manly in him who is bearing [him]  
during gaining a rush of vigour,  
attentive ferocious — to help in clashes  
[upon him who is] subduing *Vṛtra*-s, [who is] a winner of prizes.

---

This hymn is about manifestation, or birth, of *Indra* inside a young man. His mother is *Prṣṇi* — the seductive power of transgression, an enticement to rebel, his father is *Rudra* — the drive to self-individuate, and his nourishment is *Soma* with the help of which the man overcomes limitations of his body (*Tvaṣṭṛ* molds the forms of the body per 10.184.1) and circumstances of birth.

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<sup>1</sup> poet, or singer, of this hymn

<sup>2</sup> *Prṣṇi*

<sup>3</sup> *Rudra*

<sup>4</sup> This stanza prob. refers to the activity described in verse 111 of *Vijñānabhairava* tantra

## RigVeda 3.49

*Viśvāmitra | Triṣṭubh | to Indra*

*śámsā mahāmíndram yásmínvísū ā  
kṛṣṭáyah somapāḥ kāmamāvyan |  
yám sukrátuṃ dhiśāṇe vibhvataṣṭám  
ghanám vṛtrāṇām janáyanta devāḥ || 1 ||*

*yám nú nákiḥ pṛtanāsu svarájam  
dvitá tárati nṛtamaṃ hariṣṭhám |  
inátamaḥ sátvabhíryó ha śūśáḥ  
pṛthujráyā aminādáyurdásyoḥ || 2 ||*

*sahāvā pṛtsú taráṇir  
nárvā vyānaśí ródasī mehánāvān |  
bhágo ná kārē hávyo matīnām  
pitéva cāruḥ suhávo vayodhāḥ || 3 ||*

*dhartá divó rájasapṛṣṭá ūrdhvó  
rátho ná vāyúrvásubhírníyútvān |  
kṣapām vastá janitá sūryasya  
vibhaktā bhāgām dhiśāṇeva vājam || 4 ||*

*śunām huvema maghāvānamíndram  
asmínbhāre nṛtamaṃ vājasātau |  
śṛṇvāntamugrámūtāye samātsu  
ghnāntaṃ vṛtrāṇi saṃjítam dhánānām || 5 ||*

1. Since I announce the mighty *Indra*,  
     in whom all drinking *Soma* tribes here  
     accept the desire [to drink *Soma*], [announce] him,  
     who in a making-effort-to-visualize one has good designs,  
     who is fashioned by the pervading one,  
     [whom] *deva*-s shall cause to emerge as a destroyer of *Vṛtra*-s,
2. [him,] self-ruling, most manly, staying with tawny ones,  
     whom certainly no-one overcomes in battles,  
     who with [his] high-spirited fighters  
     is the most able [on the battlefield],  
     [it means that,] widely extended [inside],  
     he diminished the vital power of the impulse to suffer want.

---

3. Prevailing in battles, carrying across like a courser [it<sup>1</sup>],  
     streaming abundantly across reposing in *vyāna* two *Rodas*-es,  
     like a good fortune during a decisive action  
     to be called upon with mental gestures,  
     like the father — esteemed, listening willingly,  
     [he is] giving mental and bodily energy.
4. Supporter of the Heaven, of the region [of thoughts],  
     [he is] sought after as the tending upwards one.  
     Desirable as a chariot, he has inner connections  
     with beneficial things.  
     Illuminator of nights, a progenitor of the sun,  
     [he is] an apportioner of good luck like an effort to visualize  
     [is an apportioner of] a rush of vigour.

---

5. Happily we call upon generous *Indra* —  
     the most manly in him who is bearing [him]  
     during gaining a rush of vigour,  
     attentive ferocious — to help in clashes  
     [upon him who is] subduing *Vṛtra*-s, [who is] a winner of prizes.

---

Verses 1 and 2 are an announcement that a particular man attained in himself a well-crafted manifestation of *Indra*. Verses 3 and 4 describe benefits of such manifestation.

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<sup>1</sup>the treasure, *rai* — on the basis of 7.32.9c

## RigVeda 3.50

*Viśvāmitra | Triṣṭubh | to Indra*

*índraḥ svāhā pibatu yásya sóma  
āgátyā túmro vṛṣabhó marútvān |  
óruvyácāḥ pṛṇatāmebhírānnair  
ásya havístanvāḥ kāmamṛdhyāḥ || 1||*

*á te saparyú javáse yunajmi  
yáyoranu pradívah śruṣṭímāvah |  
ihá tvā dheyurhárayaḥ susípra  
píbā tvàsyá súśutasya cároḥ || 2||*

*góbhirmimikṣúm dadhire supārám  
índraṃ jyáśṭhyāya dháyase gṛṇānāḥ |  
mandānāḥ sómaṃ papivāṃ ṛjīṣin  
sámasmábhyaṃ purudhá gá iṣaṇya || 3||*

*imāṃ kāmāṃ mandayā góbhirásvaiś  
candrátatā rādhasā papráthaśca |  
svaryávo matíbhístúbhyaṃ víprā  
índrāya vāhaḥ kuśikáso akran || 4||*

*śunám huvema maghávānamíndram  
asmínbhāre nṛtamaṃ vājasātau |  
śṛṇvántamugrámūtáye samátsu  
ghnántaṃ vṛtrāṇi saṃjítam dhánānām || 5||*



1. May *Indra* — *svāhā* — whose the *Soma* [is] — drink!  
 Coming here strong, appearing as a bull,  
     accompanied by *Marut*-s,  
 extending widely (may they fill [thee] with these victuals  
     before an oblation of this [*Soma*]!)  
 thou can fulfill the desire of the body.
2. To hurry on, I yoke two seeking to serve thee [horses]  
 whose as of old willing service thou favoured.  
 Tawny ones can place thee here, O selective one!  
 Drink now this well-pressed, esteemed [*Soma*]!
3. Extolling *Indra* for the sake of preeminence, for sustenance  
 they<sup>1</sup> have obtained mingling with milk,  
     giving an easy passage [*Soma*].  
 Becoming inflamed, having drunk *Soma*,  
     O having direct impact one,  
 make cows streaming out together for us frequently!
4. Make this desire gladden [us] with cows, horses,  
 with having glitter gift, and thou will extend [it].  
 Seeking *svār* inwardly excited descendants of *Kuśika*  
 created, using mental gestures, a conveying for thee, *Indra*.
5. Happily we call upon generous *Indra* —  
 the most manly in him who is bearing [him]  
     during gaining a rush of vigour,  
 attentive ferocious — to help in clashes  
 [upon him who is] subduing *Vṛtra*-s, [who is] a winner of prizes.

---

<sup>1</sup>worshippers

## RigVeda 3.51

*Viśvāmītra* | 1–3 *Jagatī*, 4–9 *Triṣṭubh*, 10–12 *Gāyatrī* | to *Indra*

*carṣaṇīdhṛtaṃ maghāvānamukthyāṃ*  
*īndraṃ gīro bṛhatīrabhyānūṣata* |  
*vāvṛdhānaṃ puruhūtāṃ suvṛktībhir*  
*āmartyaṃ jāramāṇaṃ divédive* || 1 ||

*śatákratumarṇavāṃ sākīnaṃ náraṃ*  
*gīro ma īndramúpa yanti viśvataḥ* |  
*vājasāniṃ pūrbhídaṃ túrṇimaptúraṃ*  
*dhāmasācamabhiśācaṃ svarvídama* || 2 ||

*ākaré vásorjaritā panasyate'nehásastúbha*  
*īndro duvasyati* |  
*vivásvataḥ sádana á hí pipriyé*  
*satrásāhamabhimātihánaṃ stuhi* || 3 ||

*nṛṇāmu tvā nṛtamaṃ gūrbhíruktháur*  
*abhí prá vīrámarcatā sabádhaha* |  
*sáṃ sáhase purumāyó jihíte*  
*námo asya pradíva éka íše* || 4 ||

*pūrvírasya niṣṣídho mártyeṣu*  
*purú vásūni pṛthiví bibharti* |  
*īndrāya dyāva oṣadhīrutápo*  
*rayiṃ rakṣanti jīráyo vānāni* || 5 ||

*túbhyaṃ bráhmāṇi gíra indra*  
*túbhyaṃ satrá dadhire harivo juśásva* |  
*bodhyāpírávaso nūtanasya*  
*sákhe vaso jaritṛbhyo váyo dhāḥ* || 6 ||

1. Potent chants found their way towards to-be-praised *Indra*,  
 [who is] generous, [who is] supporting those  
     which draw to themselves <sup>1</sup>.  
 [who,] becoming stronger [by being] much invoked  
     with well-twisted [verses],  
 [who is] immortal [but] is wearing out every day.
2. A man [who is] having a hundred wiles,  
     [who is] restless, capable,  
 my songs approach from all sides — *Indra* —  
 granting-the-rush-of-vigour breaker of strongholds,  
     expeditious, crossing waters,  
 following him<sup>2</sup> who stays in an abode, who finds *svàr*.
3. An invoker tries to impress him,  
     who distributes abundantly what's beneficial,  
*Indra* rewards [his] incomparable rhythms.  
 Since at the seat of *Vivasvat* he has comforted [us],  
 extol prevailing in every way slayer of plotting enemies!

---

4. You shall urgently commend with songs, with recited verses,  
 the hero — thee, the most manly of men!  
 He who knows many tricks  
     gives way to the overwhelming strength,  
 he alone as of old commands adoration of this one.
5. Many [are] his attaining-their-aim-in-mortals effects,  
 many benefits the Earth brings.  
 For *Indra* the bright days <sup>3</sup> and herbs,  
 quick flowing waters [and] desires preserve the treasure.
6. For thee they conceived sacred formulations, songs, O *Indra*,  
 altogether for thee, O accompanied-by-tawny-ones one! Enjoy!  
 Attend, being an ally, to the present favour [we ask]!  
 O beneficial in a companion,  
     thou shall give mental and bodily vigour to the invokers.

---

---

<sup>1</sup>senses

<sup>2</sup>*Soma*

<sup>3</sup>days without wrath or anger

*índra marutva ihá pāhi sómaṃ  
 yáthā śāryāté ápiḃaḥ sutásya |  
 táva práṇīti táva śūra śármanná  
 vivāsanti kaváyaḥ suyajñāḥ || 7||*

*sá vāvaśāná ihá pāhi sómaṃ  
 marúdbhirindra sákhībhiḥ sutám naḥ |  
 jātám yáttvā pári devá ábhūṣan  
 mahé bhārāya puruhūta víśve || 8||*

*aptúrye maruta āpíreṣó'mandanníndram  
 ánu dátiṽarāḥ |  
 tébbhiḥ sākákam pibatu vṛtrakhādāḥ  
 sutám sómaṃ dāsúṣaḥ své sadhásthe || 9||*

*idám hyánvójasā sutám rādhānām pate |  
 píḃā tvāsya girvaṇaḥ || 10||*

*yáste ánu svadhámásatsuté ní yacha tanvám |  
 sá tvā mamattu somyám || 11||*

*prá te aśnotu kuksyóḥ préndra bráhmanaḥ śíraḥ |  
 prá bāhú śūra rádhase || 12||*

7. O accompanied by *Marut-s Indra*, drink here *Soma*  
 as thou dranks [it] extracted in[side] *Śaryāta*.  
 With thy guidance, under thy protection, O agent of change,  
 gifted with insight, making a good sacrifice ones  
 seek to procure [thee].
8. Being such — eagerly desiring [it] — quaff here *Soma*  
 with *Marut-s*, O *Indra*,  
 with companions [quaff] our extracted [drink] —  
 as when for a great battle all *deva-s*  
 attended to thee [who was just] born, O much invoked one!
9. During water-crossing, O *Marut-s*, this one [is] an ally;  
 those, for whom to give is chosen,  
 exhilarate [only] after *Indra* [is manifested].  
 Let he who preys upon *Vṛtra* drink together with them  
 the extracted *Soma* in worshiper's own place of meeting [them].
- 
10. Since this here [accomplishment of our desire]  
 [is] after the vigourously extracted one,  
 O master of accomplishments,  
 just drink it, O longing for a chant!
11. Who shall be in accord with thy power of self-determination,  
 fasten [his] body to the extracted [*Soma*],  
 may he exhilarate thee, [who is] inspired by *Soma*!
12. May it<sup>4</sup> reach into thy two cavities,  
 [may it reach] by means of a sacred formula the head,  
 [may it reach] two arms, O agent of change,  
 for the accomplishment of [our] desire!

---

<sup>4</sup>*Soma*

## RigVeda 3.52

*Viśvāmitra | 1–4 Gāyatrī, 5,7,8 Triṣṭubh, 6 Jagatī, | to Indra*

*dhānāvantaṃ karambhīṇamapūpāvantaṃ mukthīnam |  
īndra prātārjuṣasva naḥ || 1||*

*puroḍāśaṃ pacatyāṇi juṣāsvendrā gurasva ca |  
túbhyaṃ havyāni sisrate || 2||*

*puroḍāśaṃ ca no ghāso joṣāyāse gīraśca naḥ |  
vadhūyūriva yōṣaṇām || 3||*

*puroḍāśaṃ sanaśruta prātaḥsāvē juṣasva naḥ |  
īndra kráturhí te bṛhán || 4||*

*mādhyamaḍinasya sávanasya dhānāḥ  
puroḍāśamīndra kṛṣvehá cārum |  
prá yátstotá jaritá túrṇyartho  
vṛṣāyámāṇa úpa gīrbhírīṭṭe || 5||*

*ṭṛtīye dhānāḥ sávane puruṣtuta  
puroḍāśamāhutaṃ māmahasva naḥ |  
ṛbhumántaṃ vājavantaṃ tvā kave  
práyasvanta úpa śikṣema dhītībhiḥ || 6||*

*pūṣaṇvāte te cakṛmā karambhāṃ  
hārivate háryaśvāya dhānāḥ |  
apūpāmaddhi sāgaṇo marúdbhiḥ  
sōmaṃ pība vṛtrahá śūra vidvān || 7||*

*prāti dhāná bharata túyamasmai  
puroḍāśaṃ vīratamāya nṛṇām |  
divédive sadṛśīndra túbhyaṃ  
várdhantu tvā somapéyāya dhṛṣṇo || 8||*

1. O *Indra*, enjoy at day-break  
our accompanied by grains, by gruel,  
by cake, by verses [*Soma*].
  2. Enjoy cooked sacrificial cake,  
and approve [it],  
for thee oblations flow.
  3. And our sacrificial cake thou shall eat  
so that thou would make thyself frequent our songs  
like one who seeks a wife [frequents] a maiden.
  4. O famed from ancient times one,  
during day-break preparation [of *Soma*]  
enjoy our sacrificial cake  
since thy, O *Indra*, resourcefulness [is] great.
- 
5. Do make here the grains of midday pressing,  
the sacrificial cake, agreeable [to thee], O *Indra*,  
when intent-on-expedience invoker  
is praising [thee] before [proper moment]  
[and,] acting like a bull, implores [thee] with chants.
- 
6. During the third pressing, O much-eulogized one,  
honor the grains, our sacrificial cake offered as an oblation!  
Thee, inventive, rich in the rush of vigour,  
O gifted with insight one,  
we, dispensing delights, could empower  
with stable visualizations.
  7. For thee accompanied by *Pūṣan* we have made the gruel,  
for accompanied-by-tawny-ones having-tawny-horses one —  
the grains.  
Accompanied by *Marut*-s, eat the cake! Drink *Soma*!  
He who has found [*Soma*] — O agent of change —  
[is] a slayer of *Vṛtra*.
  8. Bring ye quickly the grains for this one,  
the sacrificial cake for the most heroic of men!  
Every day — the same [grains] for thee, O *Indra*!  
May they strengthen thee for a drink of *Soma*, O daring one!
- 

What are the referents of “grains”, “cake”, “sacrificial cake”, “gruel” in this hymn is unclear.

## RigVeda 3.53

*Viśvāmitra* | 1–9,11,14,15,17,19,21,23,24 *Triṣṭubh*, 13 *Gāyatrī*, 10,16  
*Jagatī*, 18 *Bṛhatī*, 12,20,22 *Anuṣṭubh* | to *Indra*

*indrāparvatā bṛhatā rāthena*  
*vāmīrīṣa ā vahataṃ suvīrāḥ* |  
*vītāṃ havyānyadhvarēṣu devā*  
*vārdhethāṃ gīrbhīrīdayā mādantā* || 1 ||

*tīṣṭhā sū kaṃ maghavanmā pārā gāḥ*  
*somasya nū tvā sūśutasya yakṣi* |  
*pitūrnā putrāḥ sīcamā rabhe ta*  
*indra svādiṣṭhayā girā śacīvah* || 2 ||

*śāṃsāvādhvaryo prāti me gr̥ṇīhīndrāya*  
*vāhaḥ kṛṇavāva jūṣṭam* |  
*édāṃ barhīryājamānasya sīdāthā ca*  
*bhūdukthāmīndrāya śastām* || 3 ||

*jāyédastaṃ maghavansédu yónis*  
*tádittvā yuktā hārāyo vahantu* |  
*yadā kadā ca sunāvāma sómam*  
*agnīṣṭvā dūtó dhanvātyácha* || 4 ||

*pārā yāhi maghavannā ca yāhīndra*  
*bhrātarubhayātrā te ártham* |  
*yātrā rāthasya bṛható nidhānaṃ*  
*vimócanaṃ vājīno rāsabhasya* || 5 ||

*ápāḥ sómamástamindra prá yāhi*  
*kalyāñr̥jāyā surānaṃ gr̥hé te* |  
*yātrā rāthasya bṛható nidhānaṃ*  
*vimócanaṃ vājīno dáksīṇāvat* || 6 ||

*imé bhojá āngiraso vírūpā*  
*divásputrásó ásurasya vírāḥ* |  
*viśvāmitrāya dádato maghāni*  
*sahasrasāvé prá tiranta áyuh* || 7 ||



1. O *Indra* and knotty one<sup>1</sup>, using the mighty chariot,  
convey here lovely manly libations!  
Seize oblations during proceeding on their paths [sacrifices],  
O two *deva*-s!  
Becoming exhilarated by the libation,  
strengthen yourselves with songs!
  2. Just stay, O generous one, do not go away!  
To thee, [who was born] of well-pressed *Soma*,  
[thou] do sacrifice now!  
Like son [grasps] the hem of father's dress, I grasp thy,  
O *Indra*, with the sweetest song,  
O accompanied by enabling powers one!
  3. So that we two will repeat [after thee], O *adhvaryu*,  
recite towards me,  
so that we two will perform invocation agreeable to *Indra*,  
sit on this sacrificer's grass;  
and now a verse for *Indra* shall be recited.
- 
4. Only a wife is home, O generous one, only she is a womb;  
may yoked tawny ones convey that to thee!  
And whenever we were to extract *Soma*,  
*Agni* will run as a messenger towards thee.
  5. Journey far away, O generous one, and journey [back] here,  
O brother *Indra*! In both cases, [there is] a purpose for thee  
wherever [there is] putting aside the mighty chariot  
[or] unyoking of stubborn possessing a rush of vigour one.
  6. Thou have drunk *Soma*, O *Indra*, set out home —  
a joy for thee in a house [is] a beautiful wife  
wherever [there is] putting aside the mighty chariot  
[or] unyoking of possessing a rush of vigour,  
abounding in sacrificial rewards one.
  7. These [are] liberal *anigiras*-es, of different forms,  
sons of the Heaven, heroes of the *asura*;  
to him for whom everyone is a friend they are giving gifts,  
in him who had thousand *Soma* libations  
they extend the vital power.

---

<sup>1</sup>*Soma*

rūpāṃrūpaṃ maghāvā bobhavīti  
 māyāḥ kṛṇvānāstanvāṃ pari svām |  
 trīryāddivāḥ pári muhūrtámāgāt  
 sváirmántraírāṅṛtupā ṛtāvā || 8||

mahāṃ ṛṣirdevajā devájūto' stabhnāt  
 síndhumarṇavāṃ ṛcákṣāḥ |  
 víśvāmitro yádāvahatsudāsam  
 ápriyāyata kuśíkēbhirīndrah || 9||

haṃsá iva kṛṇutha ślókamádribhir  
 mādanto gīrbhíradhvaré suté sácā |  
 devēbhirviprā ṛṣayo ṛcaksaso  
 ví pibadhvam kuśíkāḥ somyāṃ mādhu || 10||

úpa préta kuśíkāscetáyadhvam  
 ásvaṃ rāyé prá muñcatā sudāsaḥ |  
 rájā vṛtrāṃ jañghanatprágápāgúdag  
 áthā yajāte vára á pṛthivyāḥ || 11||

yá imé ródasī ubhé ahámíndramátuṣṭavam |  
 víśvāmitrasya rakṣati bráhmedāṃ bhāratam jánam || 12||

víśvāmitrā arāsata bráhméndrāya vajríṇe |  
 káradínnah surádhasaḥ || 13||

kíṃ te kṛṇvanti kíkaṭeṣu gávo  
 nāsírāṃ duhré ná tapanti gharmám |  
 á no bhara prámagandasya védo  
 naicāsākhám maghavanrandhayā nah || 14||

8. The generous one was assuming<sup>2</sup> form after form  
 effecting powers to configure [physiological processes]  
 all over his body — when thrice [but] for a short time  
 he made an appearance from the Heaven;  
 drinking out of turn, [he is] furthering *ṛta*  
 by his own mantras.
9. Exalting seer, impelled by the *deva*, manifested as a *deva*,  
 being a guide of men, stopped the flooding river.  
 When he for whom everyone is a friend conveyed *Sudās*,  
*Indra* became endeared with descendants of *Kuśika*.
- 
10. Like bar-headed geese do ye make a call with [pressing] stones;  
 exhilarated by chants during proceeding on its way [sacrifice],  
 in the presence of extracted [*Soma*],  
 O inspired by *deva*-s seers, O guides of men,  
 drink, O descendants of *Kuśika*, containing *Soma* honey!
11. Set out and begin, O descendants of *Kuśika*,  
 make yourselves known!  
 Unleash *Sudās*' horse for the sake of the treasure!  
 The chief shall strike *Vṛtra* again and again  
 to the east, to the west and to the north  
 so that he can consecrate [you] in the enclosing [you]  
 [patch] of the ground.
- 
12. "I have eulogized *Indra*  
 who [filled]<sup>3</sup> both of these *Rodas*-es."  
 This sacred formula of him for whom everyone is a friend  
 guards the people of *Bharata*.
13. Descendants of him for whom everyone is a friend  
 imparted to themselves  
 the sacred formula for bearing thunderbolt *Indra* —  
 it shall surely make us well-satisfying [him].
14. What do cows among *Kūṭāṭa*-s do for thee?  
 They have not milked the mixture, they do not heat the pot.  
 Bring to us the knowledge of *Pramaganda*,  
 make the [city of] *Naicāsākha* subject to us, O generous one!
- 

<sup>2</sup>lit. "assumes"

<sup>3</sup>on the basis of 3.34.1d

sasarparírámatiṃ bádhamānā brhánmimāya jamádagnidattā |  
á súryasya dukhitá tatāna śrávo devéśvamítamajuryám || 15||

sasarparírabharattúyamebhyó'dhi  
śrávaḥ páñcajanyaśu kṛṣṭíśu |  
sá pakṣyà návyamáyurdádhānā  
yám me palastijamadagnáyo dadúḥ || 16||

sthiraú gávau bhavatāṃ vīdúrákṣo  
méśá ví varhi má yugám ví sári |  
índraḥ pātalyè dadatāṃ sárītor  
ářiṣṭaneme abhí naḥ sacasva || 17||

bálaṃ dhehi tanúśu no bálamindrānađútsu naḥ |  
bálaṃ tokáya tánayāya jīvāse tvám hí baladá ási || 18||

abhí vyayasva khadirásya sáramójo dhehi spandané śimśápāyām |  
ákṣa vīdo vīđita vīđáyasva má yámādasvádáva jīhipo naḥ || 19||

ayámasmánvānaspátirmá ca há má ca rīriṣat |  
svastyá grhébhya ávasá á vimócanāt || 20||

índrotíbhīrbahulábhīrno adyá  
yāchreṣṭhábhīrmaghavañchūra jinva |  
yó no dvéṣṭyádharah sáspadīṣṭa  
yámu dviṣmástámu prāṇó jahātu || 21||

15. Given by *Jamadagni Sasarpārī*<sup>4</sup>, driving away impulsiveness,  
has diminished an extensive [auditory impression];  
daughter of the sun has overspread among *deva*-s  
an unceasing undecaying auditory impression.
16. *Sasarpārī* quickly brought from these<sup>5</sup>  
[this] auditory impression into tribes arising from the five [senses];  
[she,] whom grey-haired *Jamadagni*-s imparted to me,  
she, siding [with those tribes],  
[is thus] acquiring new vital power.
- 
17. May two oxen be relentless, the axle — rigid<sup>6</sup>  
may not the carriage-pole be wobbling,  
may not the yoke fall apart!  
May *Indra* [and] two *pātalya*-s<sup>7</sup> allow to crush [obstacles]!  
O having undamaged-wheel-rims one<sup>8</sup>, accompany us!
18. Put strength into our bodies  
strength into our cars, O *Indra*!  
[Give] strength to live to children propagating [our] family —  
because thou are the strength-giving one.
19. Wrap thyself into energy of *khadira*<sup>9</sup>,  
put vigour into the pulse, into *śiṃśapā*<sup>10</sup>!  
O firm, made-firm one! Make [thy] eye firm<sup>11</sup>,  
do not make us deviate from this course!
20. May not thou abandon us,  
and may not this governing motive hurt [us]  
so that we can [still] finish [it] off with well-being —  
as far as houses, as far as unyoking<sup>12</sup>.
21. O *Indra*, with numerous side-effects to us today,  
with best possible ones, urge [us] on, O generous agent of change!  
Who, being inferior, shows hostility towards us —  
may he fall down,  
and to whom we are hostile, may the breath of life abandon him.

---

<sup>4</sup>a particular mental gesture, likely the one that in later Buddhist traditions is called *mahāmudrā*, and has as essential part of it “being continuously aware of what the mind is experiencing”

<sup>5</sup>that is, *deva*-s

<sup>6</sup>lit. “firm, firmly fixed”

<sup>7</sup>meaning unknown

<sup>8</sup>prob. “the sun”

<sup>9</sup>meaning not clear, prob. “muscle firmness”

<sup>10</sup>meaning not clear, prob. “an oath to exert one’s self”

<sup>11</sup>prob. “not wandering around, turned robustly towards the goal”

<sup>12</sup>= settled/peaceful life

*paraśúṃ cidví tapati śimbaláṃ cidví vṛścati |  
ukhá cidindra yéṣanti práyastā phénamasyati || 22||*

*ná sáyakasya cikite janāso  
lodháṃ nayanti páśu mányamānāḥ |  
nāvājinam vājínā hāsayanti  
ná gardabháṃ puró áśvānnayanti || 23||*

*imá indra bharatásya putrá  
apapitvám cikiturná prapitvám |  
hinvántyásvamáraṇam ná nítynam  
jyāvājam pári ṇayantyājáu || 24||*

22. He warms up even the ax,  
 he severs the very strength to exert himself.  
 Even boiling pot, O *Indra*,  
 bubbling over, casts froth.
23. Folks do not take notice of the intended;  
 they, being thought of as a cattle,  
 lead a greedy [man to their own ruin],  
 they do not make him who lacks the rush of vigour  
 to laugh at him who is capable of a rush of vigour,  
 they do not lead a donkey before a horse.
24. O *Indra*, these sons of him<sup>13</sup> who is to be maintained  
 have noticed the separation<sup>14</sup>, not the flight forward,  
 they impel a distant horse, not the innate one;  
 in a contest, they lead around the [horse]  
 whose rush of vigour is like a bow-string<sup>15</sup>.

---

This hymn consists of several parts all of which were, it seems, recited during a ceremony of sending a group of young men off on a quest for own house, wife and settled life. During the forthcoming journey the state of *Indra* is deemed advantageous, so instructions, or reminders, are given. Verses 17–21 are a benediction. Verses 22–24 reminds of pitfalls of ordinary folks that those training to become *Indra* shall avoid in themselves and take advantage of in others.

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<sup>13</sup>prob. *Rudra*

<sup>14</sup>that is an effect of *Rudra*

<sup>15</sup>that is, snaps from tensioned state without showing persistence

## RigVeda 3.62

*Viśvāmitra* | 1–3 *Triṣṭubh*, 4–18 *Gāyatrī* | to various *deva*-s

*imā u vāṃ bhṛmāyo mānyamānā*  
*yuvāvate ná tújyā abhūvan* |  
*kvā tyádindrāvaruṇā yáso vāṃ*  
*yéna smā sínaṃ bhárathaḥ sákhibhyaḥ* || 1 ||

*ayámu vāṃ purutámo rayīyáñchaśvattamám*  
*ávase johavīti* |  
*saśóśāvindrāvaruṇā marúdbhir*  
*divá pṛthivyá śṛṇutaṃ hávaṃ me* || 2 ||

*asmé tádindrāvaruṇā vásu śyād*  
*asmé rayímarutaḥ sárvaṅvīraḥ* |  
*asmánvárūtrīḥ śaraṇáravantvasmán*  
*hótrā bháratī dáksīṇābhiḥ* || 3 ||

*bṛhaspate juśásva no havyáni viśvadevya* |  
*rásva rátnāni dāsúse* || 4 ||

*śúcimarkávrṛbṛhaspátimadhvaréṣu namasyata* |  
*ánāmyója á cake* || 5 ||

*vṛṣabhám carṣaṇīnām viśvárūpamádābhyam* |  
*bṛhaspátim várenyam* || 6 ||

*iyám te pūṣannāghṛṇe suṣtutírdeva návyasī* |  
*asmābhistúbhyaṃ śasyate* || 7 ||

*tām juśásva gíraṃ máma vājayántīmavā dhíyam* |  
*vadhūyúriṇa yóṣaṇām* || 8 ||

*yó viśvābhí vipásyati bhúvanā sáṃ ca pásyati* |  
*sá naḥ pūṣávitá bhuvat* || 9 ||



1. These, thought of as endeavouring, [visualizations] of you two didn't become to-be-focused-upon for [a worshiper] of you both. Where, O *Indra-Varuṇa*, [is] that your worth with which you two always bring rewards to [your] companions?
2. This one, the best-among-many [friend] of yours, seeking the treasure, again calls upon [you] for help. Acting in harmony with *Marut-s*, O *Indra-Varuṇa*, with the Heaven and the Earth, do listen to my invocation!
3. May that benefit be for us, O *Indra-Varuṇa*, for us [be] the all-heroic treasure of *Marut-s*! May us female guardians favor with [their] protections, [may] us the invocation of *Bharata-s* [favor] with sacrificial rewards.

- 
4. O *Bṛhaspati*, enjoy our oblations, O dear to all *deva-s*, grant riches to the worshiper!
  5. During proceeding on their way [sacrifices] do ye pay homage by means of hymns of illumination to shining *Bṛhaspati*! I agree to [his] unyielding vigour.
  6. [Do ye pay homage] to appearing as a bull one, to him who can assume any form of drawing to themselves<sup>1</sup>, to not-to-be-deceived to be preferred [to all others] *Bṛhaspati*!

- 
7. This new correctly articulated praise of thee, O flaring *Pūṣan*, is recited by us for thee, O *deva*!
  8. Enjoy this my song! Favour vision that employs a rush of vigour like one who seeks a wife [favours] a maiden.
  9. He who looks in detail into all places of existence yet beholds [them] together — *Pūṣan* shall become such a helper to us.

---

<sup>1</sup>=senses

tátsavitúrváreṇyaṃ bhárgo devásya dhīmahi |  
dhíyo yó naḥ pracodáyāt || 10||

devásya savitúrvayám vājayántaḥ púraṃdhyā |  
bhágasya rātímīmahe || 11||

devám náraḥ savitāraṃ víprā yajñáñiḥ suvṛktībhiḥ |  
namasyánti dhiyéṣitāñi || 12||

sómo jigāti gātuvíddevānāmeti niṣkṛtám |  
ṛtásya yónimāsadam || 13||

sómo asmábhyaṃ dvipáde cátuṣpade ca paśáve |  
anamīvā íṣaskarat || 14||

asmákamáyurvardháyannabhímātīñi sáhamānaḥ |  
sómaḥ sadhásthamáśadat || 15||

á no mitrávaruṇā ghṛtáirgávyūtímukṣatam |  
mádhvā rájāñsi sukratū || 16||

urusáñsā namovṛdhā mahná dákṣasya rājathaḥ |  
drághisṭhābhiḥ śucivratā || 17||

grṇāñ jamádagninā yónāvṛtásya sīdatam |  
pātām sómamṛtāvṛdhā || 18||

10. Of the impeller<sup>2</sup> that which is to be preferred [to all else]  
 let us accept — the radiance of the *deva* —  
 who [thus] will cause our visions to drive [us] on.
11. We, practising rushes of vigour  
 through liberality of *deva* the impeller,  
 ask for the gift of good fortune.
12. To *deva*-the-impeller inspired men  
 pay homage with well-twisted sacrifices,  
 [they,] driven by the vision.
- 
13. Finding an unimpeded way, *Soma* approaches;  
 it goes towards the place where *deva*-s come out  
 to settle into the womb of *ṛta*.
14. For us, for two-footed, and four-footed beasts  
*Soma* shall create  
 devoid of hangover<sup>3</sup> libations.
15. Making our vital power stronger,  
 prevailing over plotting enemies,  
*Soma* settled in the meeting place [of *deva*-s].
- 
16. O *Mitra-Varuṇa*,  
 sprinkle with drops of ghee here our pasture,  
 with honey — the regions, O having good designs ones!
17. You two, whose blessings are far-ranging,  
 [who are] strengthening the reverence,  
 you rule through abundance of the power of discernment  
 through longest [stretches of time],  
 O you whose mode of action is illuminating!
18. Being extolled by *Jamadagni*  
 settle into the womb of *ṛta*!  
 Drink *soma*, you two strengthening *ṛta*!

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<sup>2</sup> *Savitṛ*

<sup>3</sup> lit. “grief, pain”

## RigVeda 4.16

Vāmadeva Gautama | Triṣṭubh | to Indra

á satyó yātu maghávāñi ṛjīśi  
drávantvasya háraya úpa nah |  
tásmā ídándhaḥ suṣumā sudákṣam  
ihābhipitváñ karate gṛṇānāḥ || 1||

áva sya sūrādhvano nānte'smínno  
adyá sávane mandádhyai |  
śáṃsātīyukthámuśáneva vedhás  
cikitúṣe asuryāya mánma || 2||

kavírná niṇyám vidáthāni sādhan  
vṛṣā yátsékaṃ vipipāno árcat |  
divá ithá jījanatsaptá kārún  
áhnā ciccakrurvayúnā gṛṇántaḥ || 3||

svàryádvédi sudṛśíkamarakáur  
máhi jyóti rurucuryáddha vástoḥ |  
andhá támāṃsi dúdhitā vicákṣe  
nṛbhyaścakāra nṛtamo abhíṣtau || 4||

vavakṣá índro ámitamṛjīṣyúbhé  
á paprau ródasi mahitvá |  
átaścidasya mahimá ví recyabhi  
yó víśvā bhúvanā babhúva || 5||

víśvāni śakró náryāñi vidván  
apó rireca sákhībhīrnīkāmāih |  
ásmānaṃ cidyé bibhidúrvácobhir  
vrajám gómantamuśíjo ví vavruḥ || 6||

1. Real, having a direct impact,  
     may he, the generous one, arrive here,  
     may the tawny ones rush towards us!  
     Just for him I have extracted well-discerning herb;  
     being extolled he [will] stay here for a while.
2. Unharness [your horses], O agent of change,  
     as if at the end of leading to a goal road —  
     to become inflamed today at this our [Soma] pressing,  
     so that an adept would recite, like *Uśanas*, a verse,  
     a manic thought for the sake of watchful guidance.

---

3. Like poet illuminates what is hidden, the bull  
     [is] bringing to realization knowledge-sharing sessions —  
     when drinking up the libation;  
     since he illuminates with stanzas,  
         he should have begot the seven singers of the Heaven;  
     throughout the day  
         the extolling ones make enticements [for him].
4. When easy to behold *svar*  
     should have been found by means of hymns of illumination,  
     in the morning, when indeed  
         [the hymns] have shined extensive light,  
     the most-manly-in-assisting one made [it possible] for men  
     to see clearly blinding turbid mental obscurations.
5. *Indra*, has grown immensely; having direct impact,  
     he, exalting, filled both *Rodas*-es;  
     also, from that time his power to increase-in-size,  
         which has become dominating all places of existence,  
     was extended beyond [the original domain].
6. Together with dispassionate companions, he, capable,  
     having found all suitable to men [places of existence],  
     set free the waters.  
     Even those who pierced the stone with speeches,  
     they, who strive earnestly,  
         have uncovered the enclosure rich in cows.

---

apó vrtrāṃ vavrivāṃsaṃ pārahān  
 prāvatte vājraṃ pṛthivī śacetāḥ |  
 prārṇāṃsi samudrīyāṅyainoḥ  
 pātirbhāvañchāvasā śūra dhṛṣṇo || 7||

apó yádádrīṃ puruhūta dārdar  
 āvīrbhuvatsarāmā pūrvyāṃ te |  
 sá no netá vājamā darṣi bhūrīṃ  
 gotrá rujánángirobhūrṅānāḥ || 8||

áchā kavīṃ nṛmaṇo gā abhīṣtau  
 svārṣātā maghavannādhamānam |  
 ūtībhīstāmiṣaṇo dyumnāhūtau  
 ní māyāvānābrahmā dāsyaurarta || 9||

á dasyughná mánasā yāhyástaṃ  
 bhūvatte kútsaḥ sakhyé níkāmāḥ |  
 své yónau ní ṣadataṃ sárūpā  
 ví vāṃ cikītsadṛtacídḍha nārī || 10||

yási kútsena saráthamavasyús  
 todó vātasya háryoríśānaḥ |  
 ṛjrá vājam ná gádhyam yúyūṣan  
 kavírýádáhanpáryāya bhúṣāt || 11||

kútsāya súṣṇamaśúṣaṃ ní barhīḥ  
 prapítvé áhnaḥ kúyavam sahásrā |  
 sadyó dāsýūnprá mṛṇa kutsyéna  
 prá súraścakráṃ vṛhatādabhīke || 12||

7. Thou knocked aside *Vṛtra* that has hindered the waters;  
 assenting Earth helped thy thunderbolt;  
 thou impelled flooding, flowing into the sea waters forwards  
 by means of the impulse to change  
 becoming the master, O daring agent of change!
8. When thou, O much invoked one, shall break open  
 the rock of the waters,  
*Saramā* shall appear before thee.  
 Such — being our guide — thou make plentiful  
 the rush of vigour [that is] accessible [to us]  
 [thou,] shattering cow-pens, [thou,] extolled by *anigiras*-es.
9. Thou, O having manly mindset one,  
 shall approach with an assistance the poet  
 who is asking for help in gaining *svàr*, O generous one!  
 With [various] aids thou shall cast him  
 into the power to illuminate by an invocation —  
 having-powers-to-configure-cognition  
 [but] lacking-a-formula impulse-to-suffer-want shall subside.
10. Journey home with the mind  
 that is slaying the impulse-to-suffer-want;  
 with thee being like-minded, *Kutsa* shall become dispassionate.  
 You two, similar [to each other],  
 shall settle to your own womb —  
 the woman<sup>1</sup>, noticing coherences,  
 will seek to distinguish you two [from each other].
11. Seeking to help, thou journey on the same chariot with *Kutsa*.  
 [Thou,] the driver of the [vital] air,  
 [thou,] being in charge of the two tawny ones,  
 [thou,] seeking to take hold of the two going-straight ones  
 like the prize to be seized —  
 so that on one day the poet would use efforts  
 to end [the impass].
12. For *Kutsa* thou have pulled in at the start of the day  
 unabating *Śuṣṇa* who is causing lack of barley  
 [and] thousand [obstacles].  
 Do crush at the very moment the impulses to suffer want  
 together with what is blamable  
 so that during an adversity  
 the inciter would first tear the wheel.

---

<sup>1</sup>*Saramā*

tvám píprum mṛgayam śūsuvāmsamṛjísuvane  
 vaidathināya randhīh |  
 pañcāsátkr̥ṣṇā ní vapah sahásrátkaṃ  
 ná píuro jarimá ví dardah || 13||

súra upāké tanvàm dadhāno  
 ví yátte cétyamṛtasya várapah |  
 mṛgó ná hastí táviṣīmuṣāṇāh  
 simhó ná bhīmá áyudhāni bíbhrat || 14||

índram kāmā vasūyānto agman  
 svàrmīdhe ná sávane cakānāh |  
 śravasyávaḥ śásamānāsa uktháir  
 óko ná raṇvá sudṛśīva puṣṭih || 15||

támíva índram suhávaṃ huvema  
 yástá cakāra náryā purúṇi |  
 yó mávate jaritré gádhyam cin  
 makṣú vājāṃ bhárati spārhārādhāh || 16||

tigmā yádantáraśāniḥ pátāti  
 kásmiñcichūra muhuké jánānām |  
 ghorā yádarya sámṛtirbhávātyádha  
 smā nastanò bodhi gopāh || 17||

bhúvo'vitá vāmádevasya dhīnām  
 bhúvaḥ sákhāvṛkó vājasātau |  
 tvámānu prámatimá jaganmorusámso  
 jaritré viśvādha syāh || 18||



13. Thou should have caused swelled up savage *Pipru*  
 to subject to *R̥jīśvan Vaidathina* —  
 thou shall throw down fifty thousand dark ones<sup>2</sup>,  
 thou shall lacerate the armor  
 like old age [lacerates] the walls [of a city].
- 
14. Putting one's self in the presence of *svar*  
 so that a phantom of thee, of the imperishable one, is discerned,  
 like a wild elephant, [one is] keeping  
 [his] the power to control [himself];  
 carrying weapons [one becomes] terrifying like a lion.
15. Seeking-to-be-beneficial longings set out towards *Indra*  
 [they are] satisfied during *Soma* pressing  
 [that is] as if a contest for *svar*.  
 [You who are] seeking auditory impression,  
 exerting yourselves with recited verses,  
 are delightful as a refuge, [your existence means future]  
 thriving like [that of] a handsome woman.
16. Such — listening willingly — *Indra* we call upon for you —  
 him who has done many manly [deeds],  
 who to a praiser like me quickly brings  
 just the prize to be seized — the rush of vigour,  
 who is eager to satisfy his desire [for *Soma*].
- 
17. Since in [these] people the scorching flash of lightning  
 might occur at any moment, O agent of change,  
 since a clash might turn terrifying,  
 thou, O to be conducted upwards one, being a protector,  
 do attend to our bodies now and ever.
18. Thou will become promoter of *Vāmadeva*'s visions,  
 in obtaining the rush of vigour thou will be a loyal companion,  
 we shall ask thee thereupon for the foreseeing care;  
 for [this] praiser thou could be on every occasion  
 the one whose blessings are far-ranging.

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<sup>2</sup>neuter, so prob. *Vṛtra*-s

ebhírñbhírindra tvāyúbhiṣṭvā  
 maghāvadbhirmaghavanvíśva ājáu |  
 dyāvo ná dyumnáirabhí sánto aryáh  
 kṣapó madema śarádaśca pūrvāḥ || 19 ||

evédíndrāya vṛṣabhāya vṛṣṇe  
 bráhmākarma bhṛgavo ná rátham |  
 nū cidyáthā naḥ sakhyaḥ viyóśad  
 ásanna ugrò'vitā tanūpāḥ || 20 ||

nū ṣṭutá indra nū grṇāná  
 íṣaṃ jaritré nadyò ná pīpeḥ |  
 ákāri te harivo bráhma návyam  
 dhiyá syāma rathyàḥ sadāsáḥ || 21 ||

19. With these seeking thee men, with generous ones,  
 O generous one, we, who are raising it up,  
     surpassing [at it others]  
 can exhilarate — like days with powers to illuminate [can] —  
 thee in every contest and for many days and autumns.
- 
20. Thus for appearing as a bull, being in charge *Indra*  
 we made a formulation<sup>3</sup> like *Bhṛgu-s* [make] a chariot,  
 in such a way that it will never deprive us of [this] companion;  
 he, protector of [our] bodies, shall be our ferocious promoter.
21. Now praised, O *Indra*, now extolled,  
 for [this] praiser thou shall swell a libation  
     like [thou swelled] rivers.  
 O accompanied-by-tawny-ones one, by means of visualization  
     a novel formulation was made for thee —  
 may we be charioteers who are always gaining!

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<sup>3</sup>verses 17–19

## RigVeda 4.17

Vāmadeva Gautama | 1–14, 16–21 *Triṣṭubh*, 15 *Ekapadā Virāj* | to  
Indra

tvám mahám̐ indra túbhyaṃ ha kṣá  
ánu kṣatrám̐ maṃhánā manyata dyáúḥ |  
tvám vṛtrám̐ śávasā jaghanván  
srjáḥ síndhūṃrāhinā jagrasánán || 1 ||

táva tviṣó jánimanrejata dyaú  
réjadbhúm̐irbhiyāsā svásya manyóḥ |  
ṛghāyánta subhvàḥ párvatāsa  
árdandhánvāni saráyanta ápaḥ || 2 ||

bhinádgirím̐ śávasā vájramiṣṇánnāviskr̥vānāḥ  
sahasánā ójaḥ |  
vādhdvṛtrám̐ vājreṇa mandasánāḥ  
sárannāpo jávasā hatávṛṣṇīḥ || 3 ||

suvíraste janitá manyata dyaúr  
índrasya kartá svápastamo bhūt |  
yá im̐ jajána svaryám̐ suvájram  
ánapacyutaṃ sádaso ná bhúma || 4 ||

yá éka iccyāváyati prá bhúmā  
rájā kr̥ṣṭm̐am̐ puruhūtá índraḥ |  
satyámenamánu víśve madanti  
rátim̐ devásya gr̥ṇató maghónaḥ || 5 ||

satrá sómā abhavannasya víśve  
satrá mádāso bṛható mádiṣṭhāḥ |  
satrábhavo vásupatirvásūnām̐  
dátre víśvā adhithā indra kr̥ṣṭīḥ || 6 ||

tvámádha prathamám̐ jáyamānó'me  
víśvā adhithā indra kr̥ṣṭīḥ |  
tvám̐ práti praváta āśáyānam  
áhim̐ vājreṇa maghavanví vṛścaḥ || 7 ||

1. Thou [are] mighty, O *Indra*, to thee indeed the Earth,  
the Heaven shall promptly permit supremacy;  
thou, having slayed with the impulse to change *Vṛtra*,  
shall let loose the rivers that have been devoured by the snake.
2. The Heaven shall tremble at the birth of thy agitation  
the Earth shall shudder with fear of own zeal,  
strong knotty ones shall rave —  
deserts dwindled, waters begin to flow.
3. He, casting with the power to change a thunderbolt,  
shall pierce the mountain,  
[he,] by being overpowering, revealing the vigour,  
exalting, shall defeat *Vṛtra* with the thunderbolt;  
the waters, having their bully killed, shall flow with speed.
4. The Heaven is thought to be thy very manly progenitor;  
the creator of *Indra* who produced him  
[to be] roaring, having good thunderbolt,  
like the ground of [this] assembly — not to be budged,  
should have been most skillful.
5. Much invoked *Indra*, who alone causes countries to fall,  
is the king of tribes.  
All rejoice over real him —  
the gift of *deva*, of a generous, extolling [him] [patron].
6. All drops of *Soma* were always his  
always exhilarating, abundant, most intoxicating;  
thou always were the overseer the benefit of beneficial things,  
[we hope] thou have envisioned all tribes  
in a share [of those things].
7. Therefore, thou, being born initially,  
have put, O *Indra*, all tribes in the state of impetuosity;  
with the thunderbolt thou hew in pieces the snake  
[that was] lying against directed forwards [waters],  
O generous one!

satrāhāṇaṃ dādhr̥ṣiṃ tūmramīndraṃ  
mahāmapārāṃ vṛṣabhāṃ suvājraṃ |  
hāntā yó vṛtrāṃ sánitotā vājraṃ  
dātā maghāni maghāvā surād̥hāḥ || 8||

ayāṃ vṛtaścātayate samīcīr  
yá ājīṣu maghāvā śṛṇvā ékaḥ |  
ayāṃ vājraṃ bharati yāṃ sanótyasyá  
priyāsah sakhyé syāma || 9||

ayāṃ śṛṇve ádha jáyannutá ghnánnayám  
utá prá kṛṇute yudhá gāḥ |  
yadá satyám kṛṇuté manyúmindro  
vísvaṃ dṛḍháṃ bhayata éjadasmāt || 10||

sámíndro gá ajayatsám hiraṇyā  
sámaśvīyā maghāvā yó ha pūrvīḥ |  
ebhīrṇṇbhīrṇṇtamo asya śākāi  
rāyó vibhaktá sambharásca vásvaḥ || 11||

kíyatsvidíndro ádhyeti mātūḥ  
kíyatpitúrjanitúryó jajāna |  
yó asya súśmaṃ muhukáiríyarti  
vāto ná jūtá stanáyadbhirabhraḥ || 12||

kṣiyántaṃ tvamáḥkṣiyantaṃ kṛṇotíyarti  
reṇúm maghāvā samóham |  
vibhañjanúraśánimāñi iva dyaúr  
utá stotáram maghāvā vásau dhāt || 13||

8. [I call upon] *Indra*, always slaying [*Vṛtra*], courageous, strong, mighty, unbounded, resembling a bull, having good thunderbolt, [*Indra*] who is slaying *Vṛtra* and procuring the rush of vigour a giver of gifts, generous, well-satisfying one.
- 
9. This one<sup>1</sup> frightens away combined troops  
 [the one,] who, generous [with his voice],  
 is alone heard in battles,  
 this one<sup>2</sup> maintains the rush of vigour which [*Indra*] procures —  
 would we be favorite of this one<sup>3</sup> in like-mindedness [with him]!
10. This one is now heard — conquering and slaying;  
 and this one makes throughout fighting  
 evocative expressions<sup>4</sup>;  
 whenever *Indra* makes the anger to become realized  
 everything firm, is afraid, shaking — because of him.
11. *Indra* put completely under [his] control  
 evocative<sup>5</sup>, enchanting, rhythmical<sup>6</sup> [expressions],  
 he who is generous  
 [also controls] numerous [streams of inner waters].  
 Together with these men<sup>7</sup>, he, most manly, by his powers [is]  
 an apportioner of the treasure and a bestower  
 of what is beneficial.
12. How much, do you think, *Indra* learned from the mother,  
 how much from the father, from progenitor who produced [him],  
 who raises his fervor instantly?
- 

Like the wind impelled by thundering clouds,

13. he — to gain authority —  
 makes abiding in peace [man] unsettled;  
 he, generous [with promises], raises the dust  
 by bringing together [various enticements],  
 shattering [resistance of doubters] with loud [voice]  
 like the sky with [its] flash of lightning;  
 also, he should have put the praiser [of him]  
 [and of his suggestions] at an advantage.

---

<sup>1</sup>a fighter with thundering voice

<sup>2</sup>a fighter who entered the state of being *Indra*

<sup>3</sup>*Indra*

<sup>4</sup>lit. “cows”

<sup>5</sup>lit. “cows”

<sup>6</sup>lit. “related to horses”

<sup>7</sup>*Marut*-s

ayám cakrámiṣaṇatsúryasya  
 nyétaśaṃ rīramatsasṛmāṇám |  
 á kṛṣṇá īṃ juhurāṇó jigharti  
 tvacó budhné rájaso asyá yónau || 14 ||

ásiknyāṃ yájamāno ná hótā || 15 ||

gavyánta índraṃ sakhyáya víprā  
 aśvāyánto vṛṣaṇaṃ vājáyantaḥ |  
 janīyánto janidámákṣitotim  
 á cyāvayāmo'vaté ná kósam || 16 ||

trātá no bodhi dádrśāna āpír  
 abhikhyātá marḍitá somyánām |  
 sákhā pitá pitṛtamaḥ pitṛṇám  
 kártemu lokámuśaté vayodháh || 17 ||

sakhīyatámavitá bodhi sákhā  
 gṛṇāná indra stuvaté váyo dhāḥ |  
 vayám hyá te cakṛmá sabádha  
 ābhīḥ sámībhirmaháyanta indra || 18 ||



14. He caused the wheel of the sun<sup>8</sup> to move quickly;  
 he shall make flowing flickering [inner fire] to come to rest;  
 leading it astray into the dark [region]  
 he throws [it] from the tongue to the base<sup>9</sup>,  
 from luminous region into its womb —
15. like invoker sacrificing during the dark one<sup>10</sup>.
- 
16. Desiring cows, desiring horses, inwardly excited ones,  
 [call upon] *Indra* for a companionship,  
 practising-rushes-of-vigour ones  
 [call upon] him who is impregnating;  
 [we,] seeking wives, rattle as a pail in a well him  
 whose side-effects do not taper off, who gives wives.
17. Having shown thyself as an ally,  
 become our defender,  
 look favorably and show compassion for those  
 who are inspired by *Soma*!  
 [Become] a companion, the most fatherly father of fathers,  
 giving mental and bodily energy  
 creator of a wide [mental] space for him who desires [it]!
18. Become a promoter, a companion of those  
 who seek companionship,  
 being extolled, O *Indra*, thou shall give  
 mental and bodily energy to him who praises [thee] —  
 because for thy sake we, seeking to magnify [thee],  
 have urgently performed these labors, O *Indra*.
- 

<sup>8</sup>=*manipūra*

<sup>9</sup>=*mūlādhāra*

<sup>10</sup>prob. “new moon”

*stutá índro maghāvā yáddha vṛtrá*  
*bhúrīṇyēko apratīni hanti |*  
*asyá priyó jaritá yásya sárman*  
*nákirdevá vāráyante ná mártāḥ || 19||*

*evá na índro maghāvā virapśí*  
*káratsatyá carṣaṇādhīdanarvá |*  
*tvām rájā janúṣāṃ dhehyasmé*  
*ádhi śrávo máhinam yájjaritré || 20||*

*nú ṣtutá indra nú gṛṇāná*  
*íṣaṃ jaritré nadyò ná pīpeḥ |*  
*ákāri te harivo bráhma návyam*  
*dhiyá syāma rathyàḥ sadāsáḥ || 21||*

19. Generous *Indra* is praised because he, all by himself,  
 smashes numerous unapproachable obstacles.  
 [This] praiser is dear to him under whose protection  
 no one is hindered neither by *deva*-s nor by mortals.
20. Just for us generous exuberant *Indra*,  
 who is supporting those that draw to themselves<sup>11</sup>,  
 who is not to be limited, shall make [it all] real!  
 Thou are the chieftain of creatures —  
 share with us fame that [is] gladsome for [this] praiser.
21. Now praised, O *Indra*, now extolled,  
 for [this] praiser thou shall swell the libation  
 like [thou swelled] rivers.  
 O accompanied-by-tawny-ones one, by means of visualization  
 a novel formulation was made for thee —  
 may we be charioteers who are always gaining!

---

<sup>11</sup>the senses

## RigVeda 4.18

Vāmadeva Gautama | Triṣṭubh | to Indra

ayám pánthā ánuvittaḥ purāṇó  
yáto devá udájāyanta víśve |  
átaścidá janisīṣṭa právrddho  
mā mātáramamuyā páttave kaḥ || 1||

náhámáto nírayā durgáhaitát  
tiraścátā pārsvānnúrgamāṇi |  
bahúni me ákrtā kártvāni  
yúdhyaí tvena sám tvena pṛchai || 2||

parāyatīm mātáramānvacaṣṭa  
ná nānu gānyānu nú gamāni |  
tvāṣṭurgṛhē apibatsómamíndraḥ  
śatadhanyāṃ camvòḥ sutásya || 3||

kíṃsá řdhakkrṇavadyám sahásraṃ  
māsójabhāraśarádaśca pūrvīḥ |  
nahí nvasya pratimānamástyantár  
jātéṣūtá yé jānitvāḥ || 4||

avadyámiva mányamānā  
gúhākaríndraṃ mātá vīryeṇā nyṛṣṭam |  
áthódasthātsvayámátkaṃ vásāna  
á ródasī aprṇājáyamānaḥ || 5||

etá arṣantyalalābhávantīr  
ṛtāvarīva samkrósamānāḥ |  
etá ví pṛcha kímidám bhananti  
kámápo ádrim paridhím rujanti || 6||

[The Earth:]

1. This [is] an already known ancient path  
wherefrom<sup>1</sup> all *deva*-s did emerge.  
From here he can manifest himself fully developed —  
[but] throughout this [passage<sup>2</sup>] do not make the mother  
to fall [down]!

[*Indra*:]

2. I am not going out from there — that is impassable;  
I will go out transversely, from the side<sup>3</sup> —  
[because] many not-yet-done tasks [are there] for me —  
to fight with one<sup>4</sup>, to inquire with another<sup>5</sup>.

[Narrator:]

3. He looked at going-away mother,  
“no, I am not following; now I shall seek [*Soma*]”.  
In the house of *Tvaṣṭṛ Indra* drank *Soma*  
that was worth a hundred [gulps] of [milk]  
extracted in the two bowls<sup>6</sup>.

- 
4. What would he, whom she carried a thousand moons  
and many autumns, accomplish singly —  
for surely there is no well-matched opponent for him  
amongst those born and [those] who are yet to be born!
  5. The mother, considering endowed with valor *Indra*  
as something shameful<sup>7</sup>, hid [him],  
but he stood up on his own, wearing armor;  
being born, he filled the two *Rodas*-es.

[The Earth:]

6. These flow quickly, becoming scrambled  
as if full of coherence but crying out together;  
do question them what is that they declare,  
what wall-like rock the waters are breaking?

---

<sup>1</sup>the third footstep of *Viṣṇu*

<sup>2</sup>*gati*

<sup>3</sup>prob. “from the second footstep of *Viṣṇu*”

<sup>4</sup>*Vṛtra*

<sup>5</sup>*Viṣṇu*

<sup>6</sup>here “mother’s breasts”

<sup>7</sup>because *Indra* is defiant against social norms and coercion

kímu svidasmai nivído bhananténdrasyāvadyám  
 didhiṣanta ápaḥ |  
 māmaitánputró mahatá vadhéna  
 vṛtrám jaghanváñ asṛjadví síndhūn || 7||

mámaccaná tvā yuvatīḥ parása  
 mámaccaná tvā kuṣávā jagára |  
 māmaccidápaḥ síśave mamṛdyur  
 māmaccidíndraḥ sáhasódatiṣṭhat || 8||

mámaccaná te maghavanvyàṃso  
 nivividhváñ ápa hánū jaghána |  
 ádhā níviddha úttaro babhūváñ  
 chíro dāsásya sám piṇagvadhéna || 9||

grṣṭīḥ sasūva stháviraṃ tavāgám  
 anādhṛṣyám vṛṣabhám túmramíndram |  
 árīḍham vatsám caráthāya mātá  
 svayám gātúm tanvā ichámānam || 10||

utá mātá mahiśámánvavenad  
 amí tvā jahati putra deváḥ |  
 áthābravīdvṛtrámíndro haniṣyán  
 sákhe viṣṇo vitarám ví kramasva || 11||

káste mātáram vidhávāmacakrachayúm  
 kástvámajighāmsaccárantam |  
 káste devó ádhi mārḍiká āsīd  
 yátpráksīṇāḥ pitáram pādagr̥hya || 12||

ávartyā súna āntrāṇi pece  
 ná devésu vivide marḍitáram |  
 ápaśyam jāyámámahīyamānām  
 ádhā me śyenó mádhvā jabhāra || 13||

7. What bits of knowledge do they shout out to him?  
 The waters strived to set up *Indra*'s disgrace.  
 My son, having slayed *Vṛtra* with the mighty weapon,  
 let these rivers flow.
- [Inner waters:]
8. "Because of me the girl has not abandoned thee."  
 "Because of me *Kuṣavā* didn't swallow thee."  
 "Because of me the waters became favorable to the child."  
 "Because of me *Indra* stood up forcefully<sup>8</sup>."
9. "Because of me he who has no shoulder-blades,  
 pinning [thee] down  
 didn't ward off thy, O generous one, jaws —  
 therefore, being pinned down, [but] having become superior,  
 thou shall shatter with the deadly weapon  
 the head of the demon."
- 
- [Narrator:]
10. The young cow has begot enduring,  
 having power over evocative expressions,  
 not to be meddled with, resembling a bull, strong *Indra*;  
 the mother [produced] unlicked calf to roam about —  
 [him who is] seeking by himself for himself an unimpeded way.
11. And [his] mother motivated the powerful one [thus],  
 "these *deva*-s abandon thee, son".  
 Then *Indra*, who was about to slay *Vṛtra*, said,  
 "O companion *Viṣṇu*, do stride [the step that is]  
 leading farther off!"
12. [That *Viṣṇu*] who has made thy mother a widow?  
 Who wanted to bring thee lying down to being moving?  
 That *deva* who was above compassion towards thee  
 when thou weared out father seizing [him] by the foot<sup>9</sup>?
- 
13. In distress I have roasted entrails of a dog —  
 I have found no compassion among *deva*-s;  
 I saw [my] wife being sad —  
 then a hawk brought here for me the honey<sup>10</sup>.

<sup>8</sup>lit. "with overwhelming force"

<sup>9</sup>prob. "giving cramps in the left foot and calf muscles"

<sup>10</sup>*Soma*

## RigVeda 4.19

Vāmadeva Gautama | Triṣṭubh | to Indra

evā tvāmindra vajrinnātra víśve  
devāsaḥ suhāvāsa ūmāḥ |  
mahāmubhé ródasī vṛddhāmṛṣvām  
nírékamídvr̥ṇate vṛtrahátye || 1||

ávāsṛjanta jívrayo ná devā  
bhúvaḥ samráḍindra satyáyonīḥ |  
áhannáhiṃ paríšáyānamárṇaḥ  
prá vartanīrarado víśvádhenāḥ || 2||

átṛṇṇuvantaṃ víyatamabudhyám  
ábudhyamānaṃ susupāṇāmindra |  
saptá práti praváta āśáyānam  
áhiṃ vājreṇa ví riṇā aparván || 3||

ákṣodayachávasā kṣāma budhnām  
várṇá vátastáviṣibhiríndraḥ |  
dṛdhānyaubhnāduśámāna ójó'vābhinat  
kakúbhaḥ párvatānām || 4||

abhí prá dadrurjánayo ná gárbhaṃ  
ráthā iva prá yayuḥ sākámádrayaḥ |  
átarpayo visṛta ubjá ūrmīn  
tvám vṛtāṃ ariṇā indra síndhūn || 5||

tvám mahīmavániṃ víśvádhenām  
turvítaye vayyāya kṣárantīm |  
áramayo námasájadárṇaḥ  
sutaraṇāṃ akr̥ṇorindra síndhūn || 6||

prágrúvo nabhanvò ná vákvā  
dhvasrá apinvadyuvatīṛtajñāḥ |  
dhánvānyájrāṃ apr̥ṇakṛṣṇāṃ  
ádhogíndra staryò dámsupatnīḥ || 7||



1. Here at this time it is thee, O bearing thunderbolt *Indra*,  
whom all *deva*-s — listening willingly helpers —  
[thee,] mighty, fullgrown, helping in dire straights,  
[whom] both *Rodas*-es  
choose out [of all *deva*-s] as the only one to strike *Vṛtra*.
2. As if they are decrepit the *deva*-s abandoned [the fight];  
thou, having originated in what's real,  
are becoming a joint ruler, O *Indra*,  
thou slayed the snake lying around the flooding waters,  
thou dug out nurturing-everything channels.
3. Thou, O *Indra*, without a delay, shall sever with the thunderbolt  
the insatiable, stretched out, lacking wakefulness,  
sleeping, not-being-aware,  
lying against seven directed forwards [waters] snake.

- 
4. With the power to change he agitated the deep base  
like wind [agitates] stagnant water;  
using powers to control, *Indra*,  
commanding a frenzy, destroyed strongholds;  
he did pierced open the summits<sup>1</sup> of knotty ones.
  5. One after another they burst like women [burst out] a child,  
like chariots the rocks moved simultaneously.

---

Thou caused the diverging flows<sup>2</sup> to satiate [all muscles],  
thou shall subdue the waves<sup>3</sup>,  
thou, O *Indra* released pent up rivers.

6. For *Turvīti* [and his] companion thou [made]  
a mighty all-nourishing stream [to be] flowing;  
thou reverentially made shaking [them] flood to stop;  
thou, O *Indra*, made the rivers easy to be crossed.
7. Then thou swelled unwed girls [who are] like bubbling springs  
wasting away [while] ascertaining *rta*.

---

He put deserts, thirsting fields together [with waters].  
[It is] *Indra* [who] milked barren cows  
[who thus are] having husband of marvelous power.

---

<sup>1</sup> here "summit"=*sahasrāra* cakra

<sup>2</sup> blood vessels

<sup>3</sup>=make the pulse stable

*pūrvīruṣāsah śarādaśca gūrtā*  
*vṛtrāṃ jaghanvāṃ asṛjadvī síndhūn |*  
*pāriṣṭhitā atrṇadbadbadhānāḥ*  
*sīrā índraḥ srávitave pṛthivyā || 8||*

*vamrībhiḥ putrámagrúvo adānāṃ*  
*nivéśanāddhariva ā jabhartha |*  
*vyāndhó akhyadáhimādadānó*  
*nīrbhūdukhachītsámaranta páruva || 9||*

*prá te pūrvāṇi káraṇāni viprāvidvāṃ*  
*āha vidúṣe kárāṃsi |*  
*yáthāyathā vṛṣṇyāni svágūrtápāṃsi*  
*rājannáryāviveṣiḥ || 10||*

*nú ṣṭutá indra nú gṛṇāná*  
*íṣaṃ jaritré nadyò ná pīpeḥ |*  
*ákāri te harivo bráhma návyam*  
*dhiyá syāma rathyàḥ sadāsáḥ || 11||*

8. He, having slayed *Vṛtra*, let rivers,  
 through many dawns and welcomed autumns, flow.  
*Indra* let out surrounded, repeatedly repressed runnels  
 to stream forth through the Earth.
- 
9. Thou, O accompanied-by-tawny-ones one, have carried  
 eaten by female ants son of unwed girl out of [their] lair;  
 a blind, taking hold of “the snake”, looked around;  
 “what splits the pot”<sup>4</sup> has disappeared —  
 they have joined together the knot<sup>5</sup>.
- 
10. He, who knows well thy former deeds, O inspired one,  
 told [about them] to him who has found out [their] effects.  
 As is fit, thou, O chief, performed  
 self-inviting manly heroic acts.
11. Now praised, O *Indra*, now extolled,  
 for [this] praiser thou shall swell the libation  
 like [thou swelled] rivers.  
 O master of tawny ones, by means of visualization  
 a novel formulation was made for thee —  
 may we be charioteers who are always gaining!

---

<sup>4</sup>division or disagreement among allies

<sup>5</sup>an agreement

## RigVeda 4.20

Vāmadeva Gautama | Triṣṭubh | to Indra

á na índro dūrādā na āsād  
abhiṣṭikṛdāvase yāsaduḡrāḥ |  
óḡiṣṭhebhīrṇṛpátirvájrabāhuḥ  
samḡé samátsu turvāṇiḥ pṛtanyūn || 1 ||

á na índro háribhir  
yātvāchārṇvācīnó'vase rádhase ca |  
tīṣṭhāti vajrī maghāvā virapśīmāṇ  
yajñámānu no vājasātau || 2 ||

imāṇ yajñāṇ tvámasmākamindra  
puró dádhatsaniṣyasi krátuṇ naḥ |  
śvaghñīva vajrinsanāye dhánānāṇ  
tváyā vayámaryá ājīṇ jayema || 3 ||

usánnu sú ṇaḥ sumánā upāké  
sómasya nú súsutasya svadhāvaḥ |  
pá indra prátibhṛtasya mádhvaḥ  
sámándhasā mamadaḥ pṛṣṭhyēna || 4 ||

ví yó rarapśá ṛṣibhīrnávebhir  
vrkṣó ná pakvāḥ sṛṇyo ná jētā |  
máryo ná yóṣāmabhí mányamānó'chā  
vivakmi puruhūtámíndram || 5 ||

girírná yáḥ svátavāñṇ ṛṣvá índraḥ  
sanádevá sáhase jātá uḡrāḥ |  
ádartā vájraṇ stháviraṇ ná bhīmá  
udnéva kósāṇ vāsunā nyṛṣṭam || 6 ||

ná yásya vartā janúṣā nvásti  
ná rádhasa āmarītā maghásya |  
udvārṣṇānástaviṣīva uḡrāsmābhyam  
daddhi puruhūta rāyāḥ || 7 ||

1. *Indra* would come to us from afar, from nearby —  
 ferocious, effecting protection as help [to us] —  
 [he,] thunderbolt-in-arms overseer of men, [he,]  
     [who] together with the most fierce [warriors]  
 [is] overpowering those assailing [us] in a conflict, in clashes.
2. May *Indra* come to us here with tawny ones  
 favouring to help [us] and to satisfy [his desire for *Soma*]  
 so that after this sacrifice he, thunderbolt-wielder,  
     exuberant [and] generous,  
 would stay during our obtaining of the rush of vigour.
3. Accepting this our sacrifice in advance,  
 thou, O *Indra*, will procure for us resourcefulness.  
 To gain the stakes like a gambler with a winning throw of dice<sup>1</sup>,  
 [it is] with thee, O bearer of thunderbolt,  
     [that] we might win the contest of the rising upwards one<sup>2</sup>.
4. Desiring greatly, well-disposed when being near us,  
 now thou, O self-determining one, shall have a drink  
 of well-pressed *Soma*, of offered honey, O *Indra*!  
 Thou will delight in the herb  
     [that is] coming from the base [of a mountain]!
5. Him, who has as many new seers  
 as a ripe tree — [fruits], as a sickle-like conqueror<sup>3</sup>,  
 who is longed for as a young man [longs] for a maiden,  
 [him] I explicate — much invoked *Indra*,
6. who [is] like a mountain — self-strong  
     helping in dire straights *Indra*  
 who, ferocious, is always manifested  
     for the sake of the overwhelming strength,  
 [who is] terrifying as he,  
 who forces open solid impenetrable [fortress<sup>4</sup>]  
     filled with goods like pail with water, is.
7. There certainly is nothing that just by nature keeps him back,  
 no destroyer of the reward of accomplishment of [his] desire.  
 Ferocious, raining upwards<sup>5</sup>, O having the power of control,  
 grant us, O much invoked one, the riches!

---

<sup>1</sup>assuming after [Jamison and Brereton, 2014, p. 227,589] that *śvaghñin*="a gambler with a winning throw of dice"

<sup>2</sup>inner *Soma*

<sup>3</sup>maybe "new moon"

<sup>4</sup>*dr̥ḍha*

<sup>5</sup>prob. "pouring *udāna*"

ūkṣe rāyāḥ kṣáyasya carṣanīnām  
 utá vrajāmapavartāsi gónām |  
 śikṣānarāḥ samithésu prahāvān  
 vásvo rāsímabhinetasi bhúrim || 8||

káyā táchṛṇve śácya śáciṣṭho  
 yáyā kṛṇóti mūhu ká cidṛṣvāḥ |  
 purú dāsúṣe vícayīṣṭho áṃhó'thā  
 dadhāti dráviṇaṃ jaritré || 9||

mǎ no mardhīrá bharā daddhí tánnah  
 prá dāsúṣe dātave bhúri yátte |  
 návye deṣṇé śasté asmínta ukthé  
 prá bravāma vayámindra stuvántaḥ || 10||

nú ṣṭutá indra nú gṛṇāná  
 íṣaṃ jaritré nadyò ná pīpeḥ |  
 ákārī te harivo bráhma návyam  
 dhiyá syāma rathyàḥ sadāsāḥ || 11||

8. Thou are the owner of the treasure, of the abode of those  
 that draw to themselves<sup>6</sup>,  
 thou are who opens the enclosure of cows;  
 having an advantage<sup>7</sup>, a teacher of men during conflicts,  
 thou are guiding towards frequent multitude of treasures.
9. By what — as is heard — enabling power  
 [he is] best at assisting?  
 just what [that power is] with which he, helping in dire straights,  
 effects [the assistance] instantly?  
 To a worshiper [he is] often the best at effacing anxiety,  
 [who] then gives [some] substance to the praiser.
10. Do not neglect us, bring here, give to us that  
 thy [assistance] which [thou are willing] to grant abundantly  
 to a worshiper!  
 In this new gift recited in a verse,  
 we, extolling [thee], O *Indra*, indicate [that] of thee.
11. Now praised, O *Indra*, now extolled,  
 for [this] praiser thou shall swell the libation  
 like [thou swelled] rivers.  
 O accompanied-by-tawny-ones one, by means of visualization  
 a novel formulation was made for thee —  
 may we be charioteers who are always gaining!

---

<sup>6</sup>the senses

<sup>7</sup>or, “a good throw at dice”

## RigVeda 4.21

Vāmadeva Gautama | Triṣṭubh | to Indra

ā yātvīndrō'vasa ūpa na  
ihā stutāḥ sadhamādistu śūrah |  
vāvṛdhānāstāvīṣṛyāsya pūrvīr  
dyāurnā kṣatramabhībhūti pūṣyāt || 1||

tāsyédihā stavatha vṛṣṇyāni  
tuvidyumnāsya tuvīrādhaso nṛṇ |  
yāsya kráturvidathyò ná samrāṭ  
sāhvántárutro abhyásti kṛṣṭīḥ || 2||

ā yātvīndro divā ā pṛthivyā  
makṣú samudrādutá vā pūrīṣāt |  
svārṇarādāvase no marútvān  
parāváto vā sádanāḍṛtāsya || 3||

sthūrāsya rāyó bṛható yá íše  
támu ṣṭavāma vidáthesvīndram |  
yó vāyúnā jáyati gómatīṣu  
prá dhṛṣṇuyá náyati vāsyo ácha || 4||

ūpa yó námo námasi stabhāyānníyarti  
vácmaṃ janáyanyájadhyai |  
ṛñjasānāḥ puruvāra uktháir  
éndraṃ kṛṇvīta sádaneṣu hótā || 5||

dhiṣá yádi dhiṣaṇyántaḥ saraṇyān  
sádanto ádrimausíjásya góhe |  
ā durósāḥ pāstyāsya hótā  
yó no mahānsaṃváraṇeṣu váhniḥ || 6||



1. May *Indra* journey nearer us to help!  
 May the agent of change, being praised here,  
     be [our] drinking companion,  
 so that he, who like the Heaven has strengthened his<sup>1</sup>  
     many powers to control,  
 might nourish [his] overwhelming supremacy.
2. Ye praise here manly [deeds] of only him  
 who has abundant power to enlighten  
     having-abundant-gifts men,  
 [of him] whose resourcefulness —  
     like fit-to-teach joint ruler —  
 having prevailed, carrying across [obstacles],  
     rules over the tribes.
3. May *Indra* journey here from the Heaven, from the Earth —  
 quickly, from the sea, or even from *Purīṣa*<sup>2</sup>,  
 from *Svarṇara*<sup>3</sup> accompanied by *Marut-s*  
     in order to help us,  
 or from afar — from the seat of *ṛta*!
4. Who commands substantial vast treasure —  
 him we shall praise during knowledge-sharing sessions — *Indra*,  
 who together with *Vāyu* is the winner  
     during rich in evocative expressions<sup>4</sup> [libations]  
 [and] then daringly leads towards what is better.
5. Who causes one to sustain reverence  
     during [an expression of] reverence,  
 [and] rouses speech engendering [it] for making a fire offering,  
 he, the invoker<sup>5</sup>, together with [some] verses  
 could bring *Indra* to [these] seats.
6. If those who are sitting on a stone  
     in a hiding-place of someone striving earnestly,  
 those, who are making effort to visualize,  
     were to hasten zealously,  
 [then] difficult-to-energize domestic invoker,  
     who in sanctuaries [is] for us  
 an important draught horse, [could bring to them *Indra*].

---

<sup>1</sup> *Indra*'s

<sup>2</sup> prob. *mūlādhāra* cakra

<sup>3</sup> prob. *ājñā* cakra

<sup>4</sup> lit. "cows"

<sup>5</sup> *Agni*

satrá yádīṃ bhāvarāsya vṛṣṇaḥ  
 śiṣakti śúṣma stuvaté bhārāya |  
 gúhā yádīmausījāsya góhe  
 prá yáddhiyé práyase mádāya || 7||

ví yádvārāṃsi párvatasya vṛṇvé  
 páyobhirjinvé apāṃ jávāṃsi |  
 vidádgaurāsya gavayāsya góhe  
 yádī vājāya sudhyò váhanti || 8||

bhadrá te hástā súkṛtotá pāṇí  
 prayantārā stuvaté rádha indra |  
 ká te níṣattiḥ kímú nó mamatsi  
 kíṃ nódudu harṣase dátavá u || 9||

evá vásva índraḥ satyáḥ samráddhántā  
 vṛtrāṃ várivaḥ pūrāve kaḥ |  
 púruṣtuta krátvā naḥ śagdhi rāyó  
 bhakṣīyá té'vaso dávyasya || 10||

nú ṣtutá indra nú gṛṇāná  
 íṣaṃ jaritré nadyò ná pīpeḥ |  
 ákāri te harivo bráhma návyam  
 dhiyá syāma rathyàḥ sadāsáḥ || 11||

7. [One brings him] always  
 when the fervor of the most radiant bull  
 helps the praiser to [enter] a contest;  
 [one brings him] when in a cave,  
 in a hiding-place of someone striving earnestly,  
 so as [to proceed] to a visualization,  
 to proceed to an exhilaration.
8. [One brings him]  
 when one uncovers the spaces of the knotty one  
 [and] with juices [of *Soma*] urges on  
 fast streams of [inner] waters;  
 if those who have right visualization conduct [that visualization]  
 for sake of the rush of vigour  
 [then] one shall find [him]  
 in the hiding place of the shining wild ass(?).
9. *Hastā*<sup>6</sup> asterism is auspicious for thee, even doing-good hands  
 are offering to the praiser satisfaction of his desire, O *Indra*!  
 What thy resting [is all about]? Why thou do not rejoice?  
 Why thou are not excited to give?
10. Indeed, *Indra* is the true joint ruler of what is good;  
 Thou, slaying *Vṛtra*, shall create mental space for a man;  
 O much-eulogized one, by means of [thy] resourcefulness  
 be for us potent,  
 so that I may have a share of the treasure —  
 of thy divine assistance!
11. Now praised, O *Indra*, now extolled,  
 for [this] praiser thou shall swell the libation  
 like [thou swelled] rivers.  
 O accompanied-by-tawny-ones one, by means of visualization  
 a novel formulation was made for thee —  
 may we be charioteers who are always gaining!

---

<sup>6</sup>Lit. “two hands”. In some traditions a person, in whose circumstances of birth *Hastā* asterism is prominent, is thought to be predisposed to control and to command.

## RigVeda 4.22

Vāmadeva Gautama | Triṣṭubh | to Indra

yánna índro jujuṣé yácca váṣṭi  
tánno mahānkarati śuṣmyá cit |  
bráhma stómaṃ maghávā sómamukthá  
yó ásmānaṃ sávasā bíbhradéti || 1 ||

vṛṣā vṛṣandhiṃ cáturaśrimásyannugró  
bāhúbhyāṃ nṛtamaḥ śácīvān |  
śrīyé páruṣṇīmuṣámāṇa úrṇāṃ  
yásyāḥ párvāni sakhyáya vivyé || 2 ||

yó devó devátamo jáyamāno  
mahó vājebhirmahádbhiśca śúṣmaiḥ |  
dádhdāno vājraṃ bāhvóruśántaṃ  
dyāmámēna rejayatprá bhūma || 3 ||

vísū ródhāṃsi pravátaśca pūrvír  
dyáurṛṣvájjánimanrejata kṣáh |  
á mātārā bhárati śuṣmyá gór  
nṛvátpárijmannonuvanta vātāḥ || 4 ||

tá tú ta índra maható mahāni  
vísveṣvítasávaneṣu pravácyā |  
yáchūra dhṛṣṇo dhṛṣatá dadhṛṣvān  
áhiṃ vājreṇa sávasāvivesīḥ || 5 ||

tá tú te satyá tuvinṛmṇa vísū  
prá dhenávaḥ sisrate vṛṣṇa údhnaḥ |  
ádhā ha tvádṛṣamaṇo bhīyānāḥ  
prá síndhavo jávasā cakramanta || 6 ||

1. What of us *Indra* has enjoyed and what he desires [now]  
that of us the exalting, fiery one<sup>1</sup> prepares right here.  
The generous one, who with the power to change  
keeps balancing the stone,  
[prepares] a formulation, a hymn of praise, *Soma*,  
to-be-recited verses.
2. The bull, throwing four-edged holder-of-a-bull<sup>2</sup> [on his body],  
[is] ferocious with [his] arms, most manly,  
accompanied by enabling powers;  
for success [in the battle] wearing plate/scale armour,  
woolen underlayer<sup>3</sup>, sections of which  
he has wrapped [around himself] for [them] to assist [each other].
3. The *deva*, who, being manifested as the most divine, [is] mighty  
by means of rushes of vigour and of exalting fits of fervor,  
he, putting eager thunderbolt into arms,  
by the forcefulness [of it] shall make the Heaven shake the Earth.
4. All obstructions and many smooth pathways,  
the Heaven, the Earth shall be shaking  
at the birth [of agitation<sup>4</sup>] from helping in dire straights one.  
Because of the cow<sup>5</sup> the fiery one<sup>6</sup> brings here the two mothers,  
so that the winds<sup>7</sup>, like men, would find their way  
in the moving around one.
5. These of thee, of exalting one, O *Indra*, great [deeds]  
are to be proclaimed aloud during indeed all pressings  
that thou, O daring agent of change, daring courageously,  
with the thunderbolt,  
with the power to change subdued the snake.
6. These thy [deeds], O having much courage one,  
[are] all real;  
yielding milk [waters] flow forth from the breasts of the bull,  
and, of course, being afraid of thee, O headstrong one,  
rivers have set out at speed.

---

<sup>1</sup>*Agni*

<sup>2</sup>may be some kind of shield having four edges or consisting of four plates  
cuirass similar to later Persian Chahār-Āyneh or Char-Aina

<sup>3</sup>prob. similar to a gambeson

<sup>4</sup>on the basis of 4.17.2a

<sup>5</sup>here = "speech"

<sup>6</sup>*Agni*

<sup>7</sup>vital airs

átráha te harivastá u devír  
 ávobhirindra stavanta svásārah |  
 yátsīmānu prá mucó badbadhānā  
 dīrghāmānu prásitim syandayādhyai || 7||

pipīḍé aṃśúrmádyo ná síndhur  
 ā tvā sámī śaśamānāsya śaktīh |  
 asmadryākchuśucānāsya yamyā  
 āśúrnā raśmīm tuvyójaṣaṃ góh || 8||

asmé vársiṣṭhā kṛṇuhi jyēsthā  
 nṛmṇāni satrá sahure sáhāmsi |  
 asmábhyaṃ vṛtrá suhānāni randhi  
 jahí vādharvanúšo mártiyasya || 9||

asmākamítsú śṛṇuhi tvāmindrāsmábhyaṃ  
 citráñ úpa māhi vājān |  
 asmábhyaṃ vísvā iṣaṇaḥ púraṃdhār  
 asmākam sú maghavanbodhi godāh || 10||

nú ṣṭutá indra nú gṛṇāná  
 iṣaṃ jaritré nadyò ná pīpeh |  
 ákāri te harivo bráhma návyam  
 dhiyá syāma rathyàh sadāsāh || 11||

7. Certainly at that time, with favours to thee,  
 O accompanied-by-tawny-ones one,  
 these very *devī*-s, sisters, shall praise [thee], O *Indra*,  
 when thou shall set them one after another,  
 [them,] repeatedly repressed, free  
 after protracted onward rush to flow.
8. The stalk, exhilarating like *Sindhu*, has been squeezed;  
 may the effort of exerting himself [priest],  
 the energy of blazing turning [obstacles] away from us [fire]  
 wield — because of the cow<sup>8</sup> —  
 the one<sup>9</sup> with an abundant vigour  
 like a quick one<sup>10</sup> [raises] a ray of light.
9. Make for us the most excellent, O victorious one,  
 always overwhelming manly powers most abundant!  
 Calm down easy-to-repress anxieties<sup>11</sup>,  
 strike off the deadly weapon of eager to attack mortal!
10. Thou be willing to listen to us, O *Indra*!  
 Do apportion to us distinguished rushes of vigour,  
 to us send every bearing fullness [stream]!  
 Thou do become willing to be our giver of cows, O generous one!
11. Now praised, O *Indra*, now extolled,  
 for [this] praiser thou shall swell the libation  
 like [thou swelled] rivers.  
 O accompanied-by-tawny-ones one, by means of visualization  
 a novel formulation was made for thee —  
 may we be charioteers who are always gaining!

---

<sup>8</sup> here = “speech”

<sup>9</sup> *Indra*

<sup>10</sup> *Agni*

<sup>11</sup> lit. “obstacles” — *vṛtra*-s

## RigVeda 4.23

Vāmadeva Gautama | Triṣṭubh | to Indra

kathā mahāmavṛdhatkāsyā hótur  
yajñāṃ juṣāṇó abhí sómamūdhah |  
píbannuśānó juṣámāṇo ándho  
vavakṣá ṛṣvāḥ śucaté dhánāya || 1 ||

kó asya vīráḥ sadhamádamāpa  
sámānaṃśa sumatībhiḥ kó asya |  
kádasya citráṃ cikite kádūtí  
vṛdhé bhuvachaśamānásya yájyoḥ || 2 ||

kathā śṛṇoti hūyámānamíndrah  
kathā śṛṇvānnávasāmasya veda |  
ká asya pūrvírúpamātayo ha  
kathānamāhuḥ pápurim jaritré || 3 ||

kathā sabádhah śásamānó asya  
náśadabhí dráviṇaṃ dídhyanah |  
devó bhuvannávedā ma ṛtánāṃ  
námo jagṛbhvāñ abhí yájjújoṣat || 4 ||

kathā kádasyá uśáso vyùṣtau  
devó mártasya sakhyáṃ jujoṣa |  
kathā kádasya sakhyáṃ sákhibhyo  
yé asminkāmaṃ suyújaṃ tatasré || 5 ||

kímádámatraṃ sakhyáṃ sákhibhyaḥ  
kadá nú te bhrātráṃ prá bravāma |  
śríyé sudṛśo vápurasya sárgāḥ  
svàrṇá citrátamamiṣa á góḥ || 6 ||



1. How it strengthened the mighty one? Sacrifice of which invoker  
[he] has frequented for the sake of *Soma* udder?  
Drinking, desiring, enjoying the herb,  
he has grown,  
[he,] helping in dire straights to the shining prize.
2. Which hero of him has met [him as a] drinking companion?  
Which [hero] of him obtained [him]  
through effective mental gestures?  
What conspicuous [appearance<sup>1</sup>] of him was observed?  
What of exerting himself, seeking to make an offering [worshiper]  
shall come-to-be through [his] favour to strengthen [him]?
3. How *Indra*, being called upon, hears [the call]?  
How hearing [it] he has found about his<sup>2</sup> wishes?  
What [are] his numerous cues?  
Why they consider him bounteous for a praiser?
4. How shall an eagerly exerting himself his [worshiper],  
reflecting upon the substance, attain it?

---

The *deva* should become cognizant of my coherences  
having accepted the adoration which he would enjoy.

---

5. Why, what like-mindedness of a mortal  
the *deva* has frequented at first lights of this dawn?  
Why? What is his like-mindedness with companions  
that have tugged to it a well yoked longing?
6. Is the like-mindedness in such case<sup>3</sup>  
facilitating forcefulness for the companions?  
When indeed do we proclaim a brotherhood to thee?  
For auspiciousness of the keen-sighted one,  
acts of letting go are a form of such [like-mindedness].  
As if in *svâr*, I have sought from the cow<sup>4</sup>  
the most conspicuous [longing].

---

<sup>1</sup> *anîka* on the basis of 3.30.13b

<sup>2</sup> that is, of “exerting himself, seeking to make an offering [worshiper]”

<sup>3</sup> that is, when “they have tugged to it a well yoked longing”

<sup>4</sup> = “speech”

*drúham j́ghāṃsandhvarásamanindrāṃ*  
*tétikte tigmá tujáse ánikā |*  
*ṛṇá cidyátra ṛṇayá na ugró*  
*dūré ájñātā uśáso babādhé || 7||*

*ṛtásya hí śurúdhah sánti pūrvír*  
*ṛtásya dhítírṛjináni hanti |*  
*ṛtásya ślóko badhirá tatarada*  
*kárṇā budhānāḥ śucámāna āyóḥ || 8||*

*ṛtásya dṛdhá dharúnāni santi*  
*purúṇi candrá vápuṣe vápūṃṣi |*  
*ṛténa dīrghámisaṇanta píkṣa*  
*ṛténa gáva ṛtámá vivesuḥ || 9||*

*ṛtām yemāná ṛtámídvanoṭyrtásya*  
*śúṣmasturayá u gavyúḥ |*  
*ṛtáya pṛthví bahulé gabhīré*  
*ṛtáya dhenú paramé duhāte || 10||*

*nú ṣtutá indra nú gṛṇāná*  
*íṣaṃ jaritré nadyò ná pīpeḥ |*  
*ákāri te harivo bráhma návyam*  
*dhiyá syāma rathyàḥ sadāsáḥ || 11||*

7. [If] it<sup>5</sup>, intending to destroy, sharpens again and again  
 a spiteful, lacking-[manifestations-]of-*Indra* mischief,  
 [then] thou [shall] bring to fore [those his, *Indra*'s,]  
 scorching appearances  
 during which he, ferocious,  
 demanding fulfillment of our obligations,  
 has driven far away non-experienced dawns.
- 
8. Proliferating riches of *ṛta* are many;  
 visualization of *ṛta* and its effects destroy deceitful  
 [mental obscurations<sup>6</sup>] —  
 divine voice of *ṛta*, rousing, burning because of the agitated one<sup>7</sup>  
 has pierced deaf ears.
9. Strongholds of *ṛta* are holding [against *vrtra*-s] —  
 many [are its] wondrous scintillating forms to marvel at;  
 through *ṛta* nourishments animate one for a long time,  
 through *ṛta* evocative expressions<sup>8</sup> have pervaded *ṛta*.
10. Extending *ṛta* one places *ṛta* within [one's] reach;  
 seeking-evocative-expressions<sup>9</sup> impulse of *ṛta*  
 is moving powerfully;  
 for *ṛta* the two worlds are wide and deep  
 for *ṛta* the two most excellent milch-cows yield milk.
11. Now praised, O *Indra*, now extolled,  
 for [this] praiser thou shall swell the libation  
 like [thou swelled] rivers.  
 O accompanied-by-tawny-ones one, by means of visualization  
 a novel formulation was made for thee —  
 may we be charioteers who are always gaining!

---

<sup>5</sup>the longing

<sup>6</sup>=*vrtra*-s

<sup>7</sup>inner *Agni*

<sup>8</sup>lit. "cows"

<sup>9</sup>lit. "cows"

## RigVeda 4.24

Vāmadeva Gautama | 1–9,11 Triṣṭubh, 10 Anuṣṭubh | to Indra

kā suṣṭutīḥ śávasaḥ sūnúmíndram  
arvācínāṃ rādhasa ā vavartat |  
dadírhi víró gṛṇaté vásūni  
sá gópatirniṣṣídham no janāsaḥ || 1 ||

sá vṛtrahátye hávyaḥ sá íḍyaḥ  
sá súṣṭuta índraḥ satyárādihāḥ |  
sá yámannā maghāvā mārtyāya  
brahmaṇyaté súṣvaye várivo dhāt || 2 ||

támínnáro ví hvayante samiké  
ririkvāṃsastanvāḥ kṛṇvata trām |  
mithó yáttiyāgámubháyāso ágman  
nárastokásya tánayasya sātāu || 3 ||

kratūyánti kṣitáyo yóga ugrāśuṣāñāso  
mithó árṇasātau |  
sám yádvísó'vavrtranta yudhmā  
ádínnéma indrayante abhīke || 4 ||

ádíddha néma indriyāṃ yajanta  
ádítpektīḥ puroḍásam riricyāt |  
ádítsómo ví papṛcyādásuṣvīn  
ádíjjujoṣa vṛṣabhāṃ yájadhyai || 5 ||

kṛṇótyasmai várivo yá itthéndrāya  
sómamuśaté sunóti |  
sadhricīna mánasāvivenantámít  
sákhāyaṃ kṛṇute samátsu || 6 ||

1. What correctly articulated praise would turn *Indra*,  
the inciter of the impulse to change, here,  
favouring [us] to satisfy [his] desire [for *Soma*]?  
Because the hero, bestowing benefits to extolling him [singer],  
[is] the master of evocative expressions,  
of attaining-for-us-their-aim effects, O people,
2. he is to be summoned to slay *Vrtra*, he is to be implored —  
he, highly praised *Indra*, whose satisfaction of one's desire  
is real.  
He, generous to a mortal on a journey, he should have granted  
to an employing formulations,  
pressing out *Soma* [mortal] mental space.
3. Indeed him men vie in calling during a close combat —  
having abandoned [their] bodies [to the heat of a battle]  
they shall employ [him as a] protector.  
When men on both sides,  
in gaining propagating [their] family children,  
have mutually approached leaving [their bodies],
4. at [such] engagement, the clans employ [thy] resourcefulness,  
O ferocious one,  
alternately striving in obtaining  
the wave [of overwhelming strength].  
When tribal fighters turn towards each other,  
only after that several of them employ *Indra*  
during an encounter.
5. Indeed, only after that [those] several consecrate [themselves]  
to the power over affections,  
only after that [their] cooking  
might get rid of the sacrificial cake,  
only after that *Soma* separates non-pressing-out-*Soma* ones  
[from them],  
only after that one has pleasure to sacrifice to him  
who resembles a bull.
6. He<sup>1</sup> creates mental space for such one  
who thus presses *Soma* for desiring [it] *Indra*.  
With the mind directed to one goal,  
he who does not lose the track<sup>2</sup>  
makes only him a companion in clashes.

---

<sup>1</sup>*Indra*

<sup>2</sup>interpretation of *avivenan* here follows [Jamison and Brereton, 2014, pp.598]

yá índrāya sunávatsómamadyá  
 pácātpaktírutá bhṛjjāti dhānāḥ |  
 prāti manāyórucáthāni háryan  
 tásmindadhadvṛṣaṇaṃ súśmamíndrah || 7||

yadá samaryám vyácedṛghāvā  
 dīrghám yádājímabhyákhyadaryáḥ |  
 ácikradadvṛṣaṇaṃ pátnyáchā  
 duroṇá á níśitaṃ somasúdbhiḥ || 8||

bhúyasā vasnāmacaratkánīyó'vikrīto  
 akāniṣaṃ púnaryán |  
 sá bhúyasā kánīyo nārīrecīd  
 dīnā dáksū ví duhanti prá vāṇám || 9||

ká imám daśábhirmáméndraṃ krīṇāti dhenúbhiḥ |  
 yadá vṛtrāṇi jánghanadáthainaṃ me púnardadat || 10||

nú ṣṭutá indra nú gṛṇāná  
 íṣaṃ jaritré nadyò ná pīpeḥ |  
 ákāri te harivo bráhma návyam  
 dhiyá syāma rathyàḥ sadāsāḥ || 11||

7. Who today shall press for *Indra Soma*  
and bring to completion maturations<sup>3</sup> [of previous training],  
parch grains,  
*Indra*, delighting in phrases of him  
who pursues devotion [to him],  
shall put into that one impregnating fervor.
- 
8. Whenever a raving one discerned an agitated crowd,  
[or] when he observed for a long time  
a contest of the rising upwards one<sup>4</sup>  
[his] wife would call out piteously to the impregnating one<sup>5</sup>  
[who was] stimulated at home by *Soma*-pressing [companions].
9. “With greater [might<sup>6</sup>] he, being unsold,  
drifted to an insignificant price;  
going back, I, have accepted with satisfaction [that]  
he did not supplant<sup>7</sup> the lesser [might] with a greater [one] —  
scanty powers of discernment yield [just] a sound.
10. Who buys this my *Indra* for ten milch-cows?  
When he would repeatedly slay *vṛtra-s*  
then one shall give him back.
- 
11. Now praised, O *Indra*, now extolled,  
for [this] praiser thou shall swell the libation  
like [thou swelled] rivers.  
O accompanied-by-tawny-ones one, by means of visualization  
a novel formulation was made for thee —  
may we be charioteers who are always gaining!

---

Verses 8–10 hint at *Indra*-for-hire arrangements where *Indra* adept can be hired for an arranged fight.

---

<sup>3</sup>lit. “cook the cooked foods”

<sup>4</sup>inner *Soma*

<sup>5</sup>*Indra*

<sup>6</sup>*máhas*

<sup>7</sup>that is, “win over”

## RigVeda 4.25

Vāmadeva Gautama | Triṣṭubh | to Indra

kó adyá náryo devákāma usánníndrasya  
sakhyaṃ jujoṣa |  
kó vā mahé'vase páryāya  
sámiddhe agnaú sutásoma itte || 1||

kó nānāma vácasā somyāya  
manāyúrvā bhavati vásta usráh |  
ká índrasya yújyaṃ káh sakhitváṃ  
kó bhrātráṃ vaṣṭi kaváye ká úti || 2||

kó devánāmávo adyá vṛṇīte  
ká ādityáṃ áditiṃ jyótirīte |  
kásyaśvínāvíndro agnīḥ sutásyāṃśóh  
pibanti mánasāvivenam || 3||

tásmā agnír bhārataḥ sárma yaṃsaj  
jyókpaśyātsúryamuccárantam |  
yá índrāya sunávāmétyāha  
náre náryāya nṛtamāya nṛṇām || 4||

ná táṃ jinanti bahávo ná dabhrá  
urvāsmā áditiḥ sárma yaṃsat |  
priyáḥ sukṛtpriyá índre manāyúḥ  
priyáḥ supravíḥ priyó asya somi || 5||

supravýaḥ práśuśáḍeṣá vírāḥ  
súśveḥ paktiṃ kṛṇute kévaléndraḥ |  
náśuśverāpírná sákhā ná jāmír  
duṣprāvýò'vahantédávācaḥ || 6||



1. Who today, manly, longing for the *deva*, desiring [it] has enjoyed *Indra*'s companionship?  
And who, having pressed *Soma* into kindled *Agni*<sup>1</sup>, implores [him] for a great, decisive favour?
2. Who with an utterance has submitted one's self to inspired-by-*Soma* one and becomes a one who pursues devotion [when] he<sup>2</sup> assumes the form of appearing at dawn [waters]?  
Who desires *Indra*'s alliance, who a companionship, who a brotherhood? Who [desires] [*Indra*'s companionship] for a gifted with insight [poet] with [his] means of helping?
3. Who today [would] choose for himself assistance of *deva*-s?  
Who [would] implore *Āditya*-s, *Aditi* for the light?  
Of whose pressed stalk *Aśvin*-s, *Indra*, *Agni* [would] drink without losing track<sup>3</sup> through [vacillations of his] mind?
4. For him *Agni* of *Bharata*-s shall spread the shelter — so that he shall behold rising sun for a long time [to come] — for a manly man, for the most manly of men who said, “Let us press [*Soma*] for *Indra*”.
5. Neither numerous ones nor scarce ones abandon him; *Aditi* shall spread an ample shelter for him.  
a skillful [man] is dear [to him],  
one who pursues devotion is dear to *Indra*  
a very mindful [man] is dear [to him],  
he, who has *Soma*, is his favorite.
6. This hero, [being] very mindful, prevails very quickly; *Indra* renders isolated [favours<sup>4</sup>] into maturation [of previous training] of pressing out *Soma* [man].  
Not an ally of a [man] who is not pressing out *Soma*,  
not a companion, not a sibling,  
he wards off a heedless [man],  
[a man] not-uttering [verses].

---

<sup>1</sup>the inner fire of *maṇipūra* cakra

<sup>2</sup>*Indra*

<sup>3</sup>interpretation of *avivenam* here follows [Jamison and Brereton, 2014, pp.599]

<sup>4</sup>*avasāṃsi*

*ná revátā paṇínā sakhyámíndró'sunvatā*  
*sutapáḥ sáṃ grṇṇīte |*  
*ásya védāḥ khidáti hánti nagnám*  
*ví súṣvaye paktáye kévalo bhūt || 7||*

*índraṃ páré'vare madhyamása*  
*índraṃ yántó'vasitāsa índram |*  
*índraṃ kṣiyánta utá yúdhyamānā*  
*índraṃ náro vājayánto havante || 8||*

7. *Indra*, who is drinker of pressed out [juice],  
 does not promise friendship  
 neither to a wealthy niggard, nor to non-pressing [*Soma*] one.  
 He draws to himself his property,  
 slays him who is desolate [of *Soma*];  
 he shall become manifested as isolated [from other *deva*-s]  
 for him who presses out *Soma* — to mature [his practices].
8. [It is] *Indra* whom those in between in the past and the present,  
*Indra* whom vagrant ones,  
*Indra* whom residing [in one place] ones,  
*Indra* whom dwelling peacefully and [whom] waging a war ones,  
*Indra* whom practising-rushes-of-vigour men call upon.

## RigVeda 4.26

Vāmadeva Gautama | Triṣṭubh | to Indra

ahám mánurabhavaṃ sūryaścāhám  
kaksīvām̐ ṛṣirasmī viprah̐ |  
ahám kútsamārjuneyám̐ nyr̥ñje'hám̐  
kavírusánā pásyatā mā || 1||

ahám bhúmimadadāmāryāyāhám  
vr̥ṣṭīm̐ dāsúṣe mártiyāya |  
ahámápo anayaṃ vāvaśánā  
māma devāso ánu kétamāyan || 2||

ahám púro mandasānó vyairam̐  
náva sákám̐ navatīḥ sámbarasya |  
śatatamám̐ veśyám̐ sarvátātā  
dívodāsamatithigvám̐ yádāvam || 3||

prá sú śá vibhyo maruto vírastu  
prá śyenāḥ śyenébhya āśupátvā |  
acakráyā yátsvadháya supar̥ñó  
havyám̐ bháranmánave devájus̥tam || 4||

bháradyádi víráto vévijānaḥ  
pathórúnā mánojavā asar̥ji |  
túyam̐ yayau mádhunā somyénotá  
śrávo vivide śyenó átra || 5||

ṛj̥ipí śyenó dádamāno aṃśúm̐  
parāvataḥ śakunó mandráṃ mádam |  
sómaṃ bharaddādṛhāñó devāvān  
divó amúṣmādúttarādādāya || 6||

1. I became intelligent, and a sun;  
I am an inspired seer *Kakṣīvat*.  
I subdue<sup>1</sup> *Kutsa Ārjuneya*,  
I [am] gifted with insight *Uśanas* — behold ye me!
  2. I gave land to conducting [it] upwards [man];  
I [gave] the rain to a mortal worshiper.  
I did lead eagerly desiring waters,  
*deva-s* are guided by my intention.
  3. Exalting, I desolated ninety  
together with nine strongholds of *Śambara*  
[and] the hundredth — the adjacent territory — entirely,  
when I helped *Divodāsa Atithigva*.
- 
4. Let that bird stand out from [other] birds, O *Marut-s*,  
[that] hawk stand out from [other] hawks, when, fast-flying  
by means of non-circular self-determined course,  
having beautiful wings,  
he shall bring for a wise one frequented by the *deva* oblation.
  5. If the bird, rising and falling from here, were to bring [it],  
he, using the mind to be quick,  
shall be let loose through the wide pathway.  
He has traveled quickly using containing *Soma* honey,  
and the hawk has found in this place an auditory impression.
  6. Giving up the stalk<sup>2</sup>, the hawk [is] going straight upwards,  
from a distance [thus] enabling a pleasant exhilaration;  
accompanied by *deva-s*, he, becoming stronger,  
shall bring the *Soma* [again and again],  
having taken it from that transporting upwards Heaven.

---

<sup>1</sup>lit. “direct down”

<sup>2</sup>=“the middle channel”

*ādāya śyenó abharatsómaṃ  
sahásraṃ savāñ ayútaṃ ca sākám |  
átrā púraṃdhirajahādárātīr  
máde sómasya mūrā ámūraḥ || 7||*

7. Having taken [it], the hawk brought at the same time  
*Soma* and an unbounded<sup>3</sup> thousand of pressings.  
 In this case<sup>4</sup> — in the exhilaration of *Soma* —  
     bearing fullness [stream<sup>5</sup>]  
 disregarded holding back [inner conflicts<sup>6</sup>] —  
     lacking fixation one<sup>7</sup> [disregarded] fixating<sup>8</sup> ones<sup>9</sup>.
- 

Verses 1–3 describe some instances when *Indra* was manifested, and are presented as *Indra*'s speech. “The hawk” in verses 4–7 is a symbol of that, something like to grand aspiration with paradigm-bearing vision, which causes the mind to soar to the third footprint of *Viṣṇu* and effects of that soaring.

---

<sup>3</sup> = “unconnected to pressing herb and purifying its juice”

<sup>4</sup> = when unbounded pressings do occur

<sup>5</sup> flow of *susumnā*

<sup>6</sup> *dviṣ-as*

<sup>7</sup> flood = *arṇas*

<sup>8</sup> *mūra* and *amūra* are assumed here to be derived from  $\sqrt{mū}$  – to tie, to fix, to bind

<sup>9</sup> inner conflicts = *dviṣ-as*

## RigVeda 4.27

Vāmadeva Gautama | 1–4, 6,7 Trīṣṭubh, 5 Śakvarī | to Indra

gárbhe nú sánnánveṣāmedam  
ahám devánāṃ jánimāni vísvā |  
śatám mā púra áyasīrarakṣannádha  
śyenó javásā níradīyam || 1||

ná ghā sá māmápa jóṣaṃ jabhārābhīm  
āsa tvákṣasā vīryeṇa |  
īrmá púramdhirajahādárātīr  
utá vátāñ atarachúśuvānaḥ || 2||

áva yáchyenó ásvanīdádha dyór  
ví yádyádi vāta ūhúḥ púramdhim |  
sṛjádýádasmā áva ha kṣīpájyáṃ  
kṛśánurástā mánasā bhuraṇyán || 3||

ṛjipyá īmíndrāvato ná bhujyúm  
śyenó jabhāra bṛható ádhi ṣṇóḥ |  
antáḥ patatpatatryàsya parṇám  
ádha yámani prásitasya tádvéḥ || 4||

ádha śvetám kalásam góbhíraktám  
āpipyānám maghāvā śukrámandhaḥ |  
adhvaryúbhiḥ práyatam mádhvo ágram  
índro mādāya práti dhatpíbadhyai  
śúro mādāya práti dhatpíbadhyai || 5||



[Soma:]

1. Still in the womb, I found out  
all manifestations of these *deva*-s.  
Hundred iron fortresses guarded me —  
then the hawk — [and] quickly I flew out [of there].
2. He certainly didn't bring me without [my] consent  
I surpass him in craftiness [and] valor;  
instigating<sup>1</sup> bearing fullness [stream<sup>2</sup>]  
he disregarded holding back [inner conflicts<sup>3</sup>]  
and, having swelled [with it], [the hawk] crossed over the winds.
3. When the hawk then cried out downwards from the Heaven,  
when – or if — [the winds] have dispersed  
bearing fullness [stream],  
when mentally restless shooter *Kṛśānu*  
should have actually released bowstring,  
and cast [the arrow] at him,
4. straight-going — like they who are accompanied by *Indra*  
[approach] him who seeks to bend<sup>4</sup> —  
hawk has carried it<sup>5</sup> from lofty height  
his flight feather shall fall in-between [the Earth and the Heaven];  
then — during the flight of thus taking-off bird —
5. then to a white, smeared with milk jar,  
generous *Indra* shall designate swelling translucent [*Soma*] juice  
(offered by *adhvaryu*-s the best part or the honeyed drink)  
to drink for exhilaration;  
the agent of change shall designate [it] to drink for exhilaration.

---

This hymn continues the description of interactions between *Soma*, the hawk and *Indra* that was started in 4.26.

---

<sup>1</sup> taking *īrmā* to mean “instigating” by following *Sāyaṇa*

<sup>2</sup> flow of *suṣumnā*

<sup>3</sup> *dviṣ*-as

<sup>4</sup> = “to yield to the pressure or force”

<sup>5</sup> = bearing fullness stream

## RigVeda 4.28

Vāmadeva Gautama | Triṣṭubh | to Indra and Soma

tvā yujā táva tátsoma sakhyá  
índro apó mánave sasrútaskaḥ |  
áhannáhimáriṇātsaptá síndhūn  
ápāvṛṇodápihiteva khāni || 1||

tvā yujā ní khidatsúryasyéndras  
cakráṃ sáhasā sadyá indo |  
ádhi ṣṇúnā bṛhatá vártamānaṃ  
mahó druhó ápa viśvāyu dhāyi || 2||

áhanníndro ádahadagnírindo  
purá dásyūnmadhyáṃdinādbhīke |  
durgé duroṇé krátvā ná yātáṃ  
purú sahásrā sárva ní barhāt || 3||

viśvasmātsīmadhamaññ indra dásyūn  
víso dāsīrakṛṇoraprasastāḥ |  
ábādhethāmámrṇataṃ ní sátrūn  
ávindethāmápacitiṃ vádhatraiḥ || 4||

evā satyáṃ maghavānā yuváṃ  
tádíndrasca somorvámásvyam góḥ |  
ádarḍṭamápihitānyásnā  
rīricáthuḥ kṣásáittatṛdānā || 5||

1. Would *Indra*, joined with thee,  
     [and] in that case in-tune with thee, O *Soma*,  
     make this for an intelligent man: the waters streaming!  
     He killed the snake, released seven rivers,  
     he uncovered as-if-obstructed apertures.
  2. With thee as a yokemate, would he, *Indra*,  
     at that very moment forcefully press down sun's wheel, O *Indu*,  
     [that is] rolling through a vast plateau!  
     Agitating everything [energy] is [thus] moved away  
     from the mighty foe.
  3. In an encounter before the noon *Indra* did strike,  
     *Agni* did scorch, O *Indu*, the impulses to suffer want.  
     He, using a missile, should have overthrown  
     many a thousand of [them] —  
     as if skillfully moving into difficult to access residence.
- 
4. O *Indra*, [you made] impulses to suffer want  
     [to be] lower than everything;  
     you made blamable the demonic tribes;  
     you two checked and crushed the enemies,  
     you two found recompense by [using] deadly weapons.
  5. Indeed, it's true — you two, O munificent,  
     [thou] and *Indra*, O *Soma*,  
     you forced open that wide, coming from horses [space<sup>1</sup>] of a cow,  
     [and as if] obstructed by the stone [apertures<sup>2</sup>];  
     you two have left behind even becoming pierced Earth.
- 

This hymn can be split on the basis of content into two parts:  
 1–3, 4–5. All verses address the inner *Soma* and *Indra*. Verses 1  
 and 2 mention extract of *Soma* plant as *Soma* companion.

The expression “would he press down sun's wheel ... [that is] rolling  
 through a vast plateau” can be interpreted as exhortation to rewind  
 the time back when the poet was young, or, alternatively, to effect  
 the state of psychetachia.

---

<sup>1</sup> *varivas*

<sup>2</sup> *khāni* on the basis of 4.28.1d

## RigVeda 4.29

Vāmadeva Gautama | Triṣṭubh | to Indra

á na stutá úpa vājebhirūtí  
índra yāhí háribhirmandasānāḥ |  
tiráścidayāḥ sávanā puruṅyāṅgūṣēbhir  
grṇānāḥ satyārādhāḥ || 1||

á hí ṣmā yāti náryaścikitvān  
hūyámānaḥ sotṛbhirúpa yajñám |  
svásvo yó ábhīrurmānyamānaḥ  
susvāṇēbhirmádati sáṇ ha vīrāḥ || 2||

śrāváyédasya kárṇā vājayádhyai  
júṣṭāmānu prá díśaṇ mandayádhyai |  
udvāvṛṣāṇó rádhase túviṣmān  
káranna índraḥ sutīrthābhayaṇ ca || 3||

áchā yó gántā nádhamānamūtí  
itthá vípraṇ hávamānaṇ grṇántam |  
úpa tmāni dádhāno dhuryàśún  
sahásrāṇi sátāni vājrabāhuḥ || 4||

tvótāso maghavannindra víprā  
vayāṇ te syāma sūrāyo grṇántaḥ |  
bhejānāso bṛháddivasya rāyá  
ākāyāsyā dāvāne purukṣóḥ || 5||

1. Here, towards us, O *Indra*, being praised,  
     journey by means of the tawny ones<sup>1</sup>  
     together with rushes of vigour [and] help,  
     exalting even without many pressings  
     of the rising upwards one<sup>2</sup>  
     extolled by praising [songs],  
     [being] one whose satisfaction of one's desire is real.
2. Since he, manly, having noticed [the praising], comes here,  
     being called by pressers [of *Soma*] [to be] near the fire offering,  
     one<sup>3</sup>, who, having excellent horses, considers himself fearless,  
     exults together with well-pressing [*Soma*] heroes.
3. Make his ears listen to cause a rush of vigour  
     to cause exhilaration along the usual route<sup>4</sup>!  
     Raining upwards<sup>5</sup> for the sake of satisfaction of one's desire,  
     having the power of control,  
     *Indra* shall create for us easy passages and fearlessness.
4. He who is coming with help towards him who is asking for help  
     thus, [coming to] inspired [for his sake],  
     calling upon [him], extolling [man],  
     [who is] fixing to the pole<sup>6</sup> in himself moving quickly [horses],  
     [he,] thunderbolt-in-arms,  
     [slays] hundreds [and] thousands [*Vṛtra*-s].
5. Helped by thee, O generous *Indra*, we, extolling [thee]  
     institutors of the sacrifice could be inspired for thy sake,  
     [we,] having partook of vast as the sky treasure  
     in order to receive desirable abundant one.

---

<sup>1</sup>drops of *Soma*

<sup>2</sup>inner *Soma*

<sup>3</sup>a worshiper

<sup>4</sup>lit. "usual direction"

<sup>5</sup>prob. "pouring *udāna*"

<sup>6</sup>=the spine

## RigVeda 4.30

Vāmadeva Gautama | 1–7, 9–23 Gāyatrī, 8, 24 Anuṣṭubh | to Indra

nákirindra tvádúttaro ná jyāyāñ asti vṛtrahan |  
nákirevā yáthā tvám || 1||

satrá te ánu kṛṣṭáyo vísvā cakréva vāvṛtuḥ |  
satrá mahāñ asi śrutáh || 2||

vísve canédanā tvā devāsa indra yuyudhuḥ |  
yádāhā náktamātiraḥ || 3||

yátrotá bādhitébhyaścakráṃ kútsāya yúdhyate |  
muṣāyá indra sūryam || 4||

yátra devāñ ṛghāyató vísvāñ áyudhya éka ít |  
tvámindra vanūñráhan || 5||

yátrotá mártiyāya kámáriṇā indra sūryam |  
právaḥ śácibhirétaśam || 6||

kímádutási vṛtrahanmághavanmanyumáttamaḥ |  
átráha dánumātiraḥ || 7||

etádghédutá vīryámindra cakártha páuṃsyam |  
stríyaṃ yáddurhaṇāyúvaṃ vādhirduhitáraṃ diváh || 8||

diváscidghā duhitáraṃ mahānmahīyámānām |  
uṣásamindra sám piṇak || 9||

ápoṣā ánasah saratsámpīṣṭádáha bibhyúṣī |  
ní yátsīṃ sísnáthadvṛṣā || 10||

etádasya ánaḥ śaye súsampiṣṭaṃ vípāśyá |  
sasára sīṃ parāvataḥ || 11||

1. No one [is] superior to thee, O *Indra*,  
no more oppressive [than thee] there is, O slayer of *Vṛtra*!  
no one [is] exactly like thee.
2. Following thy [lead] like all wheels [of a cart follow the horse],  
tribes always function together.  
Thou are always famed as the mighty one.

---

3. Not even all *deva*-s [together]  
have opposed thee, O *Indra*, because of this —  
that throughout [several] days thou overcame the night.
4. And when on behalf of hard-pressed one, of *Kutsa*,  
one fights a circle [of enemies],  
thou, O *Indra*, rob the Sun [of its wheel].
5. When thou all-alone fought  
all of the raving *deva*-s,  
thou, O *Indra*, warded off the assailants.
6. And when for just a mortal  
thou, O *Indra*, did let go of the Sun,  
with powerful aids thou protected the flickering one.

---

7. And why afterwards thou, O slayer of *Vṛtra*,  
are the most enraged one, O generous one?  
Thou did overcome there the permissive one[one<sup>1</sup>].

---

8. And even this very deed of valor,  
O *Indra*, thou have performed as a manly deed —  
when thou had to defeat  
contemplating-harm female, the daughter of the Heaven<sup>2</sup>.
9. Thou, O *Indra*, had to shatter  
the daughter of the Heaven,  
[thou,] mighty, [had to shatter] the high-spirited Dawn.
10. Certainly frightened, the Dawn should have slid off  
the shattered cart<sup>3</sup>  
when the bull penetrated her.
11. This her cart lies,  
thoroughly shattered in *Vipāś*<sup>4</sup>  
it has flown towards it from a distance.

---

<sup>1</sup>the snake — on the basis of 2.12.11c

<sup>2</sup>here “the daughter of the Heaven” means “living by fantasies”

<sup>3</sup>here “cart” = “expectations that guide person’s daily life”

<sup>4</sup>the drive to clear the space within and the space without from constraints

utá sándhuṃ vibālyàṃ vitasthānāmādhi kṣāmi |  
pári ṣṭhā indra māyāyā || 12||

utá súṣṇasya dhṛṣṇuyā́ prá mṛkṣo abhí védanam |  
púro yádasya sampiṇák || 13||

utá dāsāṃ kaulitarāṃ bṛhatāḥ párvatādádhi |  
ávāhannindra sámbarāṃ || 14||

utá dāsāsya varcīnaḥ sahásrāṇi sátāvadhīḥ |  
ádhi páñca pradhñriva || 15||

utá tyāṃ putrámagrúvaḥ párāvṛktaṃ sátákratuḥ |  
ukthéṣvindra ábhajat || 16||

utá tyá́ turváśāyádū asnātārā́ sácīpátīḥ |  
índro vidvāṅṇ apārayat || 17||

utá tyá́ sadyá́ áryā saráyorindra párátāḥ |  
árṇācitráráthāvadhīḥ || 18||

ánu dvā́ jahitá nayo'ndháṃ sroṇáṃ ca vṛtrahan |  
ná tátte sumnámáṣṭave || 19||

sátámaśmanmáýīnāṃ purámíndro vyàśyat |  
dívodāsāya dāsúṣe || 20||

ásvāpayaddabhítaye sahásrā́ triṃśátāṃ háthaiḥ |  
dāsánámíndro māyāyā || 21||



12. And thou, O *Indra*, should have hindered  
     using the power to frame [cognition]  
     the stream *Vibālī*<sup>5</sup>  
     that spread over the ground<sup>6</sup>.
- 
13. And thou daringly mentally touched  
     the sensation of *Śuṣṇa*  
     when in its presence thou should have crushed it.
14. And thou did drive off *Śambara* —  
     the most related to a family demon —  
     from the massy knotty one.
15. And thou have destroyed hundreds, thousands  
     belonging to demon *Varcin* —  
     [?] [that are] like fellies upon the five [wheels of senses (?)]
- 
16. And that rejected son of unwed girl,  
     *Indra*, having a hundred wiles,  
     made to partake in recitations.
17. And those two, *Turvaśa* [and] *Yadu*  
     who are no bathers, knowing [that] *Indra*,  
     the master of mighty assistance, made [them] to rescue [others].
18. And those two conducting upwards  
     from the other bank of *Sarayu*,  
     thou, O *Indra*, defeated on the same day —  
     *Arṇa-Citraratha*.
19. Thou guided along two abandoned ones —  
     the blind and the lame, O slayer of *Vṛtra*,—  
     not to obtain that thy benevolence<sup>7</sup>.
20. For worshipping *Divodāsa*  
     *Indra* dissembled  
     hundred made of stone walls.
21. In order to deceive, he put to sleep with blows  
     thirty thousands demons —  
     [he,] *Indra* using the power to frame [cognition].
- 

<sup>5</sup>prob. “spreading through the body weakness that could lead to fainting”

<sup>6</sup>here = “body”

<sup>7</sup>that is, to be killed like two men mentioned in previous verse

*sá ghédutási vṛtrahansamāná indra gópatih |  
yástá víśvāni cicyuṣé || 22||*

*utá nūnám yádindriyám kariṣyá indra paúṃsyam |  
adyá nákiṣṭádá minat || 23||*

*vāmámvāmaṃ ta ādure devó dadātvaryamá |  
vāmám pūṣá vāmám bhágo vāmám deváh kárūḍati || 24||*

22. And thou, O slayer of *Vṛtra*, are  
 that same master of evocative expressions, O *Indra*,  
 who has stirred all these [events].
23. And therefore, now, no one shall downplay  
 [thy] power over affections, the manly deed  
 that thou will perform in the future, O *Indra*,
24. May *deva Aryaman* give  
 [what's] lovelier-than-lovely to thee, O attentive one,  
 [may] *Pūṣan* [give what's] lovely,  
 [may] *Bhaga* [give what's] lovely  
 [may] having-gaps-in-teeth *deva* [give what's] lovely.

## RigVeda 4.31

Vāmadeva Gautama | Gāyatrī | to Indra

kāyā naścitrā ā bhuvadūtī sadāvṛdhaḥ sākḥā |  
kāyā śáciṣṭhaya vṛtā || 1||

kāstvā satyó mādānāṃ máṃhiṣṭho matsadándhasaḥ |  
dṛḍhā cidārúje vāsu || 2||

abhī śú ṇaḥ sākḥīnāmavitā jaritṛṇām |  
śatāṃ bhavāsyūtībhiḥ || 3||

abhī na ā vavṛtsva cakráṃ ná vṛttámárvataḥ |  
niyúdbhiścārṣaṇānām || 4||

pravātā hí krátūnāmā hā padéva gáchasi |  
ábhaḥṣi sūrye śácā || 5||

sáṃ yátta indra manyávaḥ sáṃ cakráṇi dadhanviré |  
ádha tvé ádha sūrye || 6||

utá smā hí tvāmāhúrīnmaghávānaṃ śacīpate |  
dātāramávidādhayum || 7||

utá smā sadyá útpári śásamānáya sunvaté |  
purú cinmaṇhase vāsu || 8||

nahí śmā te śatāṃ caná rádho vāranta āmúraḥ |  
ná cyautnāni kariṣyatāḥ || 9||

asmāñṅ avantu te śatāmasmānsahásramūtáyaḥ |  
asmánvísivā abhiṣṭayaḥ || 10||

1. With what aid always-strengthening companion  
would become conspicuous to us?  
With what troop that is best at assisting?
  2. Which real<sup>1</sup> most abundant  
among [all] intoxicating drinks shall exult thee?  
Just to demolish strongholds —  
the beneficial [extract] of the herb —
  3. so that thou, being a promoter of our companions [and] praisers,  
shall easily overpower [the strongholds]  
by using hundred means of aiding.
- 
4. Turn thyself here, towards us —  
as set in motion wheel towards coursers —  
with teams of those that draw to themselves<sup>2</sup>.
  5. Since along the slope of [my] skills  
thou move as if on foot  
I am enjoying [the extract of the herb]  
in the presence of the sun.
  6. When for thy sake, O *Indra*,  
passions run together, together with cakras  
then I [would enjoy the extract of the herb] in thy [presence]  
as [I do now] in [the presence of] sun.
- 
7. And since they surely consider thee  
assuredly generous, O master of mighty assistance,  
[and] unhesitating giver,
  8. and [that] surely on the same day  
thou fully grant abundant wealth  
to exerting himself, pressing out [*Soma*] [man],
  9. since not even hundred deadly [enemies]  
[would] prevent satisfaction of thy desire,  
nor [their] contrivances [will hinder] those who will be doing [it],
  10. may hundred thy aids help us,  
thousand [of them help] us,  
all [thy] assistances [help] us!
- 

<sup>1</sup>“having physical substance”

<sup>2</sup>the senses

*asmāñ ihā vṛṇīṣva sakhyāya svastāye |*  
*mahó rāyē divítmate || 11||*

*asmāñ aviddhi viśváhendra rāyá párñasā |*  
*asmánviśvābhirūtíbhīḥ || 12||*

*asmábhyaṃ táñ āpā vṛdhi vrajáñ ásteva gómataḥ |*  
*nāvābhirindrotíbhīḥ || 13||*

*asmákam dhṛṣṇuyá rátho dyumāñ indránapacyutaḥ |*  
*gavyúraśvayúrīyate || 14||*

*asmákamuttamám kṛdhi śrávo devéṣu sūrya |*  
*várṣiṣṭhaṃ dyámivopári || 15||*

11. Choose us in this case  
for a companionship, for a well-being,  
for the heavenly treasure — quickly!
12. At all times favour us,  
O *Indra*, with the treasure in abundance,  
us — with all means of aiding!
13. For us do uncover as a shooter [would]  
those rich in cows enclosures  
along with newest aids, O *Indra*!
14. Our splendid not-to-be-diverted chariot, O *Indra*,  
daringly moves again and again,  
seeking cows, seeking horses.
15. Make our auditory impression principal,  
most strengthened midst *deva*-s, O Sun,  
as if above the highest Heaven!

## RigVeda 4.32

á tú na indra vṛtrahannasmākamardhámā gahi |  
mahānmahābhīrūtībhīḥ || 1||

bhṛmīscidghāsi tūtujirá citra citrínīṣvā |  
citrām kṛṇoṣyūtāye || 2||

dabhrébhīscicháśīyāmsaṃ háṃsi vrādhantamójasā |  
sákhībhīryé tvé sácā || 3||

vayámindra tvé sácā vayām tvābhí nonumaḥ |  
asmāñnasmāñī idúdava || 4||

sá naścitrābhīradrivo'navadyābhīrūtībhīḥ |  
ánādhṛṣṭābhīrá gahi || 5||

bhūyāmo śú tvāvataḥ sákhāya indra gómataḥ |  
yújo vājāya ghṛṣvaye || 6||

tvām hyéka íśīsa índra vājasya gómataḥ |  
sá no yandhi mahīmīsam || 7||

ná tvā varante anyáthā yáddítsasi stutó maghám |  
stotṛbhya indra girvaṇaḥ || 8||

abhí tvā gótamā giránūṣata prá dāvāne |  
índra vājāya ghṛṣvaye || 9||

prá te vocāma vīryà yá mandasāná árujaḥ |  
púro dāsīrabhītya || 10||

tá te gṛṇanti vedhásó yáni cakártha páuṃsyā |  
sutéṣvindra girvaṇaḥ || 11||



1. Now, come to us, to our side,  
O slaying-*Vṛtra Indra*,  
mighty, with potent aids.
2. Endeavoring indeed [to help],  
thou are able to focus [on separate clashes],  
O manifold one! In various [clashes<sup>3</sup>]  
thou effect with [thy] aids noticeable [help].
3. Even with few companions who are in thy presence  
thou slay using [thy] vigour  
most numerous reinforcing [each other enemies].

---

4. We [are] in thy presence,  
we find our way again and again towards thee,  
us, only us favour [to rise to the task].
5. Such thou, with noticeable  
faultless unconstrained means of helping,  
come to us, O stone-wielder!
6. Would we become companions of [someone] like thee,  
O *Indra*, [someone] rich-in-cows<sup>4</sup>;  
[would we become] yoked [by him]  
for the sake of thrill-inducing rush of vigour!

---

7. Since only thou are the master, O *Indra*,  
of rich-in-cows rush of vigour,  
[being] such, extend for us the potent libation.
8. They do not conceal thee from another motive —  
longing for a song, O *Indra*, thou, being eulogized,  
are ready to bestow reward upon praisers.
9. *Gotama*-s found their way towards thee with a chant —  
upfront in order to receive [the reward],  
O *Indra*, for the sake of thrill-inducing rush of vigour.

---

10. We shall be proclaiming thy deeds of valor —  
which fiendish fortresses thou, exalting,  
demolished coming towards [them].
11. During *Soma* libations adepts extol  
those thy [deeds] that thou performed as manly deeds,  
O longing for a song *Indra*!

---

<sup>3</sup>*samṛtiṣu*

<sup>4</sup>evocative expressions

ávīvr̥dhanta gótamā índra tvé stóma<sup>v</sup>āhasaḥ |  
 áṣṣu dhā vīrāvadyáśaḥ || 12||

yácciddhí śásvatāmásíndra sád̥hāraṇastvám |  
 táṃ tvā vayám havāmahe || 13||

arvācīnó vaso bhavāsmé sú matsvā́ndhasaḥ |  
 sómānāmíndra somapāḥ || 14||

asmákam tvā matīnāmá stóma índra yachatu |  
 arvágá vartayā hárī || 15||

puroḍ́śam ca no gháso joṣáyāse gíraśca naḥ |  
 vadhūyúri<sup>v</sup>iva yóṣaṇām || 16||

sahásraṃ vyátīnāṃ yuktānāmíndramāmahe |  
 śatám sómasya khāryāḥ || 17||

sahásrā te śatá vayám gāvāmá cyāvayāmasi |  
 asmatrá rádha etu te || 18||

dáśa te kalásānāṃ hīraṇyānāmadhīmahi |  
 bhūridá asi vṛtrahan || 19||

bhūridā bhūri dehi no mā dabhrám bhūryá bhara |  
 bhūri ghédíndra ditsasi || 20||

bhūridá hyási śrutáḥ purutrá śūra vṛtrahan |  
 á no bhajasva rádhasi || 21||

12. Conveying [thee] with hymns of praise *Gotama*-s  
become stronger in [the state of being] thee, O *Indra*,  
thou should have placed in them abounding in heroes worth.
- 
13. Since thou are equally supporting  
numerous [people], O *Indra*,  
such thee we call upon.
14. Become turned towards us, O beneficial one,  
revel in *Soma* herb,  
O drinking *Soma Indra*!
15. Let the hymn of praise draw near  
thee of our mental gestures, O *Indra*!  
Make the two tawny ones turn hither!
- 
16. Thou shall also eat our sacrificial cake  
so that thou would make thyself frequent our songs  
like one who seeks a wife [frequents] a maiden<sup>5</sup>.
17. We ask *Indra*  
for a thousand employed changes  
[in exchange] for a hundred measures of *Soma*.
18. We induce thousands, hundreds  
of thy evocative expressions come near;  
may satisfaction of thy desire occur among us!
- 
19. We obtained ten golden jars for thee;  
thou are a giver of much,  
O slayer of *Vṛtra*!
20. A giver of much, give a lot to us!  
do not [give] a little, carry here a lot!  
Do intend to give only a lot, O *Indra*!
21. Since thou are famed as a giver of much  
in many ways, O slaying *Vṛtra* agent of change,  
make us partake in satisfaction of [thy] desire.
- 

<sup>5</sup>this verse is the same as 3.52.3

*prá te babhrú vicakṣaṇa śáṃsāmi goṣaṇo napāt |*  
*mābhyāṃ gá ánu śísraṭhaḥ || 22||*

*kanīnakéva vidradhé náve drupadé arbhaké |*  
*babhrú yámeṣu śobhete || 23||*

*áraṃ ma usráyāmṇé'ramánusrayāmṇe |*  
*babhrú yámeṣvasrídḥā || 24||*

22. I stimulate thy, O seeing clearly one, two brownish ones,  
 O offspring of gaining evocative expressions!  
 Do not thereupon make evocative expressions  
 to be untied [away] from these two!
23. Like two young boys,  
 [playing] at just drawn out<sup>6</sup> small pillar,  
 during journeys the two brownish ones enhance themselves.
24. Suitably for me [when I am] journeying at the daybreak,  
 suitably [for me] [when I am] not journeying at the daybreak,  
 the brownish ones are not erring during the journeys.

---

Verses 22–24 relate a manifestation of *Indra* behind sexual arousal of a man who sometimes travels at a daybreak to engage in amorous pursuits.

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<sup>6</sup>*vidradha* is explained here with *vikuṣitādhobhāga* following *Durga's* commentary

## RigVeda 4.41

Vāmadeva Gautama | Triṣṭubh | to Indra and Varuṇa  
índrā kó vāṃ varuṇā sumnámāpa  
stómo haviṣmāṇī amṛto ná hótā |  
yó vāṃ hṛdí krátumāṇī asmáduktáh  
paspársadindrāvaruṇā námasvān || 1||

índrā ha yó váruṇā cakrá āpí  
devaú mártāḥ sakhyáya práyasvān |  
sá hanti vṛtrá samithéṣu sátrūn  
ávobhivā mahádbhīḥ sá prá śṛṇve || 2||

índrā ha rátnaṃ váruṇā dhéṣṭhetthá  
nṛbhyaḥ śaśamānébhystá |  
yádī sákhāyā sakhyáya sómaiḥ  
sutébhīḥ suprayásā mādáyate || 3||

índrā yuvāṃ varuṇā didyúmasminnójiṣṭham  
ugrá ní vadhiṣṭam vájram |  
yó no durévo vṛkátirdabhītis  
tásmínmimāthāmabhībhūtyójaḥ || 4||

índrā yuvāṃ varuṇā bhūtámasyá  
dhiyáḥ pretārā vṛṣabhéva dhenóḥ |  
sá no duhīyadyávaseva gatví  
sahásradhārā páyasā mahí gaúḥ || 5||

toké hité tánaya urvárāsu  
súro dṛśíke vṛṣaṇaśca paúṃsye |  
índrā no átra váruṇā syātām  
ávobhirdasmá páritakmyāyām || 6||

yuvámíddhyávase pūrvyáya pári  
prábhūti gavíṣaḥ svāpī |  
vṛṇmáhe sakhyáya priyáya  
śúrā máṃhiṣṭhā pitáreva sámabhú || 7||

1. What hymn of praise accompanied by an oblation has reached,  
     like the immortal invoker,  
 your, O *Indra-Varuṇa*, benevolence?  
 [What] crafty [hymn of praise] that, full of veneration,  
     uttered from our heart into yours,  
 shall touch [you], O *Indra-Varuṇa*?
2. O *Indra* [and] *Varuṇa*, which mortal,  
     offering libations for the sake of companionship,  
     has indeed made two *deva*-s allies,  
 he slays *Vṛtra*-s [and] enemies in hostile encounters;  
 and, [being] with [your] powerful means of helping,  
     he is listened to [in the encounters].
3. *Indra-Varuṇa* are the best at granting the wealth —  
     they both really are such — to exerting themselves men,  
 if the two companions for the sake of companionship  
     are making themselves exhilarated by means of choice drink —  
     pressed out *Soma* drops.
4. O *Indra* [and] *Varuṇa*, you two have struck into this one  
     the lightning, the most fierce thunderbolt, O two violent ones!  
 Who of us [is] ill-disposed, wolf-like, intending to deceive,  
     may you two fashion in him the overwhelming vigour!
5. O *Indra* [and] *Varuṇa*, would you two become cherishers  
     of this vision like two as-if-bulls of a milch-cow!  
 She could be yielding [milk] for us as if having gone to pastures,  
 [she,] that having thousand streams cow,  
     flooding with the juice<sup>1</sup>.
6. In this matters — suitable propagating-family children,  
     fertile soil,  
 worthy-to-behold [manifestation] of *svar*,  
     and manly strength of a bull —  
 during uncertain times *Indra* [and] *Varuṇa*  
     could accomplish by means of [their] favours to us  
     wonderful deeds.
7. Since it is just you two, good through sufficiency allies  
     of him who is eager,  
 we choose all around for the principal protection,  
     for a favorite companionship, [become] two agents of change,  
     auspicious like two most generous parents!

---

<sup>1</sup>here = the inner *Soma*

tá vāṃ dhíyó'vase vājayántīr  
 ājīm ná jagmuryuvayúh sudānū |  
 śrīyé ná gāva úpa sómamasthur  
 índraṃ gíro váruṇaṃ me manīṣáh || 8||

imā índraṃ váruṇaṃ me manīṣá  
 ágmannúpa dráviṇamichámānāh |  
 úpemasthurjoṣṭára iva vásvo  
 raghvíriva śrávaso bhīkṣamāṇāh || 9||

ásvyasya tmánā ráthyasya puṣṭér  
 nítasya ráyáh pátayah syāma |  
 tá cakrāṇá útíbhírnávyasībhir  
 asmatrá ráyo niyútaḥ sacantām || 10||

á no bṛhantā bṛhatíbhirūtí  
 índra yátam varuṇa vājasātau |  
 yáddidyávaḥ pṛtanāsu prakrīḍān  
 tásya vāṃ syāma sanítára ājéḥ || 11||



8. These energizing visions of you both for the sake of protection,  
 [visions that are] seeking you, has come as if to a contest,  
 O generous two!  
 For auspiciousness —  
 like evocative expressions [stand near] *Soma* —  
 my songs and conceptions stand near *Indra* [and] *Varuṇa*.
9. These my conceptions, seeking to obtain the substance,  
 approach *Indra* [and] *Varuṇa*;  
 they stay near them like those who enjoy [something] good,  
 like fleet coursers desiring to partake of fame.
10. We might become masters of, at least, the innate treasure,  
 of related to chariots [and,] indeed, horses prosperity;  
 may they<sup>2</sup> assist with novel means of helping  
 the two [*deva*-s] who have appropriate to themselves  
 innate treasure in us!
11. During obtaining of the rush of vigour — come to us,  
 O expansive two, with extensive means of aiding,  
 O *Indra*, O *Varuṇa*,  
 so that when during battles lightnings are at play,  
 we might procure for you two its vigour.

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<sup>2</sup>the conceptions

## RigVeda 4.42

Trasadasyu Paurukutsya | Triṣṭubh | to Indra and Varuṇa

māma dvitā rāṣṭrām kṣatṛíyasya  
viśváyorviśve amṛtā yáthā nah |  
krátuṃ sacante váruṇasya devā  
rājāmi kṛṣṭérupamásya vavrēḥ || 1||

ahám rājā váruṇo máhyaṃ  
tānyasuryāṇi prathamā dhārayanta |  
krátuṃ sacante váruṇasya devā  
rājāmi kṛṣṭérupamásya vavrēḥ || 2||

ahámíndro váruṇasté mahitórvī  
gabhīré rājasī suméke |  
tvāṣṭeva víśvā bhūvanāni vidvān  
sámairayaṃ ródasī dhārāyaṃ ca || 3||

ahám apó apinvamukṣámāṇā  
dhārāyaṃ dívaṃ sádana ṛtásya |  
ṛténa putró áditerrtāvotá  
tridhātu prathayadví bhúma || 4||

mām nárah svásvā vājáyanto  
mām vṛtāḥ samáraṇe havante |  
kṛṇóm yājīm maghávāhámíndra  
íyarmi reṇúmabhíbhūtyojāḥ || 5||

ahám tá víśvā cakaraṃ nákirmā  
dávyaṃ sáho varate ápratitam |  
yánmā sómāso mamádanyádukhóbhé  
bhayete rājasī apāré || 6||

[*Varuṇa*:]

1. By all means mine is the instrument of kingship,  
all ceaseless ones [are] of [that]  
agitating everything endowed with sovereignty [energy]  
as [they are] ours<sup>1</sup>.

*Deva*-s take part in *Varuṇa*'s design;  
I reign over tribes from a lurkingplace  
of the nearest [to context abode].

2. I am king *Varuṇa*, on my behalf they<sup>2</sup> maintain  
these primary guises [of guiding spirits].  
*Deva*-s take part in *Varuṇa*'s design;  
I reign over tribes from a lurkingplace  
of the nearest [to context abode].

[*Soma*:]

3. I [am] *Indra* [and] *Varuṇa*. By [my] power to expand,  
[I created] those two  
spacious deep well-proportioned regions.  
Like *Tvastr*, I, having found all places of existence,  
did bring to life the two *Rodas*-es and what holds [them apart].

[*Indra*:]

4. In the seat of *ṛta* I swelled waters  
[that are] sprinkling what holds [two *Rodas*-es apart]  
[and] the Heaven,  
and son of *Aditi*, possessing of *ṛta*, by means of *ṛta*  
shall spread over the Earth  
consisting-of-three-components [honey<sup>3</sup>].
5. Me having-excellent-horses men,  
employing-a-rush-of-vigour ones,  
me those surrounded-in-a-combat ones call upon.  
I, generous, create a contest, I — *Indra*,  
I, having overwhelming vigour, rouse the dust.
6. I effected all these, no divine overwhelming power  
obstructs me, who is not-counterbalanced.  
When drops of *Soma* exhilarate me, when verses [exhilarate me],  
[then] both boundless regions are afraid.

---

<sup>1</sup>that is, “subject to *deva*-s”

<sup>2</sup>*deva*-s

<sup>3</sup>*madhu* on the basis of 9.70.8c, that is, *Soma*

vidúṣte víśvā bhúvanāni tásya  
 tá prá bravīṣi váruṇāya vedhaḥ |  
 tvám vrtrāṇi śṛṇviṣe jaghanván  
 tvám vrtāññ ariṇā indra síndhūn || 7||

asmākamātra pitárástā āsan  
 saptá ṛṣayo daurgahé badhyámāne |  
 tá áyajanta trasádasyumasýā  
 índraṇ ná vrtratúramaradhadevám || 8||

purukútsānī hí vāmádāsaddhavyébhīr  
 indrāvaruṇā námobhiḥ |  
 áthā rájānaṇ trasádasyumasýā  
 vrtrahāṇaṇ dadathurardhadevám || 9||

rāyā vayám sasavāṃso madema  
 havyéna devā yávasena gávaḥ |  
 tám dhenúmindrāvaruṇā yuvám no  
 víśvāhā dhattamánapasphurantīm || 10||

[*Soma*:]

7. All places of existence experienced that of thee,  
 relate all these [endeavors] to *Varuṇa*, O adept!  
 Thou, having struck *Vṛtra*-s,  
 are listening [to those who ask thee for help],  
 thou, O *Indra*, released pent up rivers.

[Poet:]

8. In this matter those fathers<sup>4</sup> were ours.  
 When [she was] in a difficult to penetrate,  
 holding [her] captive [trouble<sup>5</sup>],  
 the seven sages<sup>6</sup> consecrated hers *Trasadasyu*<sup>7</sup>  
 [who is] contending with *Vṛtra* like *Indra*, semidivine.  
 9. Because she, of many reproaches, honored you two,  
 O *Indra-Varuṇa*, with oblations, with reverential salutations,  
 therefore you two have given semidivine slaying-*Vṛtra* one  
 as hers chieftain *Trasadasyu*.

10. Having obtained the riches, we can exult,  
 [having obtained] oblations, *deva*-s [can exult],  
 [having obtained] a pasture — cows.  
 That milch-cow<sup>8</sup>, O *Indra-Varuṇa*, you two  
 do always give to us which is not lashing out!

---

<sup>4</sup>prob. hymns of illumination

<sup>5</sup>*ámhas*

<sup>6</sup>prob. the seven meters

<sup>7</sup>lit. “who is seeking the three seats”, prob. an extract of *Soma*

<sup>8</sup>here prob. a woman of childbearing age

## RigVeda 5.29

*Gaurivīti Śāktya | Triṣṭubh | to Indra*

*tryàryamā mānuṣo devātātā  
trī rocanā divyā dhārayanta |  
ārcanti tvā marútaḥ pūtádaḥśās  
tvámeṣāmṛṣirindrāsi dhíraḥ || 1||*

*ánu yádīṃ marúto mandasānám  
ārcanníndraṃ papivāmsaṃ sutásya |  
ádatta vājramabhí yádáhiṃ hánnapó  
yahvīrasṛjatsártavā u || 2||*

*utá brahmāṇo maruto me asyéndraḥ  
sómasya súśutasya peyāḥ |  
táddhí havyaṃ mānuṣe gá ávīndad  
áhannáhiṃ papivāṃ índro asya || 3||*

*ádródasi vitaráṃ ví śkabhāyat  
saṃvivyaṇáścidbhiyáse mṛgáṃ kaḥ |  
jígartimíndro apajárgurāṇaḥ  
práti śvasántamáva dānaváṃ han || 4||*

*ádha krátvā maghavantúbhyaṃ devā  
ánu víśve adaduḥ somapéyam |  
yátsúryasya harítaḥ pátantīḥ  
puráḥ satírúparā étaše káḥ || 5||*

*náva yádasya navatīṃ ca bhogān  
sākám vājreṇa maghávā vivṛścát |  
ārcantíndraṃ marútaḥ sadhásthe  
traíṣṭubhena vácasā bādhata dyám || 6||*

*sákhā sákhye apacattúyamagnír  
asyá krátvā mahiṣā trī śatāni |  
trī sākámíndro mānuṣaḥ sárāṃsi  
sutáṃ pibadvṛtrahátyāya sómam || 7||*

1. Three [things] *Aryaman* [maintains]  
 throughout *deva-s'* presence,  
 three celestial luminous spheres they maintain.  
 Having refined power of discernment *Marut-s*  
 illuminate thee by means of speech,  
 having mental schemas for an effective contemplation,  
 thou are their seer, O *Indra!*
  2. After that *Marut-s* illuminated by means of speech  
 exalting *Indra*  
 who has drank extracted [*Soma*];  
 he reclaimed thunderbolt. When he hit the snake<sup>1</sup>,  
 he released restless waters to flow.
  3. And may *Indra*, O *Marut-s*-formulators,  
 drink of well-pressed *Soma* for my sake!  
 This oblation found cows for an intelligent man,  
*Indra* drinking it slayed the snake.
  4. Afterwards, he shall prop the two *Rodas-es* farther off,  
 so that even clothed he would scare the beast;  
 taunting the swallower, in opposition to the hissing one,  
*Indra* fended off the demon<sup>2</sup>.
- 
5. Then through understanding, O munificent one,  
 all *deva-s* yielded to thee a drink of *Soma*  
 when in the course of flickering  
 you made flying in the east bay mares<sup>3</sup> of the sun  
 secondary.
- 
6. When with the thunderbolt the munificent one shall cut  
 simultaneously nine and ninety coils of this one into pieces,  
 by means of speech *Marut-s* [would] illuminate *Indra*  
 in the meeting place.  
 Do ye vex the Heaven with an utterance in *triṣṭubh* meter!
  7. A companion for a companion, *Agni* quickly roasted  
 using resourcefulness of this one, three hundred buffaloes.  
 To slay *Vṛtra*, *Indra* shall drink the extracted *Soma* —  
 three channels of a man at the same time.

---

<sup>1</sup> *Vṛtrá*

<sup>2</sup> *Dānava*

<sup>3</sup> rays

trí yáchatá mahiṣāṇāmágho mās  
 trí sárāmsi maghāvā somyāpāḥ |  
 kāráṃ ná víśve ahvanta devā  
 bháramíndrāya yádāhiṃ jaghána || 8||

uśánā yátsahasyaàráyātāṃ  
 grhámindra jūjuvānēbhirásvaiḥ |  
 vanvānó átra saráthaṃ yayātha  
 kútsena devárávanorha śúṣṇam || 9||

prānyáccakrámaṽṛhaḥ sūryasya  
 kútsāyānyádúvárivo yátave'kaḥ |  
 anáso dásyūñṛamṛṇo vadhéna  
 ní duryoṇá āvṛṇañmṛdhrávācaḥ || 10||

stómāsastvā gaúrivīteravardhannárandhayo  
 vaidathináya píprum |  
 á tvāmṛjīśvā sakhyáya cakre  
 pácanpaktírāpibaḥ sómamasya || 11||

návagvāsaḥ sutásomāsa índraṃ  
 dásagvāso abhyārcantyarakáḥ |  
 gávyaṃ cidūrvámapidhánavantāṃ  
 táṃ cinnáraḥ śásamāná ápa vran || 12||

kathó nú te pári carāṇi vidván  
 vīryà maghavanyá cakártha |  
 yá co nú návyaḥ kṛṇávaḥ śaviṣṭha  
 prédu tá te vidátheṣu bravāma || 13||

etá víśvā cakṛvāñ indra bhúryáparīto  
 janúṣā vīryeṇa |  
 yá cinnú vajrínkṛṇávo dadhṛṣvānná  
 te vartá táviṣyā asti tásyāḥ || 14||



8. When thou devoured three hundred buffaloes in a month,  
 [and when] thou, the munificent one, drank up  
 three containing *Soma* channels,  
 all *deva*-s called up a battle, as if [it was] a song, for *Indra*'s sake  
 so that he would slay the snake.
9. When you two, *Uśanas* with overwhelming ones  
 [and thou], O *Indra*,  
 came to the house by means of speeding horses,  
 making a warrior on a chariot within thy reach<sup>4</sup>,  
 thou traveled with *Kutsa*; with *deva*-s  
 thou placed *Śuṣṇa* within his reach.
10. Thou teared off the other wheel of the sun;  
 for *Kutsa* thou created another mental space to move [in].  
 Thou crushed faceless *dasyu*-s with a deadly weapon,  
 thou put into a bind those whose speech is insulting.
11. *Gaurivīti*'s hymns of praise strengthened thee,  
 thou made *Pīpru* to submit to *Vaidathina*,  
*Ṛjīśvan* made thee ready for companionship.  
 Ripening what is being “cooked”, thou drank *Soma* of this one.
12. *Navagva*-s who pressed *Soma*, *daśagva*-s  
 praise *Indra* with hymns of illumination.  
 Exerting themselves men uncovered just that —  
 related to cows, wide, providing shelter [place].
13. How shall I, knowing thee, encompass heroic [deeds]  
 that thou performed [before], O munificent one,  
 and those recent [ones] that you performed, O most swollen?  
 During knowledge-sharing sessions  
 we will only proclaim those of thee.
14. Performing all these repeatedly, O *Indra*,  
 through valor unencompassed  
 by circumstances of manifestation,  
 [and because of these] which thou, O thunderbolt-wielder,  
 daring, performed,  
 no one who [can] remove this thy controlling power.

---

<sup>4</sup>that is, to able to recruit him

índra bráhma kriyámāṇā jṣasva  
yá te śaviṣṭha návyā ákarma |  
vástreva bhadrá súkṛtā vasūyú  
ráthaṃ ná dhíraḥ svápā atakṣam || 15||

15. O *Indra*, enjoy this sacred formulation,  
     [this] being made [pressings<sup>5</sup> of Soma]  
 which we, novices, made for thee, O most swollen one!  
 Like lovely well-made garments,  
     like an intelligent artificer — a chariot,  
 I, seeking what's beneficial, formed in mind [this formulation].
- 

Verses 2, 3, 12, 15 refer to recruits, verses 1, 6 to inner *Marut*-s.

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<sup>5</sup> *sávanāni*

## RigVeda 5.30

Babhru Ātreya | Triṣṭubh | to Indra

kva syá vīráḥ kó apaśyadíndraṃ  
sukhárathamīyamānaṃ háribhyām |  
yó rāyá vajrī sutásomamichán  
tádóko gántā puruhūtá ūtī || 1||

ávācacaḡsaṃ padámasya sasvár  
ugráṃ nidhātúránvāyamichán |  
áprchamanyāñ utá té ma āhur  
índraṃ náro bubudhāná aśema || 2||

prá nú vayám suté yá te kṛtānīndra  
brávvāma yāni no jújoṣaḥ |  
védadávidvāñchrñávacca vidvān  
váhate'yám maghávā sárvasenaḥ || 3||

sthiráṃ mánaścakṛṣe jātá indra  
véśídéko yudháye bhū́yasaścit |  
ásmānaṃ cichávasā didyuto  
ví vidó gávāmūrvámusríyāñām || 4||

paró yáttváṃ paramá ājánīṣṭhāḥ  
parāváti śrútyaṃ náma bíbhrat |  
átaścidíndrādabhayanta devá  
vísṽvā apó ajayaddāsápatnīḥ || 5||

túbhyédeté marútaḥ susésvā  
árcantyarakám sunvántyándhaḥ |  
áhimohānámapá āśáyānaṃ  
prá māyábhirmāyínaṃ sakṣadíndraḥ || 6||

1. Where [is] that hero who beheld  
     having easy-going chariot *Indra*,  
 coming again and again by means of two tawny ones,  
 [the hero] who, seeking pressed out *Soma*,  
     by means of the treasure [becomes] thunderbolt-wielder  
 when the much-invoked-together-with-[his]-assistance one<sup>1</sup>  
     [is] coming home.
2. Secretly, I spotted his<sup>2</sup> track;  
     endeavoring, I went along with the wrath of him  
     who makes impact;  
 I asked others and they told me  
     [that] men who are awake can attain *Indra*.
3. Now, at a *Soma* libation, which thy deeds we proclaim,  
     O *Indra*, which thou shall frequent for us?  
     [Those ones] he who has not experienced shall experience,  
     and he who has experienced shall be attentive —  
     this generous one conveys himself as an entire army.
4. The very moment [thou were] born, thou made the mind steady,  
     O *Indra*;  
     even [being] alone, thou eagerly seek to engage in battle  
     ever more numerous [opponents];  
     with the power to change [perception]  
     thou have made even a stone to appear shining;  
     thou shall discern the wide [space] of appearing at dawn cows<sup>3</sup>.
5. When thou, the ultimate one, have manifested thyself  
     as an extreme one,  
     bearing far-and-wide the famous mark<sup>4</sup>  
     (that's why *deva*-s were afraid of *Indra* —  
     he overcame all waters [that were] the mistresses<sup>5</sup> of the demon),
6. [then] just for thee these providing comfort *Marut*-s<sup>6</sup>,  
     sing a hymn of illumination, press the herb [for *Soma*] —  
     *Indra* shall pursue imposing, lying against waters snake  
     which has the power to frame [ideas and perception]  
     with illusions.

---

<sup>1</sup> *Indra*

<sup>2</sup> *Indra*'s

<sup>3</sup> evocative expressions

<sup>4</sup> the fury, the divine wrath

<sup>5</sup> =energies

<sup>6</sup> aspirations, yearnings, daydreams, charged with desires/emotions ideas

*ví śú mṛdho janúśā dānamínvannáhan  
 gávā maghavansaṃcakānáḥ |  
 átrā dāsásya námuceḥ śíro yád  
 ávartayo mánave gātúmichán || 7||*

*yújaṃ hí māmákr̥thā ádíndra  
 śíro dāsásya námucermatháyán |  
 ásmānaṃ citsvaryáṃ vartamānaṃ  
 prá cakríyeva ródasī marúdbhyaḥ || 8||*

*stríyo hí dāsá áyudhāni cakré  
 kíṃ mā karannabalá asya sénāḥ |  
 antárhyákhyadubhé asya dhéne  
 áthópa prádyudháye dásyumíndrah || 9||*

*sámátra gávo'bhíto'navantehéha  
 vatsárvíyutā yádāsan |  
 sáṃ tá índro asṛjadasya śākáír  
 yádīṃ sómāsaḥ súṣutā ámandan || 10||*

*yádīṃ sómā babhrúdhūtā ámandannároravīd  
 vṛṣabháḥ sádanaṣu |  
 puraṃdaráḥ papiváññe índro asya  
 púnargávāmadadādusríyāṇām || 11||*

7. Thou, through circumstances of manifestation  
 driving an increase [in strength, speed, etc.],  
 O generous one, satisfied with an evocative expression<sup>7</sup>  
 [thou] easily disperse inhibitions —  
 in this case, the head<sup>8</sup> of demon *Namuci*  
 that thou, seeking an unimpeded pathway for an intelligent man,  
 have caused to whirl<sup>9</sup>.
8. Just after thou, O *Indra*, made me yoked,  
 [thou —] whirling around the head of demon *Namuci*,  
 indeed, [made] the rock<sup>10</sup> resounding, spinning,  
 the two *Rodas-es*, like two wheels [to a chariot],  
 [became harnessed] for the sake of the *Marut-s*.
9. Since the demon has made the females<sup>11</sup> [his] weapons,  
 what could they do against me? His armies lack strength.  
 Since he<sup>12</sup> observed [them]  
 within both his<sup>13</sup> nourishing streams<sup>14</sup>,  
 therefore *Indra* approached [them]  
 to fight the impulse to suffer want.
10. In this case cows<sup>15</sup> on both sides<sup>16</sup> found their way,  
 when here and there they were separated from calves<sup>17</sup>,  
 and *Indra* by his powers united them  
 when well-extracted drops of *Soma* inflamed him.
11. When stirred-by-*Babhru* drops of *Soma* exhilarated him,  
 he, resembling a bull, howled loudly in the seats<sup>18</sup>.  
 Stronghold-breaker *Indra*, having drunk of it<sup>19</sup>,  
 shall yield [the calves<sup>20</sup>] of appearing at dawn cows<sup>21</sup>.

---

<sup>7</sup> lit. "cow"

<sup>8</sup> here = "guidance"

<sup>9</sup> that is, to be disoriented

<sup>10</sup> the physical head

<sup>11</sup> waters that were his mistresses, or energies — 5.30.5d

<sup>12</sup> *Indra*

<sup>13</sup> demon's

<sup>14</sup> prob. flows in *iḍā* and *piṅgala*

<sup>15</sup> evocative expressions

<sup>16</sup> = of both nourishing streams

<sup>17</sup> specific effects that the evocative expressions tend to produce

<sup>18</sup> that is, in cakras

<sup>19</sup> *Soma*

<sup>20</sup> effects

<sup>21</sup> evocative expressions

*bhadrámidám ruśámā agne akran  
 gávāṃ catvāri dádataḥ sahásrā |  
 ṛṇamcayásya práyatā maghāni  
 prátyagrabhīṣma nṛtamasya nṛṇām || 12||*

*supéśasaṃ máva sṛjantyástaṃ  
 gávāṃ sahásrai ruśámāso agne |  
 tīvrā índramamamanduḥ sutáso'któr  
 vyuṣṭau páritakmyāyāḥ || 13||*

*aúchatsá rátri páritakmyā yāñ  
 ṛṇamcayé rájani ruśámānām |  
 átyo ná vājí raghúrajyámāno  
 babhrúscatvāryasanatsahásrā || 14||*

*cātuḥsahasraṃ gávyasya paśvāḥ  
 prátyagrabhīṣma ruśámeṣvagne |  
 gharmáścittaptáḥ pravṛje yá áśīd  
 ayasmáyastámvádāma víprāḥ || 15||*



12. *Ruśama*-s, granting four thousands of cows,  
made this [endeavor<sup>22</sup>] fortunate, O *Agni*,  
“we took hold of far-extending bounties  
of debt-collecting<sup>23</sup> one, of the most manly of men”
13. *Ruśama*-s send me off home well-decorated  
with thousands of cows, O *Agni*!  
Pungent, pressed out [drops of *Soma*] inflamed *Indra*  
at night, at first lights [of dawn] — [away] from the uncertainty.
14. That night of rest which [was] uncertain has grown bright  
for the debt-collecting one, for the chieftain of *Ruśama*-s.  
Like fleet, capable of a rush of vigour courser  
[is] anointed [with honors],  
[so] *Babhru* procured four thousands [cows].
15. Among *Ruśama*-s we have taken hold  
of four-thousand-strong herd consisting of cows, O *Agni*!  
Also, [we have taken hold of] the heated cauldron<sup>24</sup>  
which was to be plucked forth<sup>25</sup>;  
but that one<sup>26</sup>, made of metal, we, inspired ones, take [back].

---

This hymn is a tale of an *Indra*-for-hire who was asked by *Ruśama* clan to collect a debt, and, in return, they gave to his brotherhood (those who are calling themselves “inspired” in verse 15) four thousand cows.

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<sup>22</sup>described in this hymn in 4–11

<sup>23</sup>lit. meaning of *ṛṇamcaya*

<sup>24</sup>this refers to the inner heat of *Babhru* that enabled him accomplished the deed

<sup>25</sup>that is, “made distinguished, promoted, honored”

<sup>26</sup>prob. refers to a cauldron used for heating milk and ghee in a ritual setting

## RigVeda 5.31

*Avasyu Ātreya | Triṣṭubh | to Indra*

*índro ráthāya pravátam kṛṇoti  
yámadhyásthānmaghāvā vājayántam |  
yūthéva paśvó vyunoti gopā  
ářiṣṭo yāti prathamáḥ síśāsan || 1||*

*á prá drava harivo má ví venah  
píśaṅgarāte abhí nah sacasva |  
nahí tváđindra vásyo anyádástyamenáñścij  
jánivataścakartha || 2||*

*údyátsáhaḥ sáhasa ájaniṣṭa  
déđiṣṭa índra indriyāṇi víśvā |  
prācodayatsudúghā vavré antár  
ví jyótiṣā saṃvavṛtváttámo'vaḥ || 3||*

*ánavaste ráthamáśvāya takṣan  
tváštā vājraṃ puruhūta dyumántam |  
brahmāṇa índraṃ maháyanto arkáir  
ávardhayannáhaye hántavā u || 4||*

*vṛṣṇe yátte vṛṣaṇo arkámárcān  
índra grāvāṇo áditiḥ sajóśaḥ |  
anaśvāso yé paváyo'rathā  
índreṣitā abhyávantanta dásyūn || 5||*

*prá te púrvāṇi káraṇāni vocam  
prá nútānā maghavanyā cakártha |  
śáktīvo yádvibhárā ródasī ubhé  
jáyannapó mánave dánucitrāḥ || 6||*

1. *Indra* makes a swift course for a chariot<sup>1</sup>  
 that he, generous, ascended, [that] employs a rush of vigour.  
 Like herdsman leads on a herd of cattle,  
 he<sup>2</sup>, proof against injury, wishing to procure  
 [an advantage for his companions], advances first.
2. Rush forth here, O accompanied-by-tawny-ones one,  
 do not be illdisposed  
 to yielding flame-like [burst of energy<sup>3</sup>],  
 accompany us!  
 Surely there is nothing better than thee, O *Indra*,  
 thou have made even those who lack anything  
 to barter to be with a wife.

---

3. When he has begot overwhelming strength  
 from overwhelming strength  
 [of that flame-like burst of energy],  
*Indra* directs all of the powers over affections.  
 He drove abundant [waters] inside the cave,  
 he illumined conglomerated [there] darkness with light.

---

4. *Anu* people shall prepare thy chariot for a horse,  
*Tvaṣṭṛ* — bright thunderbolt, O much invoked one!  
 Formulators, magnifying *Indra* with hymns of illumination,  
 make [him too] strong for the snake to slay [him].
5. When for thee, for the bull, O *Indra*,  
 bulls sing a hymn of illumination —  
 singers and *Aditi* acting in harmony with each other,  
 without a horse, without a chariot, driven by *Indra*,  
 the purifying [waters] turn towards impulses to suffer want.

---

6. I shall mention thy former deeds,  
 then recent ones that thou, O generous one, performed:  
 [the deeds] when, O possessing powers, thou hold in equipoise  
 both *Rodas*-es  
 [thus] winning for an intelligent [man]  
 waters whose drops are manifold.

---

<sup>1</sup>= the body of a warrior

<sup>2</sup>whose body *Indra* has ascended

<sup>3</sup>prob. high adrenaline concentration in the blood

tádinnú te káraṇaṃ dasma vipráhiṃ  
 yádghnánnojo átrámimithāḥ |  
 súṣṇasya citpári māyá agrbhñāḥ  
 prapitváṃ yánnápa dásyūñrasedhaḥ || 7||

tvámapó yádave turváśyāramayaḥ  
 sudúghāḥ pārá indra |  
 ugrámayātamávaho ha kútsaṃ  
 sám ha yádvāmuśánáranta devāḥ || 8||

índrākutsā váhamānā ráthená  
 vāmátyā ápi kárṇe vahantu |  
 níḥ śīmadbhyó dhámatho níḥ śadhásthān  
 maghóno hṛdó varathastámāṃsi || 9||

vátasya yuktánsuyújaścidáśvān  
 kavíścidesó ajagannavasyúḥ |  
 víśve te átra marútaḥ sákhāya  
 indra bráhmāṇi táviśīmavardhan || 10||

súraścīdráthaṃ páritakmyāyāṃ  
 púrvaṃ karadúparaṃ jūjuvāṃsam |  
 bháraccakrámétaśaḥ sám riṇāti  
 puró dádhatsaniṣyati krátuṃ naḥ || 11||

7. Just that thy deed, O inspired,  
 accomplishing wonderful deeds one,  
 [that] in that case, when slaying the snake,  
 thou have moderated [thy] frenzy,  
 thou enveloped even *Śuśna*'s illusions;  
 continuing to fly forth<sup>4</sup> thou drove back impulses to suffer want.
8. Thou made abundant waters to stay [as if] still  
 for *Yadu* [and] *Turvaśa*  
 [when] bringing [them] over, O *Indra*!  
 You two became ferocious [when] thou did lead *Kutsa*  
 when indeed *deva*-s zealously joined you two.
9. O *Indra* [and] *Kutsa*, conveying yourselves by means of a chariot,  
 let the steeds bring you here, near the ear<sup>5</sup>!  
 You two blow it out of there, away from the meeting place  
 [and] keep away mental obscurations  
 from the heart of a bountiful [worshiper].
- 
10. This poet, seeking help, also approached  
 yoked, even well yoked horses of *Vāta*;  
 in this case all thy companion *Marut*-s, O *Indra*,  
 did strengthen formulations, the power to control.
11. During uncertainty,  
 even the chariot of him<sup>6</sup> who vivifies,  
 that [was] behind, he<sup>7</sup> makes being in front, speeding.  
 The flickering one<sup>8</sup> shall bring the wheel<sup>9</sup> — he repairs [it].  
 Accepting in advance [our sacrifice]  
 he<sup>10</sup> will procure for us resourcefulness.
- 

<sup>4</sup>prob. "upwards the *suśumnā*"

<sup>5</sup>so that both would effect auditory impressions

<sup>6</sup>*Indra*

<sup>7</sup>*Vāta* — here prob. means intense breathing, hyperventilation

<sup>8</sup>*Agni*

<sup>9</sup>*maṇipūra cakra*

<sup>10</sup>*Indra* — on the basis of 4.20.3ab

āyāṃ janā abhicākṣe jagāméndraḥ  
 sākḥāyaṃ sutāsomamichān |  
 vādangrāvāva védiṃ bhriyāte  
 yāsya jīrāmadhvaryávaścāranti || 12||

yé cākánanta cākánanta nū té  
 mártā amṛta mó té āṃha áran |  
 vāvandhí yágyūñrutá téṣu dhehyójo  
 jáneṣu yéṣu te syāma || 13||

12. This one, O people, came here to behold a friend,  
 [this one,] *Indra* seeking pressed out *Soma*,  
 so that speaking [now] singer,  
 whose quick movement *adhvaryu-s* will follow,  
     would be brought away [from here], to the altar.
13. Who would strive after [it] those shall strive after [it] now.  
 Mortals, O immortal one — may they not fall into anxiety!  
 Place those who seek to sacrifice within [thy] reach,  
     and put the vigour into them —  
 into folks who might become thy.

## RigVeda 5.32

Gātu Ātreya | Triṣṭubh | to Indra

ádardarútsamásrjo ví khāni  
tvámarnṇavānbadbadhānāñ aramṇāḥ |  
mahāntamindra párvatam ví yádvāḥ  
srjó ví dhārā áva dānavām han || 1||

tvámútsāñ rtúbhirbadbadhānāñ  
áramha údhaḥ párvatasya vajrin |  
áhiṃ cidugra práyutam śáyānam  
jaghanvāñ indra táviṣīmadhathhāḥ || 2||

tyásya cinmaható nírmṛgásya  
vādharjaghāna táviṣibhiríndrah |  
yá éka ídapratírmányamāna  
ādasmādanyó ajaniṣṭa távyān || 3||

tyám cideṣām svadháyā mádantam  
mihó nápātam suvṛdham tamogám |  
vṛṣaprabharmā dānavásya bhámatam  
vájreṇa vajrī ní jaghāna súṣṇam || 4||

tyám cidasya krátubhírníṣattam  
amarmāṇo vidádídasya máрма |  
yádīm suksatra prábhṛtā mádasya  
yúyutsantam támasi harmyé dhāḥ || 5||

tyám ciditthá katpayám śáyānam  
asūryé támasi vāvṛdhānám |  
tām cinmandāno vṛṣabhāḥ sutásyocáir  
índro apagúryā jaghāna || 6||



1. Thou did burst again and again the spring,  
     did pour [waters] forth through apertures,  
     thou calmed repeatedly repressed floods<sup>1</sup>.  
     When thou shall present a mighty knotty one,  
     thou should discharge streams that maintain,  
     thou should drive away *Dānava*<sup>2</sup>.
2. Thou hastened according to the proper sequence  
     repeatedly repressed springs,  
     the udder of the knotty one, O bearer of thunderbolt!  
     Also, O ferocious one, having struck  
     reposing, confused snake,  
     thou, O *Indra*, have effected the power to control.
3. *Indra*, using [his] powers to control, has knocked out  
     the destructive weapon even of that mighty beast  
     who considered himself to be the only irresistible one —  
     then another emerged, stronger than him.
4. Even that one of these,  
     [who] revels in the power of self-determination,  
     thriving offspring of the fog [who is] staying mentally inert,  
     [who is] presenting [himself] as a bull,  
     [who is] the wrath of *Dānava*,  
     with the thunderbolt thunderbolt-wielder  
     has stricken down [him] — *Śuṣṇa* —
5. him indeed, who is implanted by this one's<sup>3</sup> [own] designs.  
     Of him, invulnerable, he indeed found a vulnerable spot,  
     when at an offering of an intoxicating drink, him,  
     desiring to fight,  
     he, O one of assured supremacy, placed into engrossing daze.
6. Thus verily him, reposing, spiritless,  
     [him, who] is growing stronger in inaccessible darkness<sup>4</sup>,  
     just him, becoming inflamed resembling a bull *Indra*,  
     having denigrated [him], slayed with tending upwards [thoughts].

---

<sup>1</sup>of emotions and hormones

<sup>2</sup>offspring of *Dānu* — “being in laid-back state, relaxing after a great effort”  
 — see 1.32

<sup>3</sup>adept of *Indra*

<sup>4</sup>“inaccessible darkness” = deep subconscious

údyádíndro mahaté dānavāya  
 vādhyámīṣṭa sáho ápratitam |  
 yádīṃ vājrasya prábhṛtau dadābha  
 víśvasya jantóradhamám cakāra || 7||

tyám cidárṇaṃ madhupám śáyānam  
 asínvám vavrám máhyádadugráḥ |  
 apádamatrám mahatā vadhéna  
 ní duryoṇá āvṛṇaṃmṛdhrávācam || 8||

kó asya súṣmaṃ táviṣīṃ varāta  
 éko dhánā bharate ápratītaḥ |  
 imé cidasya jráyaso nú deví  
 índrasyájújaso bhíyāsā jihāte || 9||

nyàsmai deví svádhitirjihīta  
 índrāya gātúruśatíva yeme |  
 sām yádójo yuvāte víśvamābhir  
 ánu svadhávne kṣítáyo namanta || 10||

ékam nú tvā sátpatīṃ pāñcajanyaṃ  
 jātám śṛṇomi yasásam jáneṣu |  
 táṃ me jagṛbhra āśáso náviṣṭham  
 doṣá vástorhávamānāsa índram || 11||

7. When *Indra* were to wield for the great *Dānava*  
 the destructive weapon —  
     not-counterbalanced overwhelming strength,  
 when during bringing forward of the thunderbolt  
     he abandoned him —  
 [then] he has made [him] the lowest of all creatures.
8. Of verily this honey-drinking in a stream, reposing,  
 insatiable, very much hiding himself,  
     the ferocious one took hold.  
 Using mighty weapon he put into a bind  
 the footless devourer whose speech was insulting.
- 
9. Who can restrain his fervor, power to control?  
 Only he, not-counterbalanced, carries [away] the prizes.  
 Through apprehension of *Indra*'s vigour and his expansion  
 he<sup>5</sup> now abandons the two divine ones<sup>6</sup> as well.
10. To him self-positioning<sup>7</sup> *devī* gives way,  
 for *Indra* an unimpeded pathway has stretched itself out  
     like an eager [wife].  
 When he imparts them the all-pervading vigour,  
 then settlers would submit to him  
     who possesses the power of self-determination.
11. Now to thee alone, to overseer of what's real,  
 arising in the five [tribes], arisen, esteemed among people,  
 I listen.  
 My hopes, calling upon *Indra*  
     throughout the darkness of early morning,  
 have grasped after such [hope], the newest one.

---

<sup>5</sup> *Śuṣṇā*

<sup>6</sup> *Rodas-es*

<sup>7</sup> prob. *Sarasvatī*

evā́ hí tvāmṛtuthā́ yātáyantaṃ  
maghā́ víprebhyo dádatam śṛṇómi |  
kíṃ te brahmā́ṇo grhate sákhāyo  
yé tvāyā́ nidadhúḥ kāmamindra || 12||

12. Since I hear of only thee  
     who is making [men] to connect [to thee] at proper time  
 [thus] granting bounties to [those] inspired [by thee],  
 what of thee like-minded [with you] formulators,  
 who have placed in themselves a desire for thee, O *Indra*,  
 do extol?
- 

Verses 1–8 describe *Indra* fighting the demon *Śuṣṇa* — the “drying one” who saps mental and bodily energies, but remains mostly in the dark. This demon is probably what C.Jung called “Shadow”. *Indra* allows him to become drunk on *Soma* and to venture to exhibit himself, thus giving *Indra* a chance to deprive him of his powers to control behavior from the depth of subconsciousness. *Indra* does it by bringing him to the light of consciousness and giving him negative valuation.

## RigVeda 5.33

*Samvaraṇa Prājāpatya | Triṣṭubh | to Indra*

*māhi mahé taváse dīdhye n̄ñ  
índrāyetthá taváse átavyān |  
yó asmai sumatīm vājasātau  
stutó jáne samaryàścikéta || 1||*

*sá tvám na indra dhiyasānó arkaír  
hárñāñ vṛṣanyóktramaśreḥ |  
yá itthá maghavannānu jóṣaṃ  
vákṣo abhí práryāḥ sakṣi jánān || 2||*

*ná té ta indrābhyàsmádrṣvāyuktāso  
abrahmātā yádāsan |  
tiṣṭhā ráthamádhi táñ vajrahastá  
raśmīm deva yamase svásvaḥ || 3||*

*purú yátta indra sántyukthá  
gáve cakárthorvārāsu yúdhyan |  
tataksé sūryāya cidókasi své  
vṛṣā samātsu dāsāsya náma cit || 4||*

*vayám té ta indra yé ca nárah  
śárdho jajñāná yātásca ráthāḥ |  
ásmāñjagamyādahiśuṣma sátvā  
bhágo ná hávyaḥ prabhṛthésu cáruḥ || 5||*

*papr̥kṣéñyamindra tvé hyójo  
n̄ññāni ca n̄rtāmāno ámartāḥ |  
sá na éññ vasavāno rayīm dāḥ  
práryá stuṣe tuvimaghásya dánam || 6||*

1. Being not very strong, I intensely visualize men  
[suited] for the mighty, strong one —for *Indra*,  
for the really strong one,  
[I,] who at obtaining the rush of vigour  
[perform] for him an effective mental gesture;  
being eulogized in a person as battle-ready<sup>1</sup>,  
he has noticed.
2. Such thou, O *Indra*, visualized  
by our hymns of illumination,  
thou, O bull, have fastened thong of tawny ones;  
really, O generous one,  
thou shall journey towards [thy] satisfaction.  
Thou shall increase in intensity;  
overpower, endure men of the rising upwards one<sup>2</sup>!
3. Those thy [horses], O *Indra*, shall not be entirely unyoked  
if [there is] no formula [continuously recited] from us,  
O helping in dire straights one!  
Stay on this chariot, O thunderbolt-in-hand one!  
Thou, having excellent horses, wield here the whip, O *deva*.
4. When there are verses for thee, O *Indra*,  
thou, fighting on fertile soil, have made much  
for an evocative expression;  
thou, the bull, have shaped for the sun in its own home  
the very nature of the demon [as to be used] in clashes.
5. We, those who [are] thy, O *Indra*, and [are] men,  
have emerged as a troop,  
and [are] entered upon [by thee] [as] chariots.  
He<sup>3</sup>, O having fervor<sup>4</sup> of a snake,  
might have come to us as if real,  
[he,] to be called upon as a good fortune,  
favorite among offerings [to *Indra*].
6. Since in thee, O *Indra*, is to-be-asked-for frenzy  
and manly powers, such thou, a dancing immortal,  
whose wealth is breath, shall give us the fleeting treasure.  
I praise before [anything else] [this] gift of giving much one  
who is tending upwards.

---

<sup>1</sup>assuming *samarya* = “battle-ready” after [Jamison and Brereton, 2014, p.698]

<sup>2</sup>inner *Soma*

<sup>3</sup>inner *Soma*

<sup>4</sup>ability to strike lightning-like

evá na indrotíbhira  
 pāhí gṛṇatāḥ sūra kārūn |  
 utá tvácaṃ dádato v́jasātau  
 piprihí mádhvaḥ súṣutasya cároḥ || 7||

utá tyé mā paurukutsyásya sūrés  
 trasádasyorhiraṇíno rárāṇāḥ |  
 váhantu mā dáśa śyétāso asya  
 gairikṣitásya krátubhírnú saśce || 8||

utá tyé mā mārutásvasya sóṇāḥ  
 krátvāmaghāso vidáthasya rātaú |  
 sahásrā me cyávatāno dádāna  
 ānūkámaryó vápuṣe nárcat || 9||

utá tyé mā dhvanyàsya júṣṭā  
 lakṣmaṇyàsya surúco yátānāḥ |  
 mahná rāyāḥ saṃváraṇasya řser  
 vrajāṇ ná gávaḥ práyatā ápi gman || 10||



7. So, favour us, O *Indra* with [thy] means of helping  
do protect extolling [thee] singers of eulogies, O agent of change!  
Also, do gratify those who at obtaining the rush of vigour  
present tongue's surface [that is]  
of well-extracted [thy] favorite honey<sup>5</sup>!
- 
8. Also, may these, bestowing on me adorned-with-gold ones  
of the institutor of the sacrifice *Paurukutsya Trasadasyu*,  
[these] his ten reddish-white ones convey me [to his side] —  
I now take part in designs of *Gairiksita*.
9. Also, [may] these ruddy ones<sup>6</sup> of *Mārutāśva*<sup>7</sup>  
[be] skillfully generous towards me  
at the gifts-time of a knowledge-sharing session,  
[may] *Cyavatāna*<sup>8</sup> subsequently [be] giving  
thousands of his own for my sake  
as if he recommended [them to me]  
for the sake of the shape of him<sup>9</sup> who tends upwards.
10. Also, [may] these propitious radiant connecting ones  
of visible far and wide [growing] in dry soil [tree] [go to] me;  
by their [very] abundance they shall join the riches  
of seer *Samvarana*  
as offered cows [join] an enclosure.

---

<sup>5</sup>extract of *Soma*

<sup>6</sup>prob. stalks of *Soma* plant, or some kind of seeds or berries

<sup>7</sup>prob. name of a plant

<sup>8</sup>prob. also some plant

<sup>9</sup>inner *Soma*

## RigVeda 5.34

*Saṃvaraṇa Prājāpatya | 1–8 Jagatī, 9 Triṣṭubh | to Indra*

*ájātaśatrumajārā svàrvatyánu  
svadhāmitā dasmāmīyate |  
sunótana pácata bráhmavāhase  
puruṣtútāya pratarám dadhātana || 1||*

*á yáh sómena jaṭhāramápipratámandata  
maghāvā mádhvo ándhasaḥ |  
yádīṃ mṛgāya hántave mahāvadhah  
sahásrabhṛṣṭimuśánā vadhám yámat || 2||*

*yó asmai ghraṃsá utá vā yá údhani  
sómaṃ sunóti bhávati dyumám āha |  
ápāpa śakrástatanúṣṭimūhati  
tanúśubhraṃ maghāvā yáh kavāsakháh || 3||*

*yásyávdhūtpitáram yásya mātáram  
yásya śakró bhrátaram náta īṣate |  
vétīdvasya práyatā yataṃkaró  
ná kílbīśādīṣate vásva ākaráh || 4||*

*ná pañcábhirdaśábhirvaṣṭyārábham  
násunvatā sacate púṣyatā caná |  
jñáti védamuyá hánti vā dhúnir  
á devayúṃ bhajati gómati vrajé || 5||*

*vitvákṣaṇaḥ sámṛtau cakramāsajó'sunvato  
vīṣuṇaḥ sunvató vṛdháh |  
índro víśvasya damitá vibhīṣaṇo  
yathāvasám nayati dásamáryaḥ || 6||*

1. Undecaying immense possessing-of-*svar* power of self-determination follows accomplishing wonderful deeds, having no rivals one.  
Do ye press [*Soma*], do ripe [inner heat] for him  
    who is conveyed by a formulation,  
for much-eulogized one, render [him] more extended.

---

2. He, who filled [his] belly with *Soma*,  
got drunk on the honey of the herb  
when carrying a mighty weapon *Uśanas* were to wield him,  
having-thousand-spikes weapon, to strike [*Vṛtra*] to go wild.
3. Who for him presses *Soma* in the heat [of the day]  
or who [presses it] during the night, he surely becomes lucid.  
The empowering one pushes away bit-by-bit him  
    who is wishing to show himself<sup>1</sup>;  
the generous one, accompanied by a stingy one,  
    [is] replenishing the body [of his worshiper].
4. Whose father he vanquished, whose mother,  
whose brother, the empowering one does not flee from him.  
He, making [that man] subdued, just eagerly seeks his offerings;  
he, giving benefits in abundance,  
    does not flee from an injury.
5. He does not wish to gain a footing  
    together with five [or] ten [*deva*-s],  
he does not associate himself with non-pressing [*Soma*] [man]  
    nor with non-nourishing [his body] one —  
he, boisterous, together with her<sup>2</sup>,  
    either just oppresses or slays [him].  
He let *deva*-seeking [man] to have a share  
    in rich-in-cows enclosure.
6. In a clash [he,] adhering to the wheel<sup>3</sup>,  
    [is] removing the barrier of the skin<sup>4</sup>;  
avoiding non-pressing [*Soma*] [man], strengthening pressing one,  
*Indra* is a terrifying tamer of everything;  
conducting upwards one<sup>5</sup> subdues a savage as he wishes.

---

<sup>1</sup>prob. *Śuṣṇa*

<sup>2</sup>prob. the Earth

<sup>3</sup>*maṇipūra* cakra

<sup>4</sup>by making skin supersensitive and removing mental boundary “outside-the-body vs. inside-the-body”

<sup>5</sup>lit. *ārya*

sámīṃ paṇérajati bhójanaṃ muṣé  
 ví dāśúṣe bhajati sūnáraṃ vásu |  
 durgé caná dhriyate víśva á purú  
 jáno yó asya táviṣīmácukrudhat || 7||

sáṃ yájjánau sudhánau víśváśardhasāvāved  
 índro maghāvā góṣu śubhríṣu |  
 yújaṃ hyànyámákṛta pravepanyúdíṃ  
 gávyaṃ sṛjate sátvabhirdhúnīḥ || 8||

sahasrasámágniveśīṃ grṇīṣe  
 śátrimagna upamáṃ ketúmaryáḥ |  
 tásmā ápaḥ saṃyátaḥ pīpayanta  
 tásminkṣatrámámavattveśámastu || 9||

7. Driving that<sup>6</sup> of a miser to one place<sup>7</sup> in order to steal  
 [its] source of enjoyment,  
 he apportions to [his] worshiper wealth that makes him joyful,  
 and an “all-containing” person who has provoked  
 his power to control [entire body]  
 is not to be often held in hard-to-escape place.
8. When *Indra*, generous midst replenishing/enhancing [him]  
 evocative expressions,  
 finds out two very rich men [coming] together  
 with [their] entire troops,  
 the boisterous one of the two, together with [his] warriors,  
 pour out at him<sup>8</sup> consisting of evocative expressions [speech<sup>9</sup>],  
 since if he<sup>10</sup> were to make another [his] yokemate  
 he [would be] causing [them] to tremble.
- 
9. I extol bestowing thousand [gifts] *Āgniveśi Śatri*  
 as a striking example of him who conducts upwards [the *Soma*].  
 Bringing coherence waters shall swell for him.  
 May vehement forceful supremacy be in him!

---

The verse 4 describes the state of utter weakness and depression that follow the state of being possessed by *Indra*. It is likely that the “father” in the verse refers to the Heaven, that is the mental sphere, the “mother” to the Earth, or the physical body, and the “brother” to brother-in-arms, a member of the same troop of *Marut*-s. The verse thus states that in this depressed state one becomes unsocial, devoid of physical strength and cognitive sharpness that is so excellent in the state of *Indra*.

---

<sup>6</sup>the will

<sup>7</sup>that is, to be contained in the ego

<sup>8</sup>*Indra*

<sup>9</sup>*vacas*

<sup>10</sup>*Indra*

## RigVeda 5.35

*Prabhūvasa Āngīrasa | 1–7 Anuṣṭubh, 8 Pañkti | to Indra*

*yáste sādhiṣṭhó'vasa índra krátuṣṭámā bhara |  
asmábhyaṃ carṣaṇísáhaṃ sásniṃ vājeṣu duṣṭáram || 1||*

*yádindra te cátasro yáchūra sánti tistráḥ |  
yádvā páñca kṣitīnámávastátsú na á bhara || 2||*

*á té'vo váreṇyaṃ vṛṣantamasya hūmahe |  
vṛṣajūtirhí jajñíśá ābhūbhīrindra turvāñiḥ || 3||*

*vṛṣā hyási rádhase jajñíśé vṛṣni te sávaḥ |  
svákṣatraṃ te dhṛṣánmánaḥ satrāhámindra páumsyam || 4||*

*tvám támindra mártiyamamitrayántamadrivaḥ |  
sarvarathá śatakrato ní yāhi śavasaspate || 5||*

*tvámídvrtrahantama jánāso vṛktábarhiṣaḥ |  
ugráṃ pūrvīṣu pūrvyám hávante vājasātaye || 6||*

1. Thou<sup>1</sup> favour [him] who is the most effective  
 for thee [to manifest thyself], O *Indra!*  
 Him<sup>2</sup> thou<sup>3</sup>, resourceful, do bring here  
 for our sake, [him] who overpowers those  
 who draw to themselves<sup>4</sup>,  
 [him,] bestowing during a rush of vigour  
 difficult to surpass [strength<sup>5</sup>].
2. When, O *Indra*, four,  
 when, O agent of change, three,  
 or, when five of the clans are thy,  
 then bring quickly to us [thy] assistance!

---

3. To-be-preferred assistance of thee, of the most bull-like,  
 we summon here.  
 Since thou have emerged having the thrust of a bull,  
 with [these] helpers [thou are] overpowering.
4. Since in order to satisfy thy desire thou are a bull,  
 thou have manifested in a bull the power to change for thy sake.  
 Thy mind [is] daring, a master of itself,  
 [thy] manly strength is always slaying.
5. Towards having hostile intentions mortal, O stone-wielder,  
 do thou, O *Indra*, journey downwards<sup>6</sup>,  
 O having a hundred wiles one,  
 through the entire chariot<sup>7</sup>, O master of the power to change!
6. It is just thee, O the best slayer of *Vṛtra*,  
 [whom] persons, whose sacrificial grass has been twisted,  
 invoke to obtain a rush of vigour,  
 [thee,] ferocious [and] principal in many [clashes].

---

---

<sup>1</sup> *Indra*

<sup>2</sup> *Indra*

<sup>3</sup> warrior to be possessed by *Indra*

<sup>4</sup> senses

<sup>5</sup> *sahas*

<sup>6</sup> that is, “stir animal like fury but without conscious control of it”

<sup>7</sup> = “body”

*asmākamindra duṣṭāraṃ puroyāvānamājīsu |*  
*sayāvānaṃ dhānedhane vājayāntamavā rātham || 7||*

*asmākamindrehi no rāthamavā pūraṃdhyā |*  
*vayāṃ śaviṣṭha vāryaṃ*  
*divī śrávo dadhīmahi divī stómaṃ manāmahe || 8||*



7. Do favour our chariot, O *Indra*,  
 that is difficult to surpass, that is leading in battles  
 that participates in every contest,  
 that is practicing rushes of vigour.
8. Our, approach our chariot, O *Indra*!  
 Help together with bearing fullness [stream<sup>8</sup>]  
 We, O having the most power to change one, can set  
 in the Heaven [thy] precious auditory impression,  
 we [can] think of the hymn of praise  
 [as being entirely] in the Heaven<sup>9</sup>.

---

<sup>8</sup>flow of *sūsumnā*

<sup>9</sup>that is, as being entirely on a mental level as opposed to being induced by inclusion into social structures, or habit, etc.

## RigVeda 5.36

*Prabhūvasa Āngīrasa | 1,2,4-6 Triṣṭubh, 3 Jagatī | to Indra*

*sá ā gamadīndro yó vásūnām  
cīketaddātum dámano rayīṇām |  
dhanvacaró ná váṃsagastṛṣṇās  
cakamānāḥ pibatu dugdhāmaṃśúm || 1||*

*ā te hánū harivaḥ sūra sípre  
rúhatsómo ná párvatasya pṛṣṭhé |  
ánu tvā rājannárvato ná hinván  
gīrbhímadema puruhūta víśve || 2||*

*cakráṃ ná vṛttám puruhūta vepate  
máno bhīyá me ámaterídadrivaḥ |  
ráthādádhi tvā jaritá sadāvṛdha  
kuvīnnú stoṣanmaghavanpurūvásuḥ || 3||*

*eśá grāveva jaritá ta indréyarti  
vácam brhádāsusṇāḥ |  
prá savyéna maghavanýáṃsi ráyāḥ  
prá dakṣiṇíddharivo má ví venāḥ || 4||*

*vṛṣā tvā vṛṣaṇam vardhatu dyaúr  
vṛṣā vṛṣabhyām vahase háribhyām |  
sá no vṛṣā vṛsarathaḥ susípra  
vṛṣakrato vṛṣā vajrinbháre dhāḥ || 5||*

*yó róhitau vājínau vājínvān  
tribhīḥ sataíḥ sácamānāvádiṣta |  
yúne sámasmai kṣitáyo namantām  
śrutárathāya maruto duvoyá || 6||*

1. Should such *Indra* come here  
     who would aim at apportioning of benefits,  
     [who would be] imparting riches,  
     let him, desirous like roaming desert thirsting ox,  
     sip milked stalk!

---

2. *Soma* shall rise up to thy cheeks,  
     O accompanied-by-tawny-ones one,  
     to lips, O agent of change, not in the back of the knotty one,  
     After [that], O chieftain, all of us might inflame,  
     like he who is driving horses does,  
     thee, O much invoked one, with songs.
3. As set in motion wheel, O much invoked one,  
     my mind quivers with fear  
     if only because of the impulsiveness, O stone-wielder!  
     Should I, [thy] invoker, O always-strengthening one,  
     extol thee, instead of the chariot, O generous one,  
     [I,] benefited in many ways?!
4. This thy, O *Indra*, invoker, like a singer,  
     greatly striving, raises [his] voice.  
     With left hand, O generous one, offer rewards,  
     with the right hand! O master of tawny ones,  
     do not be ill-disposed!
5. May bull Heaven strengthen bull thee!  
     Thou, a bull, convey thyself by means of two tawny bulls.  
     [Being] such, a bull, having chariot that is like a bull,  
     O selective one,  
     being resourceful as a bull, O thunderbolt-wielder,  
     the bull shall set us up for a battle.
6. Who, having two capable of the rush of vigour [mares],  
     has assigned [to me]  
     accompanied by three hundred [warriors] two  
     capable of the rush of vigour chestnut [stallions],  
     to him, to the young one, let clans submit as one,  
     to him whose chariot is renowned, O *Marut*-s,  
     by means of readiness for action.

---

This hymn seems to be a speech in favour of selecting a particular adept of *Indra* to be a leader for coming military campaign.

## RigVeda 5.37

*Atri Bhauma | Triṣṭubh | to Indra*

*sám bhānúnā yatate sūryasyājúhvāno  
ghṛtáprṣṭhah svāñcāh |  
tásmā ámr̥dhrā usáso vyùchān  
yá índrāya sunávāmétyāha || 1||*

*sámiddhāgnirvanavatstīrṇábarhir  
yuktágrāvā sutásomo jarāte |  
grāvāṇo yásyeṣírāṃ vādantýáyad  
adhvaryúr̥havíšáva síndhum || 2||*

*vadhúriyám pátimichántyeti  
yá īṇ váhāte máhiṣīm̐sirām |  
ásya śravasyādrátha á ca ghoṣāt  
purú sahásrā pári vartayāte || 3||*

*ná sá rājā vyathate yásminníndras  
tīvrám sómaṃ pībati gósakhāyam |  
á satvanávrájati hánti vṛtrám  
kṣéti kṣitīḥ subhágo náma púṣyan || 4||*

*púṣyātkṣéme abhí yóge bhavātyubhé  
vṛtau samyati sám jayati |  
priyáh sūrye priyó agná bhavāti  
yá índrāya sutásomo dá dáśat || 5||*

1. He<sup>1</sup>, being summoned, ghee-backed, curling nicely,  
aligns himself with the appearance of the sun.  
For him unceasing dawns shall grow bright who said,  
“Let us press [*Soma*] for *Indra*”.
2. He whose fire is lit, whose sacrificial grass is strewn,  
will place [*Indra*] within [his] reach;  
he who is joined by singers, whose *Soma* is extracted,  
invokes [*Indra*].  
Whose singers speak in a stimulating manner,  
he, seeking ways to proceed,  
“will go down the river with an offering”<sup>2</sup>.
3. This bride<sup>3</sup>, seeking a husband  
who would lead her [home] as an instigating queen, flows,  
so that his chariot would employ an auditory impression  
and utter a battlecry,  
so that it would bring around many thousands [verses].
4. That chieftain does not go astray in whom *Indra* drinks  
pungent, accompanied by milk, *Soma*.  
With [his] warriors he drives to [and] slays *Vṛtra*.  
He dwells quietly, fostering [his] clans,  
[he is] called “having good fortune”.
5. He shall flourish when dwelling in peace<sup>4</sup>  
he shall overcome when being engaged [in war]  
he shall subdue [the senses] in choosing both  
coming together [*Rodas-es*].  
He would become dear to the sun, dear to *Agni*,  
who, having extracted *Soma*, has honored *Indra*.

---

<sup>1</sup>fire

<sup>2</sup>prob. offer himself to be changed, transformed

<sup>3</sup>either “the river”, which here prob. means “the flow of *susumnā*”, or speech

<sup>4</sup>“condition of living in a settled state in a satisfactory location”  
[Palihawadana, 2011, p.2]

## RigVeda 5.38

*Atri Bhauma | Anuṣṭubh | to Indra*

*uróṣṭa indra rádhaso vibhví rātíḥ śatakrato |  
ádhā no viśvacarṣaṇe dyumnā sukṣatra maṃhaya || 1||*

*yádīmindra śravāyyamíṣaṃ śaviṣṭha dadhiṣé |  
paprathé dīrghaśrúttamaṃ hīraṇyavarṇa duṣṭáram || 2||*

*śúsmāso yé te adrivo mehánā ketasápaḥ |  
ubhá devāvabhíṣṭaye divásca gmásca rājathaḥ || 3||*

*utó no asyá kásya ciddákṣasya táva vṛtrahan |  
asmábhyaṃ nṛmṇámá bharaśmábhyaṃ nṛmaṇasyase || 4||*

*nú ta ābhírabhíṣṭibhistáva śármañchatakrato |  
índra syáma sugopáḥ śúra syáma sugopáḥ || 5||*

1. From excessive satisfaction of thy desire,  
[comes] all-pervading gift, O having hundred wiles one!  
Therefore, O drawing to thyself everyone,  
grant us powers to shed light [on our own beings],  
    O one of assured supremacy!
2. When thou, O having the most power to change *Indra*,  
have obtained him, to-be-praised  
    possessing sap and strength [one<sup>1</sup>],  
he has extended himself [over] heard-of-far-and-wide,  
difficult to surpass [chariot],  
    O having a golden appearance one!
3. [Those] impulses which are thy, O stone-wielder,  
[are] profusely serving intentions [of the other *deva*].  
Both *deva*-s rule over the Heaven  
and over the Earth in order to assist.
4. And bring to us the courage of him —  
whoever [he might be] — [and] thy,  
O slayer of *Vṛtra*, power of discernment!  
For us thou arey manly minded.
5. Now, through these thy, O *Indra*, means of assisting,  
O having hundred wiles one, may we be  
in thy shelter, well protected,  
may we be well protected, O agent of change!

---

<sup>1</sup>*Soma*

## RigVeda 5.39

*Atri Bhauma | 1–4 Anuṣṭubh, 5 Pañkti | to Indra*

*yáḍindra citra mehánāsti tvádātamadrivaḥ |  
rádhastánno vidadvasa ubhayāhastyā bhara || 1||*

*yánmányase váreṇyamíndra dyukṣám tádā bhara |  
vidyáma tásya te vayámákūpārasya dāváne || 2||*

*yátte ditsú prarādhyam máno ásti śrutám bṛhát |  
téna dṛḍhā cidadriva á vājam darṣi sātáye || 3||*

*mámhiṣṭham vo maghónām rájānam carṣaṇínám |  
índramúpa práśastaye pūrvībhírjuṣe gírah || 4||*

*ásmā ítkávyam váca ukthámíndrāya sámśyam |  
tásmā u bráhmavāhase  
gíro vardhantýátrayo gírah śumbhantýátrayaḥ || 5||*



1. What, O manifold *Indra*,  
is given by thee in profusion, O stone-wielder,  
that satisfaction of our desire, O finding benefits one,  
bring here with both hands!
  2. What thou, O *Indra*, think to be preferred,  
that, empowered by the Heaven, bring here!  
Let us become acquainted with such thee  
that is unbounded — in order to give.
  3. Which thy desiring-to-give to-be-satisfied [in that]  
mindset is famed as abundant [with benefits],  
just with that, O stone-wielder,  
thou forced open strongholds for obtaining the rush of vigour.
- 
4. One delights in *Indra* —  
in the most generous towards you among generous ones,  
the chieftain of those who draw to themselves<sup>1</sup> —  
with many [stanzas<sup>2</sup>] of a song — for the sufficiency<sup>3</sup>.
  5. Just for him, for *Indra*  
poetry, utterance, verse is to be recited.  
For that one who is conveyed by a formulation  
*Atri-s* elevate chants,  
*Atri-s* enhance chants.

---

<sup>1</sup>senses

<sup>2</sup>*rc*

<sup>3</sup>of raised inner *Soma* to invoke *Indra*

## RigVeda 5.40

*Atri Bhauma | 1–3 Uṣṇih, 5,9 Anuṣṭubh, 4,6-8 Triṣṭubh | to Indra*

*ā yāhyádribhiḥ sutám sómaṃ somapate piba |  
vṛṣannindra vṛṣabhirvṛtrahantama || 1||*

*vṛṣā grāvā vṛṣā mádo vṛṣā sómo ayám sutáh |  
vṛṣannindra vṛṣabhirvṛtrahantama || 2||*

*vṛṣā tvā vṛṣaṇaṃ huve vājriñcitrābhirūtíbhīḥ |  
vṛṣannindra vṛṣabhirvṛtrahantama || 3||*

*rjṣí vajrí vṛṣabhásturāśāt  
chuṣmí rájā vṛtrahá somapāvā |  
yuktvá háribhyāmúpa yāsadarvāñ  
mádhyaṃdine sávane matsadíndraḥ || 4||*

*yáttvā sūrya svàrbhānustámasávidhyadāsaráḥ |  
ákṣetravidyáthā mugdhó bhúvanānyadīdhayuḥ || 5||*

*svàrbhānorádha yádindra māyá  
avó divó vartamānā avāhan |  
gūḍhám sūryaṃ támasápavratena  
turíyeṇa bráhmaṇāvindadátriḥ || 6||*

*má māmimám táva sántamatra  
irasyá drugdhó bhíyāsā ní gārīt |  
tvám mitró asi satyárādhās  
taú mehāvataṃ váruṇasca rájā || 7||*

*grávo brahmá yuyujánāḥ saparyán  
kīrīṇā devánnámasopasíkṣan |  
átriḥ sūryasya diví cákṣurádhāt  
svàrbhānorápa māyá aghukṣat || 8||*

1. Journey to pressed with stones *Soma*,  
O master of *Soma*, drink!  
O bull *Indra* together with bulls, O the best slayer of *Vṛtra*!
  2. Singer — a bull, intoxicating drink — a bull  
this extracted *Soma* — a bull.  
O bull *Indra* together with bulls, O the best slayer of *Vṛtra*!
  3. I, a bull, call upon thee the bull,  
O thunderbolt-wielder, [thee,]  
[together] with various means of helping.  
O bull *Indra* together with bulls, O the best slayer of *Vṛtra*!
- 
4. Having direct impact, bearing thunderbolt, appearing as a bull,  
prevailing quickly,  
fiery king [is] *Soma*-drinking slayer of *Vṛtra*.  
Being endowed with two tawny ones  
he, coming hitherward, will arrive.  
*Indra* will revel at the midday pressing.
  5. When one of guiding spirits — *Svarbhānu* —  
tainted thee, O sun, with mental inertia<sup>1</sup>,  
they<sup>2</sup>, contemplated —  
like perplexed not-familiar-with-localities [man]  
facets of life.
  6. Then, when thou, O *Indra*, purged from the Heaven  
turning [this way and that way] deceptive constructs of *Svarbhānu*,  
*Atri*, using the fourth formula, found  
the sun concealed by [that] mental inertia<sup>3</sup>  
which makes one abandon observances.
  7. May not he, hurtful through irritability [and] fear,  
devour me, who is thy, O *Atri*!  
Thou are a benefactor whose satisfaction of one's desire is real.  
May these two help me in this case — *Varuṇa* and the king<sup>4</sup>.
  8. Having joined the singers, [being] the formulator,  
by means of praise paying homage to *deva*-s,  
reverentially endeavoring to assist [them],  
*Atri* has placed the eye of the sun into the Heaven,  
he has masked deceptive constructs of *Svarbhānu*.

---

<sup>1</sup> or, darkness

<sup>2</sup> *Atri*-s

<sup>3</sup> or, darkness

<sup>4</sup> *Indra*

*yáṃ vái sūryaṃ svàrbhānustámasávidhyadāsuráh |  
átrayastámánvavindannahyànyé áśaknuvan || 9 ||*

9. Which sun one of guiding spirits — *Svarbhānu* —  
 tainted with mental inertia,  
 that one *Atri*-s discovered,  
 since no one else was able to.
- 

Verses 1–3 seem to be a kind of spell to summon a particular aspect of *Indra* — being a bull, which in the context of this hymn means “raising level of testosterone in the blood”. Verses 5–9 relate how to counteract one of the effects of the post-*Indra* state — extreme weakness, indifference, irritability, emotional frailty, apathy, anxiety or even depression. *Svarbhānu* is that which causes these effects and is personified as one of *asura*-s, or spiritual guides. It is likely that *Svarbhānu* (the name means “having the appearance of equanimity”) is that which causes a very low levels of testosterone and serotonin in the blood. “Sun” here means not the sun in the sky, but inner rouser, vivifier — *Savitṛ*. The state of mental inertia that can make one neglect one’s observances, is also accompanied by confusing images in the mind: things, that were clear during the previous state of being *Indra*, are presented in one way then in an opposite way then in still other way. First step in counteracting *Svarbhānu* is to induce the state of elevation even if it is a very low energy one. *Indra* will clear from the mind this confusion. Then one has to recite verse 7 which seems to be a part of the “fourth formula” mentioned in verse 6, while first three formulas seem to be stanzas 1–3. *Atri* in this context is not only a proper name of the poet, but is also used in its direct meaning “devourer”. To counteract *Svarbhānu* a man needs a lot of nutrition, and whatever else the instincts of the body demand — thus invocation of *Varuṇa* in addition to *Indra* in the formula; negative emotions shall not be given reins and are better to be ignored. Then, one has to become very attentive to disposition of various *deva*-s and try to assist them in whatever they seem to be doing. Eating a lot of nourishing food, drinking, resting, and participating in chanting hymns will bring one out of the torpor caused by *Svarbhānu*. “The eye of the sun” that a man in a devourer role (being *Atri*) puts into “the Heaven” is the perspective of the *maṇipūra* cakra in one’s contemplation during a post-*Indra* state.

## RigVeda 5.86

*Atri Bhauma | 1-5 Anuṣṭubh, 6 Virāṭpūrṇā | to Indra*

*īndrāgnī yámāvatha ubhá vājeṣu mārtyam |  
dṛḍhá citsá prá bhedati dyumnā vāñriva tritáh || 1||*

*yá pṛtanāsu duṣṭārā yá vājeṣu śravāyyā |  
yá páñca carṣaṇīrabhīndrāgnī tá havāmahe || 2||*

*táyorídámavachávastigmā didyúnmaghónoḥ |  
práti drúṇā gábhastyorgávāṃ vṛtragná éṣate || 3||*

*tá vāmése ráthānāmindrāgnī havāmahe |  
pátī turásya rádhaso vidváṃsā gírvaṇastamā || 4||*

*tá vṛdhántāvānu dyúnmártāya devávadābhā |  
árhantā citpuró dadhé'ṃseva devávárvate || 5||*

*evéndrāgnībhyāmáhāvi havayāṃ sūṣyāṃ ghṛtāṃ ná pūtámádrībhiḥ |  
tá sūrīṣu śrávo bṛhád  
rayīṃ gṛṇátsu didhṛtamíṣaṃ gṛṇátsu didhṛtam || 6||*

1. O *Indra* [and] *Agni*, which mortal they both protect  
     during rushes of vigour,  
     that one indeed splits open strongholds,  
     as if the third [cakra] [opens]  
     the powers to illuminate [by means of speech], the melodies.
2. Who [are] difficult to surpass in battles,  
     who [are] to-be-praised during rushes of vigour  
     who over[power] five those who draw to themselves<sup>1</sup>,  
     those two, *Indra* [and] *Agni*, we call upon.
3. Indeed, their forceful power to change,  
     [is] the scorching flame of the two generous ones.  
     Along the wooden [plank], between two hands he<sup>2</sup> hastens  
     towards [abode<sup>3</sup>] of milk<sup>4</sup> — for the sake of slayer of *Vrtra*.
4. Such you two, O *Indra* [and] *Agni*,  
     we call upon during hastening of chariots —  
     masters of quick satisfaction of [our] desire,  
     knowledgeable ones, most longing for a chant.
5. These two, strengthening [one] day-after-day,  
     are not [really] injuring for a mortal.  
     [These] two, indeed deserving [attention] ones,  
         I place before [others].  
     [These] two *deva-s* [are] like two shares [of spoils]  
         for him who is hastening.
6. Just so for *Indra* [and] for *Agni*  
     a hissing, purified-by-using-stones offering is called for,  
         that is as if ghee [for the fire];  
     may these two confer on institutors of the sacrifice  
         an extensive auditory impression  
     on those extolling [them] — the treasure  
     on those extolling [them] — a libation!

---

<sup>1</sup>senses

<sup>2</sup>juice of *Soma*

<sup>3</sup>*sadhastha* on the basis of 9.65.6

<sup>4</sup>lit. “cows”

## RigVeda 6.17

Bharadvāja Barhaspatya | 1-14 Triṣṭubh, 15 Dvipadā | to Indra

pībā sómamabhí yámugra tárda  
ūrvám gávyam máhi gṛṇāná indra |  
ví yó dhṛṣṇo vádhiṣo vajrahasta  
víśvā vṛtrámamitríyā sávobhīḥ || 1||

sá īṃ pāhi yá ṛjīśí tárutro  
yáḥ sīpravānvṛṣabhó yó matīmám |  
yó gotrabhídvaibrabhīdyó hariṣṭhāḥ  
sá indra citráñ abhí tṛndhi vājān || 2||

evā pāhi pratnáthā mándatu tvā  
śrudhí bráhma vāvṛdhásvotá gīrbhīḥ |  
āvīḥ sūryam kṛṇuhí pīpīhīṣo  
jahí śátrūñrabhí gā indra tṛndhi || 3||

té tvā mādā bṛhádindra svadhāva  
imé pītá ukṣayanta dyumántam |  
mahámánūnam tavásam víbhūtiṃ  
matsarāso jarhṛṣanta prasāham || 4||

yébhīḥ sūryamuṣásam mandasānó'vāsayó'pa  
dṛḍhāni dárdrat |  
mahámádrīṃ pári gā indra sántam  
nutthā ácyutam sádaspári svāt || 5||



1. Drink *Soma*, O ferocious one, for the sake of which thou,  
     extolled *Indra*,  
     shall cleave extensive, wide, related to cows [space],  
     so that such, O daring one, thou would utterly destroy,  
     O thunderbolt-in-hand one,  
     with powers to change *Vṛtra* [and] all unfriendly [forms].
  2. Such thou, having direct impact, carrying across [obstacles],  
     do drink it!  
     Who [is] full-cheeked,  
     who [is] appearing as a bull of mental gestures,  
     who splits open cowsheds, who, staying with tawny ones<sup>1</sup>,  
     carries a thunderbolt —  
     such thou, O *Indra*, do unleash manifold rushes of vigour!
  3. Just drink as usual, let [it] exhilarate thee!  
     Hear the formula, and strengthen thyself through songs!  
     Make the sun<sup>2</sup> manifest, swell libations,  
     slay enemies, O *Indra*, unleash evocative expressions<sup>3</sup>.
- 
4. Those, the raptures [of *Soma* libations] [manifested] thee,  
     O *Indra*, extensively, O spontaneous one!  
     These, when drunk, make the bright [thunderbolt<sup>4</sup>] grow.  
     Exhilarating [drops of *Soma*<sup>5</sup>] excite again and again  
     the entire great pervading overpowering strength,
  5. [the drops] with which thou, exalting, tearing open  
     the strongholds, made the sun and the dawn shine.  
     The great stone [that is] around the cows, thou, O *Indra*,  
     should have removed — the unshakable [stone] from its seat.

---

<sup>1</sup>prob. *Soma* drops

<sup>2</sup>*manipūra* cakra

<sup>3</sup>lit. “cows”

<sup>4</sup>on the basis of 5.31.4b

<sup>5</sup>on the basis of 9.107.25

táva krátvā táva táddamśánābhir  
 āmāsu pakvām śácya ní dīdhah |  
 áurṇordúra usrīyābhyo ví dr̥ḥód  
 ūrvādgā asrjo ángirasvān || 6||

paprātha kṣām máhi dáṃso vyūrvīm  
 úpa dyāmṛṣvó bṛhádindra stabhāyaḥ |  
 ádhārayo ródasī deváputre  
 pratné mātārā yahví ṛtāsya || 7||

ádha tvā víśve purá indra devá  
 ékaṃ tavásaṃ dadhire bhārāya |  
 ádevo yádabhyaúhiṣṭa devān  
 svàrṣātā vṛṇata índramátra || 8||

ádha dyaúscitte ápa sá nú vájrād  
 dvitānamadbhiyāsā svāsya manyóḥ |  
 áhiṃ yádíndro abhyóhasānaṃ  
 ní cidviśváyuh śayáthe jaghána || 9||

ádha tváṣṭā te mahá ugra vájraṃ  
 sahásrabhṛṣṭiṃ vavṛtachatáśrim |  
 níkāmarámaṇasaṃ yéna  
 návantamáhiṃ sám piṇagrjīsin || 10||

6. With thy resourcefulness, with thy wondrous [powers],  
 with [thy] enabling power,  
 thou should have placed ripe [for poetry] [vital spirit<sup>6</sup>]  
 midst crude [evocative expressions<sup>7</sup>].  
 Thou shall uncover doors, strongholds  
 for appearing at dawn [inner waters].  
 Thou, accompanied by *āṅgiras*-es,  
 poured out from the wide [space]  
 evocative expressions<sup>8</sup>.
7. Thou have filled up the wide Earth —  
 a great marvelous deed —  
 and thou, helping in dire straights, shall firmly, O *Indra*,  
 prop up the Heaven.  
 Thou made the two *Rodas*-es, having *deva*-s as children,  
 to maintain  
 the two primordial restless mothers<sup>9</sup> of *ṛta*.
- 
8. Then all *deva*-s set thee in front —  
 alone [but] strong, O *Indra*, to contest [the supremacy].  
 (When he, who is without a *deva*, has deliberated upon *deva*-s,  
 [then] they [would] choose in this case, in gaining *svàr*, *Indra*.)
9. Then for thee even the Heaven — just as she<sup>10</sup> [did] —  
 gave way to the thunderbolt out of fear of thy own rage.  
 When *Indra* for the sake of  
 bestowing-means-[to-act] all-pervading vital power  
 had hurled the snake into [its] lair,
10. then for thee<sup>11</sup>, O ferocious one, *Tvaṣṭṛ* swiftly manifests  
 having thousand spikes, having hundred edges  
 dispassionate,  
 having suitable-[to circumstances]-intuition thunderbolt  
 with which thou, O having direct impact one,  
 shall crush finding-its-way snake.

---

<sup>6</sup> *payas*

<sup>7</sup> *goṣu* lit. “cows”

<sup>8</sup> *goṣu* lit. “cows”

<sup>9</sup> prob. *iḍā* and *piṅgala*

<sup>10</sup> the Earth

<sup>11</sup> an adept of *Indra*

vārdhānyāṃ víśve marútaḥ sajóśāḥ  
 pácachatāṃ mahiśāñ indra túbhyam |  
 pūṣá víṣṇustrīṇi sūrāṃsi dhāvan  
 vṛtrahāṇaṃ madirāmaṃśúmasmai || 11 ||

á kṣódo máhi vṛtāṃ nadīnāṃ  
 páriṣṭhitamasṛja ūrmīmapām |  
 tāsāmānu praváta indra pánthāṃ  
 prārdayo nīcīrapásaḥ samudrām || 12 ||

evá tá víśvā cakṛvāṃsamíndraṃ  
 mahámugrámajuryáṃ sahodām |  
 suvīraṃ tvā svāyudháṃ suvájram  
 á bráhma návyamávase vavṛtyāt || 13 ||

sá no vājāya śrávasa iṣé ca  
 rāyé dhehi dyumáta indra víprān |  
 bharádvāje ṛvāta indra sūrīn  
 diví ca smaidhi párye na indra || 14 ||

ayá vājāṃ deváhitāṃ sanema  
 mádema sátáhimāḥ suvīrāḥ || 15 ||

11. Whom all acting in harmony with each other *Marut*-s  
 shall strengthen,  
 he would roast hundred buffaloes for thee, O *Indra*!  
 (*Pūṣan* [and] *Viṣṇu*, the three channels, shall cleanse  
 slaying *Vṛtra*, brewing exhilaration stalk for that one.)
12. Thou released held-back mighty swell of flowing waters,  
 surrounded [by the snake]<sup>12</sup> wave of [inner] waters.  
 Along grooves of their pathways, thou, O *Indra*,  
 made [them], directed downwards, fluid,  
 [made them] move towards the sea.
- 
13. Indeed [thee], *Indra*, who has performed all these [deeds]  
 in just this way,  
 mighty, ferocious, who is not subject to old age,  
 [who is] giving overwhelming strength —  
 thee, very manly, well-armed, having good thunderbolt —  
 the new formulation shall turn here to help [us].
14. Such thou, set up us, brilliant poets, for a rush of vigour,  
 for fame, and for a libation, for a gift!  
 Put consisting-of-men institutors of the sacrifice  
 into [the state of] bearing a rush of vigour, O *Indra*,  
 and during [any] decisive day be always ours, O *Indra*!
15. May we obtain set-up-in-this-way-by-the-*deva* rush of vigour!  
 May we, very manly, rejoice for hundred winters!

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<sup>12</sup>on the basis of 2.11.2b

## RigVeda 6.18

Bharadvāja Barhaspatya | 1-15 Triṣṭubh | to Indra

támu ṣṭuhi yó abhíbhūtyojā  
vanvánávātaḥ puruhūtá índraḥ |  
áṣādhamugráṃ sáhamānamābhír  
gīrbhírvardha vṛṣabháṃ carṣaṇīmām || 1||

sá yudhmáḥ sátvā khajakṛtsamádvā  
tuvimrakśó nadanumáññi rjīṣí |  
bṛhádrenuścyávano mánuṣīnām  
ékaḥ kṛṣṭīnāmabhavatsahāvā || 2||

tvám ha nú tyádadamāyo dásyūñrēkaḥ  
kṛṣṭíravanoráryāya |  
ásti svinnú vīryám tatta índra  
ná svidasti tádr̥tuthā ví vocaḥ || 3||

sádíd̥d̥hí te tuvijātásya mánye  
sáhaḥ sahiṣṭha turatásturásya |  
ugrámugrásya tavásastávīyó'radhrasya  
radhratúro babhūva || 4||

tánnah pratnáṃ sakhyámastu yuṣmé  
itthá vādadbhirvalámāngirobhiḥ |  
hánnac̣yutac̣yuddasmeṣáyantamṛṇóḥ  
púro ví dúro asya víśvāḥ || 5||

1. Extol him who has overwhelming vigour —  
 placing within [his] reach,  
 [yet] not being placed within [opponent's] reach,  
 [Extol] with these chants  
 the invincible, ferocious, prevailing one,  
 strengthen [him who] resembles a bull  
 of those that draw to themselves<sup>1</sup>.
  2. He, a warrior, a fighter, causing the tumult [of battle],  
 combative, grinding many [enemies] down,  
 thundering, having direct impact,  
 [raising]<sup>2</sup> dust high, stirrer of favorable to men [waters] —  
 only he became conqueror of tribes.
- 
3. Of course, it was just thou  
 [who] subdued impulses to suffer want,  
 for a conducting upwards one<sup>3</sup> thou alone  
 have placed the tribes within [his] reach<sup>4</sup>.  
 Whether there is that aspect of valor of thee, O *Indra*,  
 or not — thou shall declare that at a proper time.
  4. Since I think that the only real overwhelming strength  
 of thee, of manifested-often one,  
 O most prevailing one,  
 [is] from quick [action] of pressing forward,  
 [that] the wrath of ferocious [disposition]  
 [is] stronger than [mere] strength,  
 thou became what is overpowering tameness of rebellious [me].
  5. “May this our primordial like-mindedness be in you!”,  
 with thus speaking *anigiras-es*<sup>5</sup> thou shall strike,  
 O causing to fall what is unshakable,  
 O accomplishing wonderful deeds one,  
 [strike] animating [thee] *Vala*, thou shall encounter<sup>6</sup>  
 all of its strongholds [and] doors.
- 

<sup>1</sup>the senses

<sup>2</sup>on the basis of 4.42.5d

<sup>3</sup>lit. *ārya*

<sup>4</sup>that is, to be controlled by him

<sup>5</sup>big muscles, of which “like-mindedness” means “acting in harmony with each other”

<sup>6</sup>distend (?)

sá hí dhībhīrhāvyo ástyugrá  
 īśānakīmahatī vrtratúrye |  
 sá tokásātā tánaye sá vajrī  
 vitantasáyyo abhavatsamátsu || 6||

sá majmánā jánima mānuṣāṇām  
 ámartvena námnāti prá sarsre |  
 sá dyumnéna sá śávasotá rāyá  
 sá víryeṇa nītamah sámokāḥ || 7||

sá yó ná muhé ná mīthū jáno bhūt  
 sumántunāmā cúmurim dhúnim ca |  
 vṛṇákpīprum sámbaram śúṣṇamíndrah  
 purām cyautnáya śayáthāya nú cit || 8||

udávatā tvákṣasā pányasā ca  
 vṛtrahatyāya ráthamindra tiṣṭha |  
 dhiṣvá vájram hásta á dakṣiṇatrābhī  
 prá manda purudatra māvāḥ || 9||

agnírná śúṣkam vānamindra hetī  
 rákṣo ní dhakṣyaśínirná bhīmá |  
 gambhírāya ṛṣváyā yó rurójádhvānayad  
 duritá dambháyacca || 10||

á sahásram pathībhirindra rāyá  
 túvidyumna tuvivájebhirarvák |  
 yāhí sūno sahaso yásya nú cid  
 ádeva íše puruhūta yótoḥ || 11||



6. Since he, ferocious, is to be called upon by means of visions,  
 [he,] rendering one competent  
 during violent hastening past obstacles<sup>7</sup>,  
 he, bearing thunderbolt,  
 became worth to be tussled over in clashes,  
 [and] during propagating-a-family gaining of offsprings.
7. By means of the immortal nature  
 he has majestically advanced beyond the human kind.  
 He, most manly,  
 [is] dwelling together with the power to illuminate,  
 with the power to change, and with [that] treasure  
 — with the valor.
8. He, who will not be manifested neither as a person in confusion  
 nor as one holding two different [opinions],  
 whose manner [of thinking]  
 is a result of a forthwith contemplation  
 he, *Indra*, shall pluck  
*Cumuri* and *Dhuni*<sup>8</sup>, *Pipru*, *Śambara*, *Śuṣṇa* —  
 to shake strongholds, [for them] to [have] a lair never more.
- 
9. O *Indra*, to slay *Vṛtra* do stay on the chariot  
 together with wonderful uplifting craftiness.  
 Put the thunderbolt into the hand on the right side  
 be sporting against the powers to frame cognition,  
 O having many gifts one!
10. Like fire [burns] dry thicket, O *Indra*, burn down defensiveness  
 with a missile frightening like a flash of lightning,  
 [thou] who with deep, helping in dire straights [thunderbolt]  
 has shattered obstructions,  
 wrapped [them] up and shall cause one to abandon [them].
11. Journey hither with the reward, O *Indra*, through thousand  
 affording abundant rushes of vigour pathways,  
 O having abundant power to illuminate one,  
 O inciter of overwhelming strength, whose [thunderbolt]  
 he, who is without *deva*-s,  
 will never be able, O much invoked one, to ward off.
- 

<sup>7</sup> lit. *vṛtra*-s

<sup>8</sup> lit. “boisterous one”

prá tuvidyumnásya sthávirasya ghṛṣver  
 divó rarapśe mahimá pṛthivyáḥ |  
 násya sátrurná pratimánamasti  
 ná pratiṣṭhíḥ purumāyásya sáhyoḥ || 12||

prá tátte adyá káraṇaṃ kṛtáṃ bhūt  
 kútsaṃ yádāyúmatithigvámasmai |  
 purú sahásrā ní śísā abhí kṣám  
 úttúrvayāṇaṃ dhṛṣatá ninetha || 13||

ánu tváhighne ádha deva devá  
 mádanvísve kavítamaṃ kavínám |  
 káro yátra várivo bādhitáya  
 divé jánāya tanvè gṛṇānáḥ || 14||

ánu dyāvāpṛthiví tátta  
 ójó'martyā jihata indra deváḥ |  
 kṛṣvā kṛtno ákṛtaṃ yátte  
 ástyuktháṃ návīyo janayasva yajñáḥ || 15||

12. The power to increase-in-size of him  
 who has abundant power to illuminate,  
 [who is] enduring, thrill-inducing,  
 reached beyond the Heaven [and] the Earth.  
 There is no rival, no well-matched opponent for him,  
 [there is] no resistance to him,  
 who knows many tricks, [who is] seeking to prevail.
- 
13. Today that thy deed shall be performed  
 that for this one thou did grind to the ground  
 agitated *Kutsa Atithigva*, [and] many thousands [obstacles].  
 Thou have courageously lead *Tūrvayāṇa* up.
14. Then all *deva*-s shall cheer<sup>9</sup> thee, O *deva*,  
 to slay the snake, [thee,] most gifted with insight among poets,  
 at which point thou, extolled,  
 shall create [mental] space for a hard-pressed Heaven,  
 [and] for a person, for this body — [a physical space].
15. Following the Heaven and the Earth, immortal *deva*-s  
 betake themselves to this thy frenzy, O *Indra*!  
 Do, O the effective one, what is there [yet] not-done for thee!  
 Cause new verse along with fire offerings to be created!

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<sup>9</sup>following [Jamison and Brereton, 2014, p.798]

## RigVeda 6.19

Bharadvāja Barhaspatya | 1-15 Triṣṭubh | to Indra

mahāñ indro nṛvādā carṣaṇiprā  
utá dvibárhā amināḥ sáhobhiḥ |  
asmadryàgvāvṛdhe vīryāyorūḥ  
pṛthúḥ súkṛtaḥ kartṛbhirbhūt || 1 ||

índramevá dhiṣāṇā sātáye dhād  
bṛhántamṛṣvámajáraṃ yúvānam |  
áśāḍhena sávasā śúsuvāṃsaṃ  
sadyásidyó vāvṛdhé ásāmi || 2 ||

pṛthú karásnā bahulá gábhastī  
asmadryàksaṃ mimīhi śrávāṃsi |  
yūthéva paśvāḥ paśupá dāmūnā  
asmāñ indrābhīyā vavṛtsvājaú || 3 ||

tám va índraṃ catínamasya sākáur  
ihá nūnáṃ vājayánto huvema |  
yáthā citpúrve jaritára āsúr  
ánedyā anavadyá áriṣṭāḥ || 4 ||

dhṛtávṛato dhanadāḥ sómavṛddhaḥ  
sá hí vāmāsya vásunaḥ purukṣúḥ |  
sāṃ jagmire pathyā ráyo asmin  
samudré ná síndhavo yádamānāḥ || 5 ||

śáviṣṭhaṃ na á bhara sūra sáva  
ójiṣṭhamójo abhibhūta ugrám |  
vísuvā dyumná vṛṣṇyā mánusaṇām  
asmábhyaṃ dā harivo mādayádhyai || 6 ||

1. Mighty *Indra*, filling man-like [with what is real]<sup>1</sup>  
     those that draw to themselves<sup>2</sup>,  
     and, twice-swollen, fortifying himself with overwhelming strengths,  
     turning [obstacles] away from us,  
         he has become stronger for a deed of valor;  
     he shall become with the help of [his] makers  
         well formed, [and] wide spreading.
2. An effort to visualize [him] shall set up *Indra* for being reached,  
     [him,] extensive, helping in dire straights,  
         not subject to old age youth,<sup>3</sup>  
     swelled with invincible power to change — [*Indra*,]  
     who just in an instant has completely elevated himself.
3. Broad forearms, large arms —  
     turning [obstacles] away from us,  
         allot fully auditory impressions!  
     Like keeper of herds [circles] herds of cattle,  
         [being] a friend of the house,  
     around us, O *Indra*, circle in a battle.
4. Here now we, practising rushes of vigour, call upon him,  
     elusive *Indra*, with [all] his powers on your behalf,  
     [we who are] just like former invokers have been —  
     not-to-be-constrained faultless uninjured.
5. Since he [is] [whose] realm is maintained, [who is] giving spoils,  
     [who,] strengthened by *Soma*,  
     [is] liberally granting what's lovely [and] beneficial,  
     pathways of the treasure have come into contact with each other  
     in him — like rivers are meeting in a sea.
6. Bring here for us, O agent of change,  
     most potent<sup>4</sup> power to change  
     [and] the most fierce violent frenzy, O overwhelming one!  
     Thou shall give us all powers to illuminate  
         manly powers of humans  
     O accompanied-by-tawny-ones one, to make [us] exult.

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<sup>1</sup> on the basis of 3.34.7ab

<sup>2</sup> senses

<sup>3</sup> this line is the same as 3.32.7b

<sup>4</sup> lit. "having the most power to change"

yáste mádaḥ pṛtanāśāḍāmrdhra  
 índra tám na á bhara súśuváṃsam |  
 yéna tokásya tánayasya sātáú  
 maṃsīmáhi jigvāṃsastvótāḥ || 7||

á no bhara vṛṣaṇaṃ súśmamindra  
 dhanaspṛtaṃ súśuváṃsaṃ sudáksam |  
 yéna váṃsāma pṛtanāsu sátrūn  
 távotíbhirutá jāmiṛrājāmin || 8||

á te súśmo vṛṣabhá etu paścād  
 óttarádadharádá purástāt |  
 á viśvátó abhí sámētvarvān  
 índra dyumnāṃ svàrvaddhehyasmé || 9||

nṛvátta indra nṛtamābhirūtí  
 vaṃsīmáhi vāmāṃ śrómatebhiḥ |  
 íkṣe hí vásva ubháyasya rājan  
 dhá rátnaṃ máhi sthūrāṃ bṛhántam || 10||

marútvantaṃ vṛṣabhāṃ vāvṛdhānám  
 ákavāriṃ divyáṃ sāsámíndram |  
 viśvāsāhamávase nūtanāyográṃ  
 sahodámihá tám huvema || 11||

jánaṃ vajrinmáhi cinmānyamānam  
 ebhyó nṛbhyo randhayā yéśvásmi |  
 ádhā hí tvā pṛthivyāṃ sūrasātau  
 hávāmahe tánaye góṣvapsú || 12||

vayāṃ ta ebhiḥ puruhūta sakhyáíḥ  
 sátroḥsatorúttara ítsyāma |  
 ghnánto vṛtrāṇyubháyāni sūra  
 rāyá madema bṛhatá tvótāḥ || 13||

7. Which thy excitement [is] prevailing in battles, [is] unceasing,  
bring here for us, O *Indra*, that one swelled —  
[that one,] with which we, helped-by-thee,  
might consider ourselves conquerors  
in gaining propagating-family children.
8. Bring here for us [that] impregnating fervor, O *Indra*,  
[which is] carrying away prizes,  
[which is] swelled, [which is] well-discerning,  
with which we would place rivals within [our] reach in battles  
and, with thy favours, [win over both] kin [and] non-kin [alike].
9. May thy resembling that of a bull fervor spread  
from the back, from above, from below, from the front —  
coming hitherward from all sides — rise and come to [us]!  
O *Indra*, place into us possessing of *svàr* power to illuminate!
10. With thy most manly favours,  
with those [companions] considered to be trained,  
in a manly fashion we might place what's lovely  
within [our] reach.  
Since thou possess riches of both kinds, O chieftain,  
thou shall give [us] a great, substantial gift  
[and] the mighty [form]<sup>5</sup>.
11. Accompanied by *Marut*-s, appearing as a bull,  
growing stronger non-selfish celestial commander — *Indra* —  
prevailing over everything — to help today —  
ferocious, giving overwhelming strength —  
we could call upon such here.<sup>6</sup>
12. Make [any] person, even [one] who is thought of highly,  
O thunderbolt-wielder, a subject to these men  
among whom I am!  
Therefore, we call upon thee  
during gaining through decisive action  
propagating-family [offsprings], land, cows, waters.
13. May we with these thy, O much invoked one, partnerships,  
be indeed superior to rival after rival!  
May we, destroying obstacles of both<sup>7</sup> types, O agent of change,  
helped-by-thee, delight in a vast treasure!

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<sup>5</sup>on the basis of 6.19.2b

<sup>6</sup>same stanza as 3.47.5

<sup>7</sup>those within and those without

## RigVeda 6.20

Bharadvāja Barhaspatya | 1-6, 8-13 Triṣṭubh, 7 Virāj | to Indra

dyáurná yá indrābhí bhūmāryás  
tastháu rayíḥ śávasā pṛtsú jánān |  
tám naḥ sahásrabharamurvarāsām  
daddhí sūno sahaso vṛtratúrām || 1 ||

divó ná túbhyamánvindra satrásuryàṃ  
devébhirdhāyi víśvam |  
áhiṃ yádvṛtrámápo vavrivāṃsam  
hánnr̥jīṣinvíṣnunā sacānāḥ || 2 ||

túrvannójyāntavásastávīyān  
kṛtābrahméndro vṛddhámahāḥ |  
rājābhavanmádhunaḥ somyásya  
víśvāsām yátpurām dardnámāvat || 3 ||

śatárapadranpaṇáya indrátra  
dáśoṇaye kaváye'rkásātau |  
vadháih śúṣṇasyāśúśasya māyāḥ  
pitvó nárirecūkīṃ caná prá || 4 ||

mahó druho ápa víśváyu dhāyi  
vájrasya yátpátane pádi śúṣṇaḥ |  
urú śá sarátham sáṛathaye kar  
índraḥ kútsāya sūryasya sātau || 5 ||

prá syenó ná madirámaṃśúmasmai  
síro dāsasya námucermathāyān |  
práuvannámīṃ sāpyām sasántam  
prnágrāyá sámīṣá sám svastí || 6 ||



1. As the sky that, O *Indra*, [stands] over the earth,  
the treasure of him, who tends upwards by the power to change,  
stands in battles over men.  
That [treasure<sup>1</sup>], supporting thousands, gaining fertile soil,  
contending with *Vṛtra*,  
give to us, O inciter of overwhelming strength!
2. As if from the sky every cue [to undergo transformation]  
for thee together with *deva*-s,  
O *Indra*, one after another was given,  
when thou, being associated with *Viṣṇu*, were to slay,  
O having direct impact one,  
the snake who as an obstacle had hindered waters.
3. Overpowering, fiercest, stronger than [mere] strength,  
*Indra*, for whom a formula was performed,  
whose might was augmented,  
became the sovereign of containing *Soma* honey  
that aided the breaker of all strongholds.
4. Misers fell by hundreds, O *Indra*, in that case  
for having ten protections poet  
during gaining a hymn of illumination.  
With frustrations he supplanted powers to frame [cognition]  
of unabating *Śuṣṇa*  
as if [they were those] of food — nothing [of them] whatsoever  
[was left] forthwith.
5. Agitating everything [energy] was moved away  
from the mighty foe<sup>2</sup>  
when during alighting of thunderbolt  
*Śuṣṇa* should have been made to fall down,  
so that he would create a wide space  
for charioteer on the same chariot —  
*Indra* [would create a wide space] for *Kutsa*  
during gaining the sun<sup>3</sup>.
6. As hawk [brought] forth brewing-exhilaration stalk for this one,  
he, whirling around the head of demon *Namuci*<sup>4</sup>,  
comforted sleeping *Namī Sāpya* —  
he mixed the treasure with a libation,  
with [the sense of] well-being.

---

<sup>1</sup> *vāja*

<sup>2</sup> this line is the same as 4.28.2d

<sup>3</sup> *maṇipūra* cakra

<sup>4</sup> this line is the same as 5.30.8b

ví píproráhīmāyasya dṛḍhāḥ  
 pūro vajriñchāvasā ná dardah |  
 súdāmantádréḅno apramṛṣyám  
 ṛjísṽane dātrám dāsúṣe dāḥ || 7||

sá vetasúm dáśamāyaṃ dáśoṇim  
 tūtujimíndrah svabhīṣṭisumnaḥ |  
 á tūgraṃ śásṽadībhaṃ dyótanāya  
 mātúrná simúpa sṛjā iyádhyai || 8||

sá im spṛdho vanate ápratīto  
 bíbhradvájraṃ vṛtrahánaṃ gábhastau |  
 tiṣṭhaddhári ádhyásteva gárte  
 vacoyújā vahata índramṛṣvám || 9||

sanéma té'vasā návya indra  
 prá pūrāva stavanta ená yajñáih |  
 saptá yátpúraḥ śárma śáradírdárdhán  
 dásih purukútsāya śíkṣan || 10||

tvám vṛdhá indra pūrvyó bhūr  
 varivasyánnusáne kāvyáya |  
 párā návavāstvamanudéyaṃ  
 mahé pitré dadātha svám nápātam || 11||

tvám dhúnirindra dhúnimatīr  
 ṛṇórapáh sīrá ná srávantiḥ |  
 prá yátsamudrámati śūra párṣi  
 pāráyā turvásaṃ yádum svastí || 12||

táva ha tyádindra víśvamājáú  
 sastó dhúnícúmurī yá ha síṣvap |  
 dīdáyadítúbhyaṃ sómebhīḥ sunván  
 dabhítiridhmábhrtiḥ pakthyàrkáih || 13||

7. Thou, O thunderbolt-wielder, shall lacerate  
as if with the power to change  
massive walls of hypnotizing like a snake *Pipru*.  
O giving abundantly one, that not-to-be-neglected legacy  
thou shall give as a share [of spoils] to worshipping [thee] *Rjśvan*.
8. Being such, *Indra* whose benevolence is helpful,  
do thou let loose having ten tricks having ten protections  
eager *Vetasu* to go again and again at ever fearless<sup>5</sup> *Tugra*,  
to show him as if [to be still a child<sup>6</sup>] of [his] mother.
9. Such he places [victory in] fights within [his] reach —  
not-counterbalanced,  
carrying in [his] hand slaying *Vrtra* thunderbolt.  
Like a shooter a high seat, he shall mount two tawny ones;  
yoked by an utterance, they convey  
helping in dire straights *Indra*.
10. “With thy help we might be successful again, O *Indra!*” —  
in this manner commoners praise [him] with fire offerings.  
When he had to break open seven autumnal strongholds —  
[their] refuge —  
wishing to be effective for *Purukutsa*,  
he hammered savage ones.
11. Thou, O *Indra*, has become for *Uśanas Kāvya*  
preeminent — strengthening,  
[and] accompanied by a mental space.  
Thou have given to-be-given-away *Navavāstva*  
to the mighty father [as] his own descendant.
12. Thou, O *Indra*, tumultuous,  
shall come across tumultuous waters  
like runnels [come across] flowing streams.  
When thou shall cross over the sea<sup>7</sup>, O agent of change,  
bring successfully over *Turvaśa*, *Yadu!*
13. All this in the contest is truly thy, O *Indra!*  
*Dhuni* and *Cumuri* whom thou have put to sleep, are asleep.  
Pressing out [*Soma*], one shall just illumine with *Soma* drops  
[pathways] for thee —  
bringing-fuel [for inner *Agnī*]  
deception becomes subject to analysis (?)  
by means of hymns of illumination.

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<sup>5</sup> *ibha* = “fearless” after *Sāyaṇa* commentary

<sup>6</sup> “not a formidable fighter”

<sup>7</sup> heart cakra

## RigVeda 6.21

Bharadvāja Barhaspatya | Triṣṭubh | to Indra

imā u tvā purutāmasya kārór  
hāvyaṃ vīra hāvya havante |  
dhīyo ratheṣṭhāmajāraṃ nāvīyo  
rayírvíbhūtírīyate vacasyā || 1||

tāmu stuṣa índraṃ yó vídāno  
gírṃvāhasaṃ gṛbhūrīyajñāvṛddham |  
yāsya dívamāti mahná prthivyāḥ  
purumāyāsya riricé mahitvám || 2||

sá ítámo'vayunāṃ tatanvát  
súrīyeṇa vayúnavaccakāra |  
kadá te mártā amṛtasya dháméyakṣanto  
ná minanti svadhāvaḥ || 3||

yástá cakāra sá kúha svidíndraḥ  
kámá jánaṃ carati kásu vikṣú |  
káste yajñó mánase sáṃ várāya  
kó arká indra katamáḥ sá hótā || 4||

idá hí te véviṣataḥ purājāḥ  
pratnása āsúḥ purukṛtsákhāyaḥ |  
yé madhyamása utá nūtanāsa  
utávamása puruhūta bodhi || 5||

tāṃ prchántó'varāsaḥ párāṇi  
pratná ta indra srútyānu yemuḥ |  
árcāmasi vīra brahmavāho yád  
evá vidmá táttvā mahántam || 6||

1. These, to-be-summoned visions by the best-among-many singer,  
call anew  
upon to-be-summoned thee, O valiant one,  
[thee,] standing on a chariot, undecaying!  
Pervading treasure comes again and again through eloquence.
2. Him I extol who is known as *Indra*  
[him,] strengthened by a fire offering,  
conveyed-by-chants [I extol] with chants,  
[him,] whose, that of knowing many tricks one, power to expand  
greatly surpasses the Heaven and the Earth.
3. Such indeed, by means of the sun<sup>1</sup> he made  
lacking-inducements darkness,  
that has spread, to have an inducement.  
Seeking-to-sacrifice mortals never diminish  
thy, that of an immortal, condition, O having inherent power!

- 
4. Where do you think [is] that *Indra* who performed these [deeds]?  
Which person he roams to? Among which tribes?  
Which fire offering [is] pleasing to thy mind,  
to thy heart's content?  
Which hymn of illumination [is such]?  
Who [is] such invoker [of thee]?

- 
5. Since up to this moment thy former, born-before companions  
have been [successfully] performing again and again  
[heroic deeds],  
O doing much, do heed the least [skilled] one,  
[those] who [are] intermediate and [those] who [are] novices,  
O much invoked one!
  6. The least [skilled] ones, inquiring about him —  
about thy, O *Indra* distant former famous deeds —  
[thus] give themselves directions [for improvement].  
We praise [thee], O valiant, conveyed by a formulation one,  
inasmuch as we have got to know thee in this way as mighty.

---

<sup>1</sup>*maṇipūra* cakra

abhi tvā pājo rakṣāso ví tasthe  
 máhi jajñānāmabhi tátsú tiṣṭha |  
 táva pratnéna yújyena sákhyā  
 vājrena dhṛṣṇo ápa tá nudasva || 7||

sá tú śrudhīndra nūtanasya  
 brahmaṇyató víra kārudhāyaḥ |  
 tvām hyāpīḥ pradāvi pitṛṇām  
 śásvadbabhūtha suháva éṣṭau || 8||

prótāye váruṇaṃ mitrámindraṃ  
 marútaḥ kṛṣvāvase no adyá |  
 prá pūśāṇaṃ víśnumagnīm púraṃdhiṃ  
 savitāramóśadhīḥ párvatāñśca || 9||

imá u tvā puruśāka prayajyo  
 jaritāro abhyārcantyarakāḥ |  
 śrudhī hávamā huvató huvānó  
 ná tvāvāṃ anyó amṛta tvādasti || 10||

nú ma á vācamúpa yāhi vidvān  
 víśvebhiḥ sūno sahaso yájatraiḥ |  
 yé agnijihvá ṛtasāpa āsúr  
 yé mánuṃ cakrúrúparaṃ dāsāya || 11||

sá no bodhi pura·etá sugéṣūtá  
 durgéṣu pathikṛdvidānaḥ |  
 yé áśramāsa urávo váhiṣṭhās  
 tébhirna indrābhí vakṣi vājam || 12||

7. The shield<sup>2</sup> of a guarding [impulse],  
 manifesting itself extensively,  
 has spread over thee. Extend [thyself] well over it!  
 By using thy ancient suitable companion — the thunderbolt —  
 remove such [shields], O daring one!
8. Such, do now give ear, O *Indra*,  
 to an employing-a-formulation novice,  
 O valiant, nourishing-singers one,  
 since in old days thou became time and again  
 listening-willingly ally of fathers in [their] quest.
9. Enable [them] as an aid — *Varuṇa*, *Mitra*,  
*Indra*, *Marut-s* to help us today!  
 [Enable] *Pūṣan*, *Viṣṇu*, *Agni*  
 bearing fullness *Savitṛ*, the herbs and knotty ones!
10. These invokers praise [thee], O very-helpful,  
 O seeking the first of [any] sacrifice one,  
 with hymns of illumination.  
 Do hear, being called upon,  
 the invocation of calling upon [thee] [invoker]!  
 There is no one similar to thee other than thee, O immortal one!
11. Now towards my speech do steer, having found [*Soma*],  
 O inciter of overwhelming strength,  
 together with all instrumental-in-a-sacrifice [*Marut-s*<sup>3</sup>],  
 that, having *Agni* for tongue, have been seeking *ṛta*,  
 that have made an intelligent man close to exhaustion!
12. Such, being known as path-making, become our leader  
 in easy-to-traverse and in hard-to-escape [places]!  
 Which [*Marut-s*] are untiring, spacious, best-at-conveying,  
 with those, O *Indra*, convey for us a rush of vigour!

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<sup>2</sup>lit. “firmness”

<sup>3</sup>on the basis of 5.58.4c,7.57.1a,etc.

## RigVeda 6.22

*Bharadvāja Barhaspatya | Triṣṭubh | to Indra*

*yá éka íddhávyasaścarsaṇīnām  
índraṃ táṃ gīrbhírabhyaṛca ābhīh |  
yáḥ pátyate vṛṣabhó vṛṣṇyāvān  
satyáḥ sátvā purumāyáḥ sáhasvān || 1 ||*

*támu naḥ púrve pitáro návagvāḥ  
saptá víprāso abhí vājáyantaḥ |  
naksaddābhám táturiṃ parvateṣṭhám  
ádroghavācaṃ matībhīḥ sáviṣṭham || 2 ||*

*támīmaha índramasya ráyáḥ  
puruvírasya nṛvátāḥ puruḥśóḥ |  
yó áskṛdhoyurajáraḥ svàrvān  
támā bhara harivo mādayádhyai || 3 ||*

*tánno ví voco yádi te purá cij  
jaritára ānaśúḥ sumnámindra |  
káste bhāgáḥ kíṇ vāyo dudhra khidvaḥ  
púruhūta purūvaso 'suraghnáḥ || 4 ||*

*táṃ pṛchántī vājrahastaṃ ratheṣṭhám  
índraṃ vépī vākvarī yásya nú gīh |  
tuviḡrābhám tuvikūrmīṃ rabhodām  
gātúmiṣe náḥsate túmramácha || 5 ||*



1. The only one to be summoned —  
*Indra* [the chieftain]<sup>1</sup> of those  
that draw to themselves<sup>2</sup> —  
him I shall illuminate with these chants,  
who, resembling-a-bull, possessed of the manly powers, reigns,  
[who is] a real knowing-many-tricks  
possessing overwhelming strength fighter.
2. Our ancient fathers, seven inwardly excited *Navagva-s*  
were practising rushes of vigour for the sake of him  
who finds ways to deceive,  
who has ways to overcome [adversity],  
who resides in the knotty one,  
whose speech has no malice in it,  
who has the most power to change through mental gestures.
3. That *Indra* we approach [for a share] of his treasure  
of which [treasure] heroes are many,  
which [treasure] is manly and  
granting liberally [what's lovely and beneficial]<sup>3</sup>.  
Which [is] not deficient, undecaying, possessing of *svàr*,  
that [treasure] bring here, O accompanied-by-tawny-ones one,  
to make [us] exalt!
4. If indeed [ever] before invokers obtained thy benevolence,  
O *Indra*,  
then thou shall explain to us what is that thy share,  
what mental and/or bodily energy  
he who slays guiding spirits<sup>4</sup> [obtains]?  
O facilitating anger, depressing one!  
O much invoked one, having many benefits one!

- 
5. [One who is] inquiring about him —  
thunderbolt-in-hand standing on a chariot *Indra* —  
exciting accompanied-by-flowing-speech chant that is his  
has sought for reaching [him worshiper]  
an unimpeded pathway towards the strong one  
[who] seizes powerfully, [who] shields strongly,  
[who] gives means to captivate.

---

<sup>1</sup> on the basis of 8.70.1a

<sup>2</sup> the senses

<sup>3</sup> on the basis of 6.19.5b

<sup>4</sup> *asura-s*

ayá ha tyám máyáya vāvṛdhānám  
 manojúvā svatavaḥ párvatena |  
 ácyutā cidvīḍitá svojo rujó  
 ví dr̥ḡhá dhṛṣatá virapsín || 6 ||

tám vo dhiyá návyasyā sáviṣṭham  
 pratnám pratnavátparitaṃsayádhyai |  
 sá no vakṣadanimānāḥ suváhméndro  
 vísvānyāti durgáhāṇi || 7 ||

á jánāya drúhvaṇe párthivāni  
 divyáni dīpayo'ntárikṣā |  
 tápā vṛṣanvisvataḥ sóciṣā tán  
 brahmadvīṣe sócaya kṣámápásca || 8 ||

bhúvo jánasya divyásya rájā  
 párthivasya jágatastveṣasaṃdr̥k |  
 dhiṣvá vájraṃ dáks̥iṇa indra háste  
 vísvā ajurya dayase ví māyáh || 9 ||

á saṃyátamindra ṇaḥ svastím  
 śatrutúryāya bṛhatímámṛdhrām |  
 yáyā dásānyáryāṇi vṛtrá  
 káro vajrinsutúkā náhuṣāṇi || 10 ||

sá no niyúdbhiḥ puruhūta vedho  
 vísvāvārābhirá gahi prayajyo |  
 ná yá ádevo várate ná devá  
 ábhūryāhi túyamá madryadrík || 11 ||

6. In this way, thou<sup>5</sup>, O having much vigour one,  
 with swift-as-mind knotty one<sup>6</sup>, shall courageously shatter,  
 O self-strong one, that one, who is getting stronger  
 through the power to frame [cognition],  
 [and] even unshakable firm strongholds, O exuberant one,
7. to stir in a primordial way with thy new visualization  
 him [who is] primordial, who has the most power to change.  
 He, unbounded good charioteer, *Indra*,  
 shall convey us beyond all dangers.
8. For a hostile person thou shall set on fire  
 earthly, heavenly [things] and those of intermediate space.  
 Torment them with thy flame from all sides, O bull!  
 For him who is hostile to formulations  
 set earth and waters<sup>7</sup> on fire.
9. Thou shall be the chief of celestial race  
 [and] of earthly creatures, O having vehement appearance one!  
 Put thunderbolt into the right hand, O *Indra*!  
 Thou, O undecaying one, expose all deceptive constructs.
10. [Set up] for us, O *Indra*, (to speed past the enemies)  
 bringing coherence [to our actions] unceasing  
 wide-ranging well-being with which  
 thou, O thunderbolt-wielder, shall make obstacles —  
 [both] of savages and those of a conducting upwards one —  
 trifling and less aggressive<sup>8</sup>.
11. Such, come to us, O much invoked adept,  
 with innate treasured by all [waters],  
 O seeking the first of [any] sacrifice one,  
 which neither he, who is without *deva*-s can hinder,  
 nor [even] a *deva*.  
 With those journey quickly towards me!
- 

Verse 8 refers to the fact that an abundance of adrenaline in blood without a proper formulation, that make the mind in-control and in-tune with the onrush of energy, the adrenaline and nerve impulses in the body cause chaos and hurt as if everything inside is on fire.

<sup>5</sup>warrior instructed in *Indra*-craft

<sup>6</sup>that is, “muscles and joints of the body”

<sup>7</sup>“flesh and blood”

<sup>8</sup>lit. “neighborly”

## RigVeda 6.23

Bharadvāja Barhaspatya | Triṣṭubh | to Indra

sutá ittvāṃ nímiśla indra sóme  
stóme bráhmaṇi śasyámāna ukthé |  
yádvā yuktābhyāṃ maghavanháribhyāṃ  
bíbhradvájraṃ bāhvórin dra yási || 1||

yádvā divi párye súṣvimindra  
vrtrahátyé'vasi śúrasātau |  
yádvā dáksasya bíbhýúšo ábibhyad  
árandhayaḥ sárdhata indra dásyūn || 2||

pātā sutámíndro astu sómaṃ  
praṇenírugró jaritáramūtí |  
kártā víráya súṣvaya u lokám  
dātā vásu stuvaté kíráye cit || 3||

gántéyānti sávanā háribhyāṃ  
babhrírúvájraṃ papíḥ sómaṃ dadúrgāḥ |  
kártā vírāṃ náryaṃ sárvaavīraṃ  
śrótā hávaṃ grṇatá stómavāhāḥ || 4||

ásmai vayāṃ yádvāvāna tádviviṣma  
índrāya yó naḥ pradívo ápaskāḥ |  
suté sóme stumási sám sadukthéndrāya  
bráhma várdhanaṃ yáthásat || 5||

bráhmāṇi hí cakṛśé várdhanāni  
távatta indra matíbhírviviṣmaḥ |  
suté sóme sutapāḥ sám tamāni  
ráṇdyā kriyāsmá vākṣaṇāni yajñáḥ || 6||

sá no bodhi puroḍásāṃ rárāṇaḥ  
píbā tú sómaṃ gó·rjikamindra |  
édāṃ barhírýájamānasya sídorūṃ  
kṛdhi tvāyatá u lokám || 7||

1. Thou [are] intertwined with only pressed out *Soma*, O *Indra*,  
with a hymn of praise, with a formulation, with a recited verse,  
when thou, carrying in arms the thunderbolt, O *Indra*,  
journey with two yoked tawny ones, O generous one,
2. or, when on a decisive day thou, O *Indra*,  
aid him, who pressed out *Soma*,  
to slay *Vṛtra*, when gaining [victory] through a decisive action;  
or, when not being afraid of terrifying power of discernment,  
thou subdued defiant impulses to suffer want.

---

3. Let *Indra* be a drinker of pressed out *Soma*,  
[he,] ferocious, constantly guiding an invoker  
with [various] means of helping,  
creator of space for a pressing-*Soma* hero,  
also a giver of what's beneficial to extolling [him] praiser!
4. He who will come with two tawny ones  
to even such as these pressings of *Soma*  
bearing the thunderbolt, drinking *Soma*, bestowing cows<sup>1</sup>,  
[he,] who makes valiant manly [warrior] all-heroic,  
who hears invocation of extolling [him] [singer],  
[he is] conveyed by a hymn of praise.
5. What he has placed within [our] reach —  
that we will subdue for him,  
for *Indra* who has always performed this act for us.  
We extol [him] when *Soma* is extracted, he<sup>2</sup> shall recite verses,  
for *Indra* the formula will be strengthening  
as it should be.

---

6. Since thou made formulations strengthening [for us],  
we will do as much for thee, O *Indra*,  
by means of mental gestures!  
When *Soma* is extracted, O drinker of pressed out [juice],  
may we prepare wholesome [and] agreeable nourishments  
by means of fire offerings!
7. Such, liberal, attend to our sacrificial cake,  
then drink conducive-to-evocative-expressions *Soma*, O *Indra*!  
Sit on this sacrificer's grass<sup>3</sup>,  
make wide the space of seeking thee [sacrificer]!

---

<sup>1</sup>“evocative expressions”

<sup>2</sup>prob. invoker – *hotṛ*

<sup>3</sup>this line is the same as 3.53.3c

*sá mandasvā hyānu jóṣamugra  
 prá tvā yajñāsa imé aśnuvantu |  
 prémé hávāsaḥ puruhūtámasmé  
 á tveyám dhírāvāsa indra yamyāḥ || 8||*

*tám vaḥ sakhāyaḥ sám yáthā sutés  
 sómebhirim pṛṇatā bhojámíndram |  
 kuvíttásmā ásati no bhárāya  
 ná súṣvimíndró'vase mṛdhāti || 9||*

*evédíndraḥ suté astāvi sóme  
 bharádvājeṣu kṣáyadínmaghónaḥ |  
 ásadyáthā jaritrá utá sūrír  
 índro rāyó víśvávārasya dātá || 10||*

8. Such thou just be as drunk as thou wish, O ferocious one!  
 May these sacrifices fall to the lot of thee!  
 [May] these calls among us upon much invoked one  
 [reach thee],  
 may this visualization draw thee near to help [us], O *Indra*!
- 
9. So that *Indra* would not completely neglect  
 to help him among you, O companions, who is pressing *Soma*,  
 during *Soma* libations sate him, liberal *Indra*,  
 with drops of *Soma* —  
 whether he would be [there] for that our battle [or not]!
10. Only *Indra* is praised when *Soma* is extracted  
 among *Bharadvāja*-s  
 [so that] just he would be the master of a generous [man].  
 and as [generous] the institutor of the sacrifice will be  
 towards the invoker,  
 [so generous] a giver of treasured-by-all treasure *Indra*  
 [will be towards him].

## RigVeda 6.24

Bharadvāja Barhaspatya | Triṣṭubh | to Indra

vṛṣā máda índre ślóka ukthá  
sácā sómeṣu sutapá ṛjīṣī |  
arcatryò maghāvā nṛbhya uktháir  
dyuksó rájā girámákṣitotih || 1 ||

táturirvīró náryo vícetāḥ  
śrótā hávaṃ grṇatá urvyūtiḥ |  
vásuḥ sámso narāṃ kārúdhāyā  
vājí stutó vidáthe dāti vājam || 2 ||

ákṣo ná cakryòḥ śūra bṛhán  
prá te mahnā ririce ródasyoḥ |  
vṛkṣásya nú te puruhūta vayā  
vyūtáyo ruruhurindra pūrvīḥ || 3 ||

śácīvataste puruśāka śákā  
gávāmiva srutáyaḥ saṃcáraṇīḥ |  
vatsánāṃ ná tantáyasta índra  
dāmanvanto adāmānaḥ sudāman || 4 ||

anyádadyá kárvaramanyádu śvó'sacca  
sánmúhurācakríríndrah |  
mítró no átra váruṇaśca pūṣáryó  
váśasya paryetásti || 5 ||

ví tvádápo ná párvatasya pṛṣṭhád  
ukthébhírindrānayanta yajñáḥ |  
tām tvābhīḥ susṭutíbhírvājáyanta  
ājím ná jagmurgirvāho ásvāḥ || 6 ||



1. In [the state of] *Indra* [there are] bullish rapture,  
divine voice, verses.  
In the presence of drops of *Soma* drinker of pressed out [juice]  
[is] having direct impact.  
He, generous one, is worthy to be praised to men with verses.  
He, whose side-effects do not taper off,  
[is] empowered-by-the-Heaven chieftain of chants.
  2. Having ways to overcome [adversity] clearly seen manly hero  
whose side-effects are extensive  
will hear invocation of extolling [him] [man].  
Beneficial, blessing men, nourishing singers,  
possessing the rush of vigour,  
eulogized during a knowledge-sharing session,  
he gives a rush of vigour.
- 
3. Strong like axle [inserted] into two wheels, O agent of change,  
through thy abundance it<sup>1</sup> surpassed in both *Rodas*-es  
[driving them in different directions forces].  
Then [as] branches of a tree — many,  
thy, O much invoked one,  
side-effects have sprouted, O *Indra!*
  4. Thy, O very-helpful accompanied by enabling powers one,  
powers [are] like converging streams of milk;  
like calves' cords, thy, O *Indra*, [powers]  
[though] having strings [are] non-binding, O bountiful one!
  5. One deed today, yet another tomorrow —  
and suddenly *Indra* [is] making fiction into reality.  
In this case *Mitra* and *Varuṇa*, *Pūṣan* [will act] for our sake.  
He<sup>2</sup> will be moving around  
by the command of him<sup>3</sup> who tends upwards.
  6. Like waters from the base of a mountain, they drew [their power]  
from thee, O *Indra*, by means of verses and fire offerings.  
They, who are practising rushes of vigour,  
with these correctly articulated praises have set out  
towards such<sup>4</sup> thee, O conveyed by chants,  
like horses [set out] towards a racetrack.
- 

<sup>1</sup>the rush of vigour

<sup>2</sup>*Indra*

<sup>3</sup>*Soma*

<sup>4</sup>that is, “moving around by the command of him who tends upwards”

*ná yáṃ járanti śarádo ná māsā  
 ná dyáva índramavakarśáyanti |  
 vrddhásya cidvardhatāmasya tanú  
 stómebhiruktháśca śasyámānā || 7||*

*ná vīḍáve námate ná sthiráya  
 ná śárdhate dásyujūtāya stavān |  
 ájṛā índrasya giráyaścidṛṣvā  
 gambhīré cidbhavati gādhāmasmai || 8||*

*gambhīréṇa na urúṇāmatrin  
 préśó yandhi sutapāvanvájān |  
 sthá ū śú ūrdhvā ūtī áriṣaṇyannaktór  
 vyuṣṭau páritakmyāyām || 9||*

*sácasva nāyámávase abhíka  
 itó vā támindra pāhi riṣáh |  
 amá cainamáraṇye pāhi riśó  
 mādema śatáhimāḥ swírāḥ || 10||*

7. Days do not emaciate *Indra*  
 whom neither years<sup>5</sup> wear out, nor months.  
 May being commended with hymns of praise and verses  
 body of this one  
 grow stronger even though it was [already] strengthened!
8. He who is praising [*Indra*]<sup>6</sup> does not submit<sup>6</sup>  
 to the strong, nor to the relentless, nor to the mocking,  
 driven by the impulse to suffer want one.  
 Plains, even mountains [are] helping  
 [adept] of *Indra* in dire straits.  
 Even in the deep a ford comes into being for this one.
9. Throughout the deep<sup>7</sup>, throughout wide[-open] space,  
 O having means to be forceful,  
 possessing sap and strength, extend for our sake rushes of vigour,  
 O accompanied by drinker of pressed out [juice]!  
 During uncertainty, being depended upon at night  
 till breaking of dawn,  
 thou shall remain fully upright.
10. In an encounter, in order to help, accompany the leader.  
 From now on, O *Indra*, protect him from injury!  
 At home or in foreign land, protect him from injury!  
 May we, very manly, rejoice for hundred winters!

---

This hymn seems to be part of initiation ritual of trainees in *Indra*-craft into the status of elite warrior. Verses 7–9 present injunctions and a benediction to a newly initiated warrior.

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<sup>5</sup>lit. “autumns”

<sup>6</sup>lit. “bow”

<sup>7</sup>prob. “ravine”

## RigVeda 6.25

Bharadvāja Barhaspatya | Triṣṭubh | to Indra

yā ta ūtīravamā yā paramā  
yā madhyamēndra śuṣminnāsti |  
tābhirū śú vrtrahātye'vīrna  
ebhīśca vājairmahānna ugra || 1 ||

ābhi spṛdho mithatīrāriṣaṇyannamītrasya  
vyathayā manyúmindra |  
ābhirvīśvā abhiyújo vīśūcīr  
āryāya vīśó'va tārīrdāsīḥ || 2 ||

índra jāmāya utá yé'jāmayo'rvācīnāso  
vanúšo yuyujré |  
tvāmeṣāṃ vithurá śávāṃsi  
jahí vṛṣṇyāni kṛṇuhí párácaḥ || 3 ||

śúro vā śúraṃ vanate śárīrais  
tanūrúca tárūṣi yátkrvāite |  
toké vā góṣu tánaye yádapsú  
ví krándasī urvárāsu brávaite || 4 ||

nahí tvā śúro ná turó ná dhṛṣṇúr  
ná tvā yodhó mányamāno yuyódha |  
índra nákiṣṭvā prátyastyesāṃ  
vīśvā jatānyabhyāsi tāni || 5 ||

sá patyata ubháyorṇṛmṇámayór  
yádī vedhásaḥ samithé hávante |  
vrtré vā mahó nrvāti kśáye vā  
vyácasvantā yádi vitantasáite || 6 ||

ádha smā te carṣaṇáyo yádéjān  
índra trātótá bhavā varūtá |  
asmákāso yé nṛtamāso aryá  
índra sūrāyo dadhiré puró naḥ || 7 ||

1. Which thy way of helping is inferior, which is superior,  
which is in-between, O fiery *Indra*,  
with those thou helped us well to slay *Vṛtra*  
with these rushes of vigour [thou are] great for us,  
O ferocious one!
  2. With those [means of helping], thou, being depended upon,  
make opposing [us] adversaries, the rage of a hostile,  
come to naught, O *Indra*!  
With those [means of helping] thou have degraded,  
on behalf of him who conducts upwards,  
all assailing, or having divided loyalties<sup>1</sup> savage tribes.
  3. O *Indra*, [those] kin and not-kin that,  
turned towards [us], eager to attack, have yoked [their chariots],  
do thou strike their manly [but] shaky powers to change,  
make [them] retreat!
  4. An agent of change physically  
places [another] agent of change within [his] reach  
when they two, their bodies shining [with sweat],  
do [it] in [a fight to establish] superiority,  
or when [their] complains disagree in [matters of] fertile land,  
[of] propagating family children, [of] cows, [of] water [streams].
  5. Since not an agent of change, not a quick, not a daring one  
thought of as warrior has put up a fight against thee, O *Indra*,  
no one of these here is a match for thee.  
Thou are above all those creatures.
- 
6. He controls courage of both these [parties]  
if during a hostile encounter [his] adepts call upon [him],  
if, in obstructing a mighty [army],  
or at abounding-with-men dwelling,  
both encircling [their targets] [parties] keep tussling.
  7. Therefore, when those that draw to themselves<sup>2</sup> shake [them],  
O *Indra*, become defender  
and protector [of those] thy [adepts]  
who [are] our most manly inciters of him who tends upwards,  
O *Indra*, have set themselves in front of us.

---

<sup>1</sup>lit. "turned in both directions"

<sup>2</sup>the senses

ánu te dāyi mahá indriyāya  
 satrá te víśvamānu vṛtrahátye |  
 ánu kṣatrá mānu sáho yajatréndra  
 devébhírānu te nṛṣáhye || 8||

evá na spṛdhaḥ sámajā samátsvindra  
 rārandhí mithatírádeviḥ |  
 vidyāma vāstorávasā gṛṇánto  
 bharádvājā utá ta indra nūnám || 9||

8. To thee, for the sake of thy great power over affections,  
 everything is always yielded to slay *Vṛtra*.  
 The supremacy [and] the overwhelming strength,  
     O worthy of a sacrifice one,  
 [are yielded] to thee, O *Indra*,  
     by *deva*-s when [thou are] endured by men.
9. So, do herd adversaries together into clashes,  
     make those opposing [us],  
 those without *deva*-s [in them] subjected to us, O *Indra*!  
 May we, extolling [thee] *Bharadvāja*-s,  
     through favour of the morning  
 experience thee now, O *Indra*!

## RigVeda 6.26

Bharadvāja Barhaspatya | Triṣṭubh | to Indra

śrudhī na indra hváyāmasi tvā  
mahó vājasya sātaú vāvṛṣāṇāḥ |  
sám yádvísó'yanta śúrasātā  
ugráṃ nó'vah párye áhandāḥ || 1 ||

tvám vājí havate vājineyó  
mahó vājasya gádhyasya sātaú |  
tvám vrtrésvindra sátpatim tárutram  
tvám caṣṭe muṣṭihá góṣu yúdhyan || 2 ||

tvám kavím codayo'rkásātau  
tvám kútsāya śúṣṇam dāsúṣe vark |  
tvám śíro amarmāṇaḥ párāhannatithigvāya  
śámśyam kariṣyán || 3 ||

tvám rátham prá bharo yodhámṛṣvám  
ávo yúdhyantam vṛṣabhám dásadyum |  
tvám túgram vetasáve sácāhan  
tvám tújim grṇántamindra tútoḥ || 4 ||

tvám tádukthámindra barhánā kaḥ  
prá yáchatá sahásrā śúra dárṣi |  
áva girérdāsam sámbaram han  
právo dívodāsam citrábhirūtí || 5 ||

tvám śraddhābhirmandasānāḥ sómair  
dabhītaye cúmurimindra siṣvap |  
tvám rajím pīthīnase daśasyán  
ṣaṣṭīm sahásrā sácya sácāhan || 6 ||



1. Hear us, *Indra*, we call upon thee,  
 we, having shed [sweat and blood]  
 while gaining great rush of vigour!  
 When tribes will come together in a decisive act,  
 on a final day thou shall give us fierce assistance.
2. He who is capable of a rush of vigour,  
 becoming possessing of a rush of vigour,  
 calls upon thee during obtaining  
 great to-be-gained-as-booty prize.  
 A fist-fighter, fighting midst bulls, sees thee during difficulties,  
 O *Indra*, thee, overseer of what's real,  
 as carrying across [the difficulties].
3. Thou should have animated the poet  
 during creation of a hymn of illumination,  
 thou have plucked *Śuṣṇa* for worshipping [thee] *Kutsa*,  
 thou struck off the head of the invulnerable one,  
 for *Atithigva* [thou] are about to perform what is praiseworthy.
4. Thou shall bring a chariot,  
 [and] a helping in dire straights warrior —  
 thou helped fighting, resembling a bull *Dasadyu*.  
 For *Vetasu*, together [with him], thou fended off *Tugra*,  
 thou, O *Indra*, have made strong extolling [thee] *Tuji*.
5. Definitely thou shall perform that verse.  
 When thou tear to pieces hundreds thousands [strongholds],  
 thou will throw down from the mountain the demon *Śambara*,  
 thou will promote *Divodāsa* with various means of helping.
6. Thou, becoming exhilarated with acts of trust,  
 with drops of *Soma*,  
 have put to sleep *Cumuri* in order to deceive, O *Indra*.  
 Thou, rendering a service to *Pithīnas*  
 by providing mighty assistance,  
 have destroyed *Raji* together with sixty thousand [strongholds].

*ahám caná tátsūrībhirānaśyāṃ  
 táva jyāya indra sumnámójaḥ |  
 tváyā yátstávante sadhavīra vīrās  
 trivárūthena náhuṣā śaviṣṭha || 7||*

*vayám te asyāmindra dyumnáhūtau  
 sákhāyaḥ syāma mahina prēṣṭhāḥ |  
 prátardaniḥ kṣatraśrīrastu śrēṣṭho  
 ghané vṛtrāṅṃ sanāye dhānānām || 8||*

7. Not even I with patrons of this sacrifice can attain  
 that thy superior gracious frenzy, O *Indra*,  
 which along with thee, O with whom heroes [are],  
     along with providing triple protection fellow-[fighter],  
 heroes extol, O having the most power to change one!
8. Would we, O *Indra*, [being cast] into  
     this power to illuminate by means of an invocation,  
 be thy dearest companions, O mighty one!  
 May radiating-supremacy *Prātardani* be most excellent  
 in striking obstacles to obtain spoils!

## RigVeda 6.27

Bharadvāja Barhaspatya | Triṣṭubh | to Indra

kímasya máde kímvasya pītāvíndrah  
kímasya sakhyé cakāra |  
ráṇā vā yé niṣádi kíṃ té asya  
purá vividre kímu nūtanāsaḥ || 1||

sádasya máde sádvasya pītāvíndrah  
sádasya sakhyé cakāra |  
ráṇā vā yé niṣádi sátté asya  
purá vividre sádu nūtanāsaḥ || 2||

nahí nú te mahimánaḥ samasya  
ná maghavanmaghavattvásyā vidmá |  
ná rádhasorādhaso nūtanasyéndra  
nákirdadr̥ṣa indriyāṃ te || 3||

etáttyáta indriyámaceti  
yénavadhīrvarásíkhasya séṣaḥ |  
vájrasya yátte níhatasya súsmāt  
svanāccidindra paramó dadāra || 4||

vádhīdíndro varásíkhasya séṣo'bhyaṁvartíne  
cāyamānáya síkṣan |  
vṛcívato yáddhariyūpíyāyāṃ  
hānpūrve árdhe bhíyásāparo dárt || 5||

triṃśáchatāṃ varmīṇa indra sākāṃ  
yavyávatyāṃ puruhūta śravasyá |  
vṛcívantaḥ sárave pátyamānāḥ  
pátrā bhindāná nyarthānyāyan || 6||

1. What in its<sup>1</sup> exhilaration, what in its drinking  
what in partnership with it *Indra* has done?  
Or delights of a sitting — what those [worshippers] of it  
have discovered as of old, what indeed novices [will discover]?
2. In exhilaration of it [*Indra* has done] what is real,  
in drinking of it [*Indra* has done] what is real,  
in his partnership with it *Indra* has done what is real.  
Or delights which [are] in a sitting — those [worshippers] of it  
have discovered as of old what is real,  
novices [too] [will discover] what is real.
3. Since even up to now we have experienced neither generosity,  
O generous one, equal to thy power to increase-in-size,  
nor [matching] every present-day satisfaction  
of [thy] desire [for *Soma*],  
nobody has seen thy power over affections, O *Indra*!
4. That same thy power over affections<sup>2</sup>, with which  
thou vanquished remnants of *Varaśikha*'s [troop], was noticed  
when from the mere roaring sound of thy hurled thunderbolt,  
O *Indra*,  
the most prominent [of them] broke [his resolve to fight].
5. Being eager to help *Abhyāvartin Cāyamāna*,  
*Indra* vanquished remnants of *Varaśikha*'s [troop].  
When at *Hariyūpīyā* he were to strike *Vṛcīvāt-s*  
at the front side [of the formation]  
the rear [side] should have broke [formation] out of fear.
6. All together, hundred and thirty clad in armour [warriors],  
O *Indra*, at *Yavyāvati*, O much invoked one,  
*Vṛcīvāt-s*, quickly [became] “fit for an arrow”<sup>3</sup>,  
breaking defensive formations, they became useless.

---

<sup>1</sup>that is, of *Soma*

<sup>2</sup>in this case, the power over affections of opposing men

<sup>3</sup>that is, becoming vulnerable to arrows

yásya gávāvaruṣá sūyavasyú  
 antárū śú cárato rérihāṇā |  
 sá sṛñjayāya turvásaṃ párādād  
 vṛcívato daivavātáya síkṣan || 7||

dvayáñ agne rathíno viṃśatíṃ gá  
 vadhūmato maghāvā máhyaṃ samrāt |  
 abhyāvartí cāyamānó dadāti  
 dūñáséyáṃ dáksṣiṇā pārhavánām || 8||

7. Whose two tempered seeking good pasture oxen,  
repeatedly caressing each other, roam inside,  
he, eager to help *Daivavāta*, has given away  
*Turvaśa* [and] *Vrcīvat-s* to *Ṣṛñjaya*.
8. Fighting in-pairs-from-a-chariot warriors,  
twenty cows from him who has a young wife,  
the joint ruler, *Abhyāvartin Cāyamāna*, gives to me;  
difficult to attain [is] this sacrificial reward of *Pārthava-s*.

## RigVeda 6.28

Bharadvāja Barhaspatya | 1, 5–7 Triṣṭubh, 2–4 Jagatī, 8 Anuṣṭubh  
| to Indra

á gávo agmannutá bhadrámakran  
sīdantu goṣṭhé raṇáyantvasmé |  
prajāvatīḥ pururūpā ihá syur  
índrāya pūrvīrusáso dúhānāḥ || 1 ||

índro yájvane pṛṇaté ca śikṣatyúped  
dadāti ná svām muṣāyati |  
bhūyobhūyo rayímīdasya vardháyannábhinne khilyé  
ní dadhāti devayúm || 2 ||

ná tá naśanti ná dabhāti táskaro  
násāmāmitró vyáthirá dadharsati |  
devāmśca yábhiryájate dádāti ca  
jyógittābhīḥ sacate gópatīḥ sahá || 3 ||

ná tá árvā revúkakāṭo aśnute  
ná saṃskrtatrámúpa yanti tá abhí |  
urugāyámábhayaṃ tásya tá  
ánu gávo mártasya ví caranti yájvanaḥ || 4 ||

gávo bhágo gáva índro me achān  
gávaḥ sómasya prathamásya bhakṣáh |  
imá yá gávaḥ sá janāsa índra  
ichámíddhṛdá mánasā cidíndram || 5 ||

yūyám gāvo medayathā kṛśám cid  
aśrīrám citkṛṇuthā suprátikam |  
bhadráṃ gṛhám kṛṇutha bhadravāco  
bṛhádvo váya ucyaṭe sabhásu || 6 ||



1. Cows came and made [this house] prosperous,  
 let them settle in the cow-pen, may they be at ease with us.  
 Here they, of many shapes, can become pregnant,  
 yielding milk for *Indra* for many dawns.
2. *Indra* is eager to help to making offerings and sating [him] [man],  
 he gives extra, he does not rob what is his.  
 Making just his treasure more and more increased,  
 he sets up *deva*-seeking [man]  
     in undivided uncultivated piece of land.
3. They will not get lost so a thief would not deceive<sup>1</sup>,  
 inimical one will not attack unobserved by them.  
 And those [cows]  
     with which he makes fire offerings to *deva*-s and gives,  
 with those he, as master of cows<sup>2</sup>,  
     will associate himself for a long time.
4. Whirling up dust courser will not gain them,  
 they will not approach  
     the place for sacrificing animals [to be sacrificed],  
 they seek wide space without fear of that [place].  
 Cows of a mortal who is an offerer roam around.
5. Fortune [appears to me] as cows, *Indra* appears to me as cows<sup>3</sup>;  
 cows is what partakes of the primary *Soma*;  
 [as] these which [are] cows<sup>4</sup>, he, O people, *Indra* [appears to me];  
 with my heart and mind I only seek *Indra*.
6. Ye, cows, make even thin [man] to grow fat,  
 even haggard one to have pleasant appearance.  
 Ye<sup>5</sup> make a house blessed, O making speech auspicious ones!  
 The mental and/or bodily energy [you give] in assemblies  
     is said to be vast.

---

<sup>1</sup>by claiming they were free-ranging

<sup>2</sup>“evocative expressions”

<sup>3</sup>“evocative expressions”

<sup>4</sup>“evocative expressions”

<sup>5</sup>“evocative expressions”

prajāvatīḥ sūyāvasaṃ riśāntīḥ  
 śuddhā apāḥ suprapāṇé pībantīḥ |  
 mā va stenā īśata māghāsāṃsaḥ  
 pári vo hetí rudrāsya vrjyāḥ || 7||

úpedámupapárcanamāsú góṣṭúpa pṛcyatām |  
 úpa ṛṣabhāsya rétasýúpendra táva víryè || 8||

7. Pregnant, plucking good grass,  
 drinking at a good drinking-place clean water —  
 may not a thief, may not malevolent one possess you<sup>6</sup>!  
 Let *Rudra*'s missile miss you!
8. At the time of this coition,  
 may it<sup>7</sup> be mingled into these cows  
 in addition to the sperm of impregnating bull  
 and thy valor, O *Indra*!
- 

This hymn makes a play upon the word *go* which might mean both a cow and an evocative expression.

---

<sup>6</sup> cows

<sup>7</sup> the spell of verses 7 and 8

## RigVeda 6.29

Bharadvāja Barhaspatya | Triṣṭubh | to Indra

índraṃ vo náraḥ sakhyáya sepur  
mahó yántaḥ sumatáye cakānāḥ |  
mahó hí dātá vájrahasto ásti  
mahāmu raṇvámávase yajadhvam || 1 ||

á yásminháste náryā mimikṣúr  
á ráthe hiraṇyáye ratheṣṭhāḥ |  
á raśmáyo gábhastyo sthūráyor  
ádhvannásvāso vṛṣaṇo yujānāḥ || 2 ||

śriyé te pādā dúva á mimikṣur  
dhṛṣṇúrvaḥjṛí śávasā dáksīṇāvān |  
vāsāno átkmaṇ surabhíṃ dṛśé  
káṃ svārnā nṛtavīṣiró babhūtha || 3 ||

sá sóma ámiślatamaḥ sutó bhūd  
yásminpaktīḥ pacyáte sánti dhānāḥ |  
índraṃ nára stuvánto brahmakārā  
ukthá śáṃsanto devávātataṃ || 4 ||

ná te ántaḥ śávaso dhāyyasyá  
ví tú bābadhe ródasī mahivā |  
á tá sūrīḥ pṛṇati tūtujāno  
yūthévāpsú samíjamāna ūtí || 5 ||

evédíndraḥ suháva ṛṣvo astūtí  
ánūtí hiriśipráḥ sátvā |  
evá hí jātó ásamātyojāḥ  
purú ca vṛtrá hanati ní dásyūn || 6 ||

1. Your men have sought after *Indra*  
     for the sake of companionship [with him];  
     striving after an effective mental gesture  
     [they are] moving swiftly.  
     Since he who has thunderbolt in [his] hands  
     is a giver of vast [treasure],  
     do make fire offerings to the mighty delightful one  
     for the sake of [his] help.
2. In which hand manly [powers] have been firmly fixed,  
     [that] stading-on-a-chariot warrior is on enchanting chariot.  
     In [which] strong arms [are] the reins,  
     the horses of [that] bull are entrusted with the road.
3. For auspiciousness they, who are ready for action,  
     are at thy feet.  
     The daring thunderbolt-wielder abounds in sacrificial rewards  
     through [his] power to change.  
     Wearing enfolding armour in order to be perceived —  
     thou, instigating, became as *svâr*, O dancer!
4. That *Soma*, most mixed one, shall become extracted  
     in whom the ripening matures  
     [in whom] there are [parched] grains.  
     Extolling *Indra* men, implementing a formulation,  
     reciting verses, [are] most desired by *deva*-s.
5. For thee<sup>1</sup> no limit to his power-to-change is set,  
     asunder (pray!) he, exalting, drives two *Rodas*-es.  
     Institutor of the sacrifice who keeps urging [thee]  
     fills up those [troops]  
     using [his] means of helping [it], driving [them] together  
     like herds into waters.
6. May only *Indra* be easy to summon, be helping in dire straights  
     together with [his] needing-no-help means of helping —  
     [he,] a fighter with golden lips.  
     Since only [he was] born having unparalleled vigour,  
     he assails many obstacles and impulses to suffer want.

---

<sup>1</sup>an adept of *Indra*-craft

## RigVeda 6.30

Bharadvāja Barhaspatya | Triṣṭubh | to Indra

bhūya idvāvṛdhe vīryāyaṅ ēko  
ajuryó dayate vásūni |  
prá ririce divá índraḥ pṛthivyā  
ardhámídasya práti ródasi ubhé || 1||

ádhā manye bṛhádasuryámasya  
yāni dādhāra nákirā mināti |  
divédive sūryo darśató bhūd  
ví sádmānyurviyā sukráturdhāt || 2||

adyā cinnū cittádápo nadīnāṅ  
yádābhyo árado gātúmindra |  
ní párvatā admasádo ná sedus  
tváyā dṛḍhāni sukrato rájāṃsi || 3||

satyamíttánná tvāvāṅ anyó astíndra  
devó ná mártyo jyáyān |  
áhannáhiṅ parisáyānamárṇó'vāsṛjo  
apó áchā samudrám || 4||

tvámapó ví dúro viśūcīr  
índra dṛḍhāmarujah párvatasya |  
rájābhavo jágataścarṣaṇīnāṅ  
sákāṅ sūryaṅ janáyandyámusāsam || 5||

1. He strengthened himself even more for a deed of valor,  
 he alone who is not subject to old age allots benefits.  
*Indra* has surpassed the Heaven [and] the Earth,  
 both *Rodas-es* [are] just half of him in comparison.
2. Therefore I imagine his extended guidance —  
 what he supports, none curtails.  
 Every day the sun<sup>1</sup> shall be perceived,  
 a skillful [adept] shall spread the seats [of *Soma*]  
 far off [from each other].
3. Since thou, *Indra*, dug out an unimpeded pathway for them,  
 today and forthwith this work [is to be done by] flowing waters.  
 Knotty ones settled down as if seated at a meal,  
 by thee, O having good designs one,  
 strongholds [were turned into] vapors.
4. That is really true, that there is no other *deva* like thee,  
 O *Indra*, nor a mortal superior [to thee].  
 Thou slayed the snake lying around the flooding waters,<sup>2</sup>  
 thou send the water off towards the sea.
5. Thou [let] the waters [flow]  
 through opening-to-all-directions doors,  
 thou shattered the stronghold of the knotty one<sup>3</sup>.  
 Thou, simultaneously engendering  
 the Sun, the glow, [and] the Dawn,  
 became a chieftain of those of a living being  
 that draw to themselves<sup>4</sup>.

---

<sup>1</sup>full-of-heat *manipūra* cakra

<sup>2</sup>the line is the same as 4.19.2c

<sup>3</sup>physical body

<sup>4</sup>the senses

## RigVeda 6.31

*Suhotra Bhāradvāja | 1–3, 5 Triṣṭubh, 4 Śakvarī | to Indra*

*ābhūrēko rayipate rayīṅām  
ā hástayoradhithā indra kṛṣṭīh |  
ví toké apsú tánaye ca sūrē'vocanta  
carṣaṇāyo vívācaḥ || 1||*

*tvádbhiyéndra pāṛthivāni vísvācyutā  
ciccyāvayante rájāṃsi |  
dyāvākṣāmā párvatāso vānāni  
vísvaṃ dṛḍhāṃ bhayate ájmannā te || 2||*

*tvám kútsenābhí súṣṇamindrāsúṣaṃ  
yudhya kúyavaṃ gáviṣṭau |  
dáśa prapitvé ádha sūryasya  
muṣāyáścakrámvive rápāṃsi || 3||*

*tvám sátānyāva sámbarasya  
púro jaghanthāpratīni dásyoḥ |  
ásikṣo yátra śácyā śacīvo  
dívodāsāya sunvaté sutakre  
bharádvājāya grṇaté vāsūni || 4||*

*sá satyasatvanmahaté ráṅāya  
ráthamā tiṣṭha tuvinṛmṇa bhīmám |  
yāhí prapathinnávasópa madrík  
prá ca śruta śrāvaya carṣaṇībhyah || 5||*



1. Thou, O overseer of the treasure, has become  
preeminent overseer of treasures,  
thou, O *Indra*, has put the tribes into [thy] two hands.  
Those that draw to themselves,  
disagreeing [with each other in general],  
have been speaking differently in matters of  
propagating family children, of [inner] waters,  
of that which vivifies.
2. Through fear of thee, O *Indra*, all earthly regions,  
even unshakable ones, make themselves agitated.  
Heaven and Earth, knotty ones, the desires —  
every stronghold is afraid at his passage.
3. During a foray for cows, do fight together with *Kutsa*, O *Indra*,  
against unabating *Śuṣṇā*, [who is] causing lack of barley.  
Then at the start of the day thou shall steal ten [horses<sup>1</sup>]  
[and] the wheel<sup>2</sup> of the Sun —  
[since in the past] thou took care of deceases [this way].
4. Thou have [desolated<sup>3</sup>] strongholds of *Śambara*,  
removed hundreds unopposed [*vṛtra*-s]  
of the impulse to suffer want,  
wherever thou were eager to help with [thy] enabling power,  
O accompanied by enabling powers one,  
to pressing [*Soma*] *Divodāsa*,  
O being bought<sup>4</sup> with pressed out [*Soma*] one,  
[or] to extolling [thy] benefits *Bharadvāja*.
5. Being such, O true fighter, for a great battle  
do mount [this] fearsome chariot,  
O having much courage one,  
journey towards me with [thy] assistance,  
O having a path forward,  
and make [me] to attend to those that draw to themselves<sup>5</sup>!  
O being listened to!

---

<sup>1</sup>flows through the ten petals of *maṇipūra* cakra

<sup>2</sup>central part of *maṇipūra* cakra

<sup>3</sup>on the basis of 4.26.3ab

<sup>4</sup>following [Jamison and Brereton, 2014, p.816]

<sup>5</sup>senses

## RigVeda 6.32

Suhotra Bhāradvāja | Triṣṭubh | to Indra

ápūrvyā purutāmānyasmai  
mahé vīrāya tavāse turāya |  
virapśīne vajrīṇe sám̐tamāni  
vácāṃsyāsá sthāvīrāya takṣam || 1 ||

sá mātārā sūryeṇā kavīnām  
ávāsayadrujádádrim̐ gr̥ṇānāḥ |  
svādhibhirṛkvabhirvāvasāná  
údsrīyāṇāmasrjannidānam || 2 ||

sá váhnibhirṛkvabhirgóṣu śásvan  
mitájñubhiḥ purukṛtvā jigāya |  
púrah̐ purohá sákhibhiḥ sakhīyán  
dṛḍhā ruroja kavībhiḥ kavīḥ sán || 3 ||

sá nīvyābhirjaritāramáchā  
mahó vājebhirmahádbhiśca súsmaiḥ |  
puruvīrābhirvṛṣabha kṣitīnām  
á girvaṇaḥ suvitāya prá yāhi || 4 ||

sá sárgeṇa śávasā taktó átyair  
apá índro dakṣīnatásturāṣāt |  
itthá sṛjāná ánapāvṛdárthaṃ  
divédive viviṣurapramṛṣyám || 5 ||

1. I personally fashioned original<sup>1</sup>  
 best-among-many most auspicious utterances  
 to this mighty hero, strong [and] quick [and] enduring,  
 to the exuberant thunderbolt-wielder.

---

  2. Being such, using the sun<sup>2</sup>  
 he made the two mothers<sup>3</sup> of poets shine;  
 being extolled, he shattered the rock.  
 Together with [them], possessing of good insight, reciting verses,  
 he, eagerly desiring [it], laid aside the tether  
 of appearing at dawn [waters].
  3. Being such, he, accomplishing much,  
 has time and again won [clashes] [even] when midst cows,  
 together reciting verses [but] having firm knees carriers.  
 Destroyer of strongholds, he, making himself a companion,  
 together with companions, has broken open firm strongholds;  
 with poets he is a poet.
  4. Being such, set forth towards the invoker with skirts(?), quickly,  
 with abundant and full-of-sexual-energy rushes of vigour!  
 [Come] here, O resembling the bull of clans one,  
 for an easy passage with those who [brought] many heroes,  
 O longing for a song!
  5. Being such, by letting go,  
 using the power to change [the course of the waters],  
 rushing along with rapid [heart beats]<sup>4</sup>,  
*Indra*, prevailing quickly, [let] waters [go] on the right side<sup>5</sup>.  
 Being emitted in this way, day-after-day, unremittingly,  
 they took care of not-to-be-neglected concern.
- 

Verse 3 refers to cases when an adept of *Indra*-craft, being assisted by only non-warriors, those taking care of supplies and camping, was able to win a clash with raiding enemies.

---

<sup>1</sup>lit. "having nothing preceding it"

<sup>2</sup>= intense energy in *maṇipūra* cakra

<sup>3</sup>prob. *iḍā* and *piṅgala*

<sup>4</sup>lit. "with steeds"

<sup>5</sup>the perceived right side of the head is what supports self-directed activities

## RigVeda 6.33

Śunahotra Bhāradvāja | Triṣṭubh | to Indra

yá ójīṣṭha indra tám sū no dā  
mádo vṛṣansvabhīṣṭírdāsṵvān |  
sáúvasvyam yó vanávatsvásvo  
vrtrá samátsu sāsáhadamítrān || 1||

tvám hīndrāvase vívāco hávante  
carṣaṇáyah śúrasātau |  
tvám víprebhirví pañíṁraśāyas  
tvóta ítsánitā vájamárṵā || 2||

tvám táñ indrobháyāñ amítrān  
dásā vrtráñyáryā ca śūra |  
vádhirváneva súdhitebhirátkair  
á pṛtsú darṣi nṛñám nṛtama || 3||

sá tvám na indrákavābhirūtí  
sákhā vísváyuravitá vṛdhé bhūḥ |  
svàrṣātā yáddhváyāmasi tvā  
yúdhyanto nemádhitā pṛtsú śūra || 4||

nūnám na indráparāya ca syā  
bhávā mṛḍíká utá no abhíṣṭau |  
itthá gṛñānto mahínasya śárman  
diví śyāma pārye goṣátamāḥ || 5||

1. Who is the most fierce, O *Indra*, him  
     thou shall rightly give to us,  
 [thou,] O bull, [being] exhilarating helpful disposed to give,  
 [him] who, having an excellent horse,  
     would place [the prize in] a horserace within [his] reach,  
 [him] who, having an excellent horse, would win a horse-race,  
 [who] in clashes would overcome obstacles [and] hostiles.
2. Since those that draw to themselves<sup>1</sup>,  
     disagreeing [with each other in general],  
 call upon thee, O *Indra*, to help in gaining an agent of change,  
 thou, together with those inspired [by thee],  
     shall forego niggards;  
 only helped-by-thee steed [is] obtaining the rush of vigour.
3. Thou, O *Indra*, [will overcome] hostiles of both types,  
 the obstacles —  
     of savages and those of a conducting upwards one —  
 thou, O agent of change, should have vanquished [them]  
     like [thou did] desires;  
 with well placed armour, thou will disperse [them] in battles,  
     O most manly of men!
4. Such thou, O *Indra*, with not stingy means of helping,  
 O like-minded one, the all-pervading life-force,  
     shall become favouring us to be stronger  
 in gaining *svàr*, when in battles,  
     we, fighting separated [from our comrades],  
 call upon thee, O agent of change!
5. Thou can be [such] at present for us  
     and for youngest [generation].  
 Become compassionate as well in assisting us!  
 Extolling [him<sup>2</sup>] thus, under the protection of the mighty one<sup>3</sup>,  
 on a decisive day we can be best at gaining cows.

---

<sup>1</sup> here = ordinary men, not-adepts of *Indra*

<sup>2</sup> adept of *Indra*

<sup>3</sup> *Indra*

## RigVeda 6.34

Śunahotra Bhāradvāja | Triṣṭubh | to Indra

sám ca tvé jagmúrgíra indra pūrvír  
ví ca tvádyanti vibhvò manīṣáh |  
purá nūnám ca stutáya řṣṇām  
paspr̥dhrá índre ádhyukthārká || 1 ||

puruhūtó yáh purugūrtá řbhvāñ  
ékaḥ puruprasastò ásti yajñáh |  
rátho ná mahé śávase yujānò'smābhir  
índro anumádyo bhūt || 2 ||

ná yám hímsanti dhítáyo ná vāñr̥  
índraṃ náksantídabhí vardháyantīḥ |  
yádi stotārah śatám yátsahásraṃ  
gr̥ṇánti gírvaṇasaṃ sám tátasmai || 3 ||

ásmā etáddivyārcéva māsá  
mimikṣá índre nyāyāmi sómaḥ |  
jánam ná dhánvannabhí sám yádāpaḥ  
satrá vāvṛdhurhāvanāni yajñáh || 4 ||

ásmā etánmáhyāngūśámasmā  
índrāya stotrám matíbhīravāci |  
ásadyáthā mahatí vṛtratúrya  
índro víśváyuravitá vṛdhásca || 5 ||

1. In thee, O *Indra*, many songs come together,  
 from thee, all-pervading one,  
     right conceptions go in different directions.  
 As of old and nowadays praises of seers,  
     verses, and hymns of illumination  
 have contended over *Indra*.
2. Who is much invoked, very-welcomed, prudent,  
 [who] alone is much commended with fire offerings —  
 harnessed — like a chariot —  
     for the great power to change [the course of battle],  
*Indra* shall be praised by us again and again.
3. Whom neither visualizations with their effects,  
 nor melodies harm —  
 they just approach [him,] *Indra*, making [him] stronger.  
 In case when praisers extol in a hundred [verses],  
     when in a thousand [verses]  
 longing for a chant one — that is fortunate for him.
4. This for him [is like] two moons shining in the sky —  
 mixed *Soma* has been offered to *Indra*  
 as if when in a desert waters con[verge]<sup>1</sup> onto a person;  
 the chants together with fire offerings  
     have strengthened the summons.
5. For him this mighty loud hymn, for him,  
 for *Indra*, the praise is uttered together with mental gestures.  
 This way, during violent hastening past obstacles<sup>2</sup>,  
*Indra* shall be the all-pervading life-force  
     and a strengthening helper.

---

<sup>1</sup>flow inside as well as onto the skin

<sup>2</sup>*vrtra-s*

## RigVeda 6.35

Nara Bhāradvāja | Triṣṭubh | to Indra

*kadā bhuvanráthakṣayāṇi bráhma  
kadā stotré sahasrapoṣyaṃ dāh |  
kadā stómaṃ vāsayo'sya rāyā  
kadā dhíyaḥ karasi vājaratnāḥ || 1||*

*kārhi svittádindra yánnṛbhīrñṛn  
vīrárvīrānnīḍáyāse jáyājñ |  
tridhātu gá ádhi jayāsi góṣvindra  
dyumnāṇ svàrvaddhehyasmé || 2||*

*kārhi svittádindra yájjaritré  
viśvápsu bráhma kṛṇávaḥ śaviṣṭha |  
kadā dhíyo ná niyúto yuvāse  
kadā gómaghā hávanāni gachāḥ || 3||*



1. When will those [utterances] that reside in a chariot<sup>1</sup>  
 become a formulation?  
 When will thou give to [this] praiser that  
 which is to become thousandfold as abundant?  
 When will thou make a hymn of praise clothed  
 with the treasure of this one?  
 When will thou make visualizations  
 rich with rushes of vigour?
2. Just when will it [be], O *Indra*,  
 that thou would bring together into a ring  
 men with men, heroes with heroes? Win fighting matches!  
 Since in addition to cows<sup>2</sup> thou win  
 consisting of three components [honey<sup>3</sup>] [placed] midst cows<sup>4</sup>,  
 O *Indra*, place into us possessing of *svàr* power to illuminate!<sup>5</sup>
3. Just when will it [be] that for the sake of [this] invoker  
 thou will create apparent-to-all formulation,  
 O having the most power to change!  
 When will thou bind series of words as if [they were] visions?  
 When will thou go towards generous-with-cows<sup>6</sup> summons?

---

<sup>1</sup>possessed by *Indra* body

<sup>2</sup>evocative expressions

<sup>3</sup>*madhu* on the basis of 9.70.8c, that is, *Soma*

<sup>4</sup>evocative expressions

<sup>5</sup>this line is the same as 6.19.9d

<sup>6</sup>evocative expressions

sá gómaghā jaritré áśvaścandrā  
 vājaśravaso ádhi dhehi pṛkṣaḥ |  
 pīpihīṣaḥ sudúghāmindra dhenuṃ  
 bharádvājeṣu surúco rurucyāḥ || 4 ||

támá nūnáṃ vṛjánamanyáthā  
 cichúro yáchakra ví dúro gṛṇṣé |  
 má níraraṃ śukradúghasya dhenór  
 āngirasānbrahmanā vipra jinva || 5 ||

4. Being such, share with the invoker nourishments  
 [that are] generous-with-cows<sup>7</sup>, having-best-horses<sup>8</sup>,  
 [that are] having the famed rush of vigour!  
 O *Indra*, make libations swell [like] yielding-much milch-cow!  
 Thou could have made [them], shining brightly,  
 shine in *Bharadvāja-s*<sup>9</sup>.
5. At present, I (an agent of change if, O empowering one,  
 [the waters will flow] through “the doors”)  
 extol him, [and] also, in a different manner, [this] enclosure!  
 May I not be deprived of yielding translucent [juice] cow<sup>10</sup>!  
 O inwardly excited one, impel by means of a formulation  
 those related to *anigiras* [horses<sup>11</sup>]!

---

<sup>7</sup> evocative expressions

<sup>8</sup> rhythms

<sup>9</sup> the drink of *Soma* is translucent, appears shining under the light, but after being consumed in the state of *Indra*, it causes a change in visual perception so that things appear as if shining or even having a halo around contours

<sup>10</sup> *Soma* plant

<sup>11</sup> here prob. = “pulses of blood”

## RigVeda 6.36

Nara Bhāradvāja | Triṣṭubh | to Indra

satrā mādāsastāva viśvājanyāḥ  
satrā rāyó'dha yé pārthivāsaḥ |  
satrā vājānāmabhavo vibhaktā  
yāddevēṣu dhārāyathā asuryām || 1 ||

ānu prā yeje jāna ójo asya  
satrā dadhire ānu vīryāya |  
syūmagr̥bhe dúdhayé'rvate ca  
krátuṃ vr̥ñjantyápi vr̥trahátye || 2 ||

táṃ sadhr̥c̥irūtáyo v̥ṣṇyāni  
páuṃsyāni niyútaḥ saścuríndram |  
samudráṃ ná síndhava ukthásuṣmā  
uruvyácasam̐ gíra ā viśanti || 3 ||

sá rāyáskhāmúpa sr̥jā gr̥ṇānáḥ  
puruścandrásya tvámindra vásvaḥ |  
pátirbabhūthásamo jánānām  
éko víśvasya bhúvanasya rájā || 4 ||

sá tú śrudhi śrútyā yó duvoyúr  
dyáurná bhúmābhí rāyo aryāḥ |  
áso yáthā naḥ śávasā cakānó  
yugéyuge váyasā cékitānaḥ || 5 ||

1. Thy exhilarations [are] always for everybody,  
therefore rewards that are earthly [are] always [such].  
If midst *deva*-s thou were to maintain [thy] guidance,  
thou always became distributor of rushes of vigour.
2. Before and after folks have made fire offerings to his frenzy.  
They always yielded to [his] valor,  
[as if] to pulling-the-reins impetuous courser;  
to slay *Vṛtra*, they also bring up<sup>1</sup> the understanding.
3. Leading in the right direction side-effects, manly powers,  
manly strengths, teams of horses have accompanied him, *Indra*.  
As rivers [enter] the sea, chants with verses that have fervor  
enter extending widely one.
4. Such thou, O *Indra*, extolled, emit  
towards [this] well of the treasure  
[a stream] of brightly radiant beneficial [glow<sup>2</sup>].  
Thou have become unequalled master of men,  
the sole sovereign of all facets of existence.
5. Now, such thou — seeking to rouse —  
do listen with [thy] ear!  
As the Heaven [is] over the Earth, thou shall be [here]  
generation after generation  
for the sake of rewards of tending upwards one —  
the same way [thou were] for us —  
keeping finding enjoyment through the power to change,  
conspicuous through mental and/or bodily vigour.

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<sup>1</sup>lit. “pluck, gather”

<sup>2</sup>*dyu*

## RigVeda 6.37

Bharadvāja Barhaspatya | Triṣṭubh | to Indra

arvāgrāthaṃ viśvāvāraṃ ta ugréndra  
yuktāso hārayo vahantu |  
kīrīsciddhī tvā hāvate svārvān  
ṛdhīmāhi sadhamādaste adyā || 1 ||

pró dróṇe hārayaḥ kármāgman  
punānāsa řjyanto abhūvan |  
índro no asyā pūrvyāḥ papīyād  
dyukṣó mādasya somyāsya rájā || 2 ||

āsarāṇāsaḥ śavasānámáchéndraṃ  
sucakré rathyāso áśvāḥ |  
abhī śráva řjyanto vaheyur  
nú cinnú vāyóramṛtaṃ ví dasyet || 3 ||

váriṣṭho asya dáksīṇāmiyartíndro  
maghónāṃ tuvikūrmítamaḥ |  
yáyā vajrivaḥ pariyásyámho  
maghá ca dhṛṣṇo dáyasē ví sūrīn || 4 ||

índro vājasya sthāvīrasya dāténdro  
gīrbhīrvardhatāṃ vṛddhámahāḥ |  
índro vṛtrāṃ hāniṣṭho astu sátvā  
tā sūrīḥ pṛṇati tūtujānaḥ || 5 ||

1. May yoked tawny [coursers<sup>1</sup>] convey  
 thy treasured-by-all chariot hither, O ferocious *Indra*!  
 Since even praiser possessing of *svàr* call upon thee  
 today we could succeed to be thy drinking companions.
2. Tawny [coursers<sup>2</sup>] went forth, towards the action,  
 into into a wooden vessel, they, straight-going became pure,  
 so that *Indra*,  
     empowered-by-the-Heaven sovereign of containing *Soma* wine,  
 would be the first to drink this our [*Soma*].
3. Accustomed to a chariot, [yoked] into a well-wheeled [chariot],  
 the horses [are] rushing towards changing-powerfully *Indra*.  
 Straight-going, they can convey [the chariot]  
     to an auditory impression.  
*Vāyu*'s ambrosia should never be wasted.
4. The most excellent *Indra*, shielding-most-strongly generous ones,  
 encounters his sacrificial reward,  
 with which thou, O thunderbolt-bearer, go around the anxiety  
 and uncover bounties, O daring one,  
     to institutors of the sacrifice.
5. *Indra* [is] a giver of an enduring rush of vigour.  
 May *Indra*, [his] might strengthened,  
     become strengthened by the chants!  
 May *Indra*, the best slayer of *Vṛtra*, be a fighter!  
 Institutor of the sacrifice who keeps urging [him]  
     fills up those [troops].<sup>3</sup>

---

<sup>1</sup>drops of *Soma*

<sup>2</sup>drops of *Soma*

<sup>3</sup>this line is the same as 6.29.5c

## RigVeda 6.38

Bharadvāja Barhaspatya | Triṣṭubh | to Indra

ápāditá údu naścitrátamo  
mahīm̐ bharṣaddyumátīmíndrahūtīm |  
pányasīm̐ dhītīm̐ dáivyasya yámañ  
jánasya rātīm̐ vanate sudānuḥ || 1||

dūrāccidá vasato asya kárṇā  
ghóṣādíndrasya tanyati bruvāṇáh |  
éyámenaṃ deváhūtirvavṛtyān  
madryàgíndramiyámṛcyámānā || 2||

tām̐ vo dhiyá paramáyā purājám̐  
ajáramíndramabhyānūṣyarkáh |  
bráhmā ca gíro dadhiré sámasmín  
mahāñśca stómo údhi vardhadíndre || 3||

várdhādyám̐ yajñá utá sóma índram̐  
várdhādbrahma gíra ukthá ca mánma |  
várdháhainamuṣáso yámannaktór  
várdhānmāsāḥ śarádo dyáva índram || 4||

evá jajñānám̐ sáhase ásāmi  
vāvṛdhānám̐ rádhase ca śrutáya |  
mahāmugrámávase vipra nūnám̐  
á vivāsema vṛtratúryeṣu || 5||



1. He<sup>1</sup> drank from here; he, the most conspicuous one,  
 should have carried upwards  
     our mighty lucid invocation of *Indra*.  
 During journey of the celestial tribe  
     one, [who is] liberal, places within his reach the gift —  
 [even] more admirable visualization.
  2. Even from a distance his<sup>2</sup> ears spend time here;  
 he who is speaking reverberates with the battlecry of *Indra*  
 so that this invocation of the *deva* would turn him here.  
 This, being recited [invocation, would turn] *Indra* towards me.
  3. For your sake with superior visualization,  
     with hymns of illumination,  
 I have found my way towards him,  
     born [in me] before, undecaying *Indra*.  
 Formulation and chants combine [with each other] in him,  
 and the great hymn of praise shall strengthen [me]  
     into [the state of] *Indra*.
  4. Since whom a fire offering and *Soma* would strengthen —  
     *Indra* —  
 since a formulation, chants, verses and a manic thought  
     would strengthen [him as well],  
 at least, do strengthen him  
     during the coming of dawn from the darkness of the night  
 so that the years<sup>3</sup>, months, days [of practice]  
     would strengthen *Indra*.
- 
5. This way, O inspired one,  
     we can now put on the mighty, ferocious one  
 [who is] manifested completely  
     for the sake of overwhelming strength,  
 [who is] being elevated [in intensity]  
     for the famed satisfaction of his desire —  
 to help [us] during hastening past obstacles.

---

Verses 1–4 are uttered by an inwardly excited adept to those who attend the lesson, verse 5 is uttered by them back to him.

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<sup>1</sup> *Agni*

<sup>2</sup> *Indra's*

<sup>3</sup> lit. "autumns"

## RigVeda 6.39

Bharadvāja Barhaspatya | Triṣṭubh | to Indra

mandrásya kavédivyásya váhner  
vípramanmano vacanásya mádhvah |  
ápā nastásya sacanásya devéṣo  
yuvasva gr̥ṇaté gó-agrāḥ || 1||

ayámuśānāḥ páryádrimusrā  
ṛtádhitibhirṛtayúgyujānāḥ |  
rujádárugṇaṃ ví valásya sánuṃ  
paṇṇīrvácobhirabhí yodhadíndraḥ || 2||

ayám dyotayadadyúto vyàktún  
doṣá vástoḥ śaráda índurindra |  
imám ketúmadadhurnú cidáhnām  
śúcijanmana usásaścakāra || 3||

ayám rocayadarúco rucānò'yám  
vāsayadvyṛténa pūrvīḥ |  
ayámīyata ṛtayúgbhirásvaiḥ  
svarvídā nābhinā carṣaṇiprāḥ || 4||

nú gr̥ṇānó gr̥ṇaté pratna rājanníṣaḥ  
pinva vasudéyāya pūrvīḥ |  
apá oṣadhīravisá vānāni  
gā árvato nṛṇcāse rirīhi || 5||

1. Thou, O *deva*, have drunk of that assisting us honey —  
of delightful gifted with insight celestial carrier,  
eloquent, excited by a manic thought one;  
bestow upon extolling [thee] one preceded by words libations!
2. This, desiring one<sup>1</sup>, employing *rta*  
by using visualizations based on *rta*,  
he, joining appearing around the rock at dawn [waters],  
shall break open unbroken top surface of the cavern.<sup>2</sup>  
Using utterances *Indra* shall wage war against niggards.
3. This one, the most refined and concentrated form of *Soma*,  
shall illuminate for years<sup>3</sup>, O *Indra*,  
what is not shining throughout the nights,  
through the darkness of early morning!  
Him they forthwith set as the focal point of the days,  
he has caused dawns to have pure birth.
4. This one<sup>4</sup>, shining, shall make what lacks shining shine,  
this one by means of *rta* shall make many [visualizations<sup>5</sup>]  
shine through [mental obscurations].  
This one<sup>6</sup> comes again and again  
by means of employing *rta* horses<sup>7</sup>,  
[thus] filling through finding *svâr* center [with what is real]<sup>8</sup>  
those that draw to themselves<sup>9</sup>.
5. So now, being extolled, O primordial chieftain,  
for the sake of extolling [thee] one,  
swell multiple libations to give benefits,  
grant waters, herbs, non-poisoning desires,  
cows, coursers, men to praise in verses!

---

<sup>1</sup> *Indra*

<sup>2</sup> this seems to mean opening of *sahasrâra* cakra

<sup>3</sup> lit. “autumns”

<sup>4</sup> the most refined and concentrated form of *Soma*

<sup>5</sup> *dhūti-s*

<sup>6</sup> *Indra*

<sup>7</sup> here = “drops of *Soma* juice”

<sup>8</sup> on the basis of 3.34.7ab

<sup>9</sup> senses

## RigVeda 6.40

Bharadvāja Barhaspatya | Triṣṭubh | to Indra

índra píba túbhyaṃ sutó mádāyáva  
sya hárī ví mucā sákhāyā |  
utá prá gāya gaṇá á niṣádyāthā  
yajñāya gṛṇaté váyo dhāḥ || 1 ||

ásya píba yásya jajñāná indra  
mádāya krátve ápibo virapśin |  
támu te gávo nára ápo ádrir  
índuṃ sámahyanpītáye sámasmai || 2 ||

sámiddhe agnáú sutá indra sóma  
á tvā vahantu hárayo váhiṣṭhāḥ |  
tvāyatá mánasā johavīmíndrá yāhi  
suvitáya mahé naḥ || 3 ||

á yāhi sásvaduśatá yayāthéndra  
mahá mánasā somapéyam |  
úpa bráhmāṇi śṛṇava imá nó'thā te  
yajñástanvè váyo dhāt || 4 ||

yádindra diví párye yádṛdhag  
yádvā své sádane yátra vási |  
áto no yajñámávase niyútvan  
sajóṣāḥ páhi girvaṇo marúbhiḥ || 5 ||

1. O *Indra*, drink extracted for thee [*Soma*] for an exhilaration!  
 Unharness the two tawny ones, unloose two companions!  
 And thou<sup>1</sup>, having sat down midst troops, do sing forth!  
 Then thou<sup>2</sup> shall bestow mental vigour upon the sacrifice,  
 upon extolling [thee] one.
2. Drink this which thou, O *Indra*, having been born,  
 drank for exhilaration [and] resourcefulness, O exuberant one!  
 Him, the most refined and concentrated form of *Soma*,  
 cows, men, waters, the rock together stimulate for thee,  
 to drink together for this one's sake.
3. Into kindled *Agni*<sup>3</sup>, into pressed out *Soma*, O *Indra*,  
 let tawny ones, best at conveying, convey thee!  
 With seeking thee mind I make an offering again and again,  
 O *Indra*;  
 journey here for an easy passage [and]  
 for the great [power to change]<sup>4</sup> for us.
4. Journey here! Thou have journeyed time and again, O *Indra*,  
 with desiring, powerful mind to a drink of *Soma*.  
 Since thou will give ear to these our formulations,  
 then this offering to thee shall bring vigour to the body.
5. If, O *Indra*, on a decisive day, whether apart [from us]  
 or on thy own seat [among us] — wherever thou are,  
 from there, having inner connection,  
 [thou would journey] to our sacrifice in order to help,  
 acting in harmony with *Marut*-s, do protect [us],  
 O longing for a chant!

---

<sup>1</sup>singer

<sup>2</sup>*Indra*

<sup>3</sup>the inner fire of *maṇipūra cakra*

<sup>4</sup>on the basis of 6.34.2c

## RigVeda 6.41

Bharadvāja Barhaspatya | Triṣṭubh | to Indra

áheḍamāna úpa yāhi yajñāṃ  
túbhyaṃ pavanta índavaḥ sutásah |  
gāvo ná vajrinsvámóko áchéndrá gahi  
prathamó yajñíyānām || 1||

yá te kākútsúkr̥tā yá váriṣṭhā  
yáyā sásvatpībasi mádhva ūrmím |  
táyā pāhi prá te adhvaryúrasthāt  
saṃ te vājro vartatāmindra gavyúḥ || 2||

eṣá drapsó vṛṣabhó viśvárūpa  
índrāya vṛṣṇe sámakāri sómah |  
etāṃ piba hariva sthātarugra  
yásyésiṣe pradívi yáste ánnam || 3||

sutáh sómo ásutādindra vásyān  
ayáṃ śréyāñcikitúse ráñāya |  
etāṃ titirva úpa yāhi yajñāṃ  
téna viśvástáviṣṭrā pṛnasva || 4||

hváyāmasi tvéndra yāhyarvāñ  
áram te sómastanvè bhavāti |  
śátakrato mādáyasvā sutésu  
prásmāñ ava pṛtanāsu prá vikṣú || 5||

1. Not being angry, arrive at the sacrifice!  
 Extracted drops of *Soma* purify themselves for thee.  
 Like cows go towards their own home, O thunderbolt-wielder,  
 come here, being foremost of worthy of sacrifice ones, O *Indra*!
2. Which palate<sup>1</sup> [is] well prepared for thee,  
 which [is] the most preferable  
 with which thou frequently drink the wave of honey,  
 drink with that one!  
 He who seeks ways to proceed stood up for thee.  
 Let thy thunderbolt, O *Indra*,  
 seeking evocative expressions<sup>2</sup>, take shape!
3. This resembling a bull drop, capable to assume any form,  
*Soma* was made for bull *Indra*.  
 O accompanied-by-tawny-ones ferocious driver, drink this,  
 of which thou are master at all times, which for thee is food.
4. Extracted *Soma*, O *Indra*, [is] better than unextracted,  
 this is superior for a discriminating one to enjoy<sup>3</sup>.  
 Steer towards this fire offering, O overcomer!  
 Using it, nourish all powers to control!
5. We call upon thee, O *Indra*! Coming hitherward, journey here,  
 so that *Soma* would be fitting to thy body.  
 O having hundred wiles one, do make thyself exhilarated  
 on pressed out [juices]!  
 Favour us in battles, [favour us] among tribes!

---

<sup>1</sup>prob. = “which adept”

<sup>2</sup>lit. “cows”

<sup>3</sup>following [Jamison and Brereton, 2014, p.825]

## RigVeda 6.42

*Bharadvāja Barhaspatya | 1–3 Anuṣṭubh, 4 Bṛhatī | to Indra*

*prátyasmai pípīṣate víśvāni vidúṣe bhara |  
aramgamāya jágmayé'paścāddaghvane náre || 1||*

*émenaṃ pratyétana sómebhiḥ somapátamam |  
ámatrebhirṛjīṣīnamíndraṃ sutébhíríndubhiḥ || 2||*

*yádī sutébhíríndubhiḥ sómebhiḥ pratibhúṣatha |  
védā víśvasya médhiro dhṛṣáttámtamídéṣate || 3||*

*asmā·asmā ídándhasó'dhvaryo prá bhara sutám |  
kuvítsamasya jényasya sárdhato'bhísasteravaspárat || 4||*



1. Do [thou] present [offerings] to this wishing to drink,  
 knowing all [places of existence]<sup>1</sup> one,  
 whose moves are sufficient, who is in constant motion,  
 to a hero who does not strike [enemies] from the back [row].
2. Him, who is the most-drinking of *Soma*,  
 receive ye with *Soma* —  
 having direct impact *Indra* [receive]  
 with facilitating forcefulness extracted drops of *Soma*.
3. If ye attend to [him] with extracted *Soma* drops,  
 he, possessing of mental vigour,  
 would have correct notion of everything.  
 Daring, he hastens just toward every one of [those].
4. Just to this one, O *adhvaryu*<sup>2</sup>,  
 offer pressed from herb [*Soma*]  
 Would it defend [us]  
 from the curse of any defiant noble?!

---

<sup>1</sup>*bhuvanāni*

<sup>2</sup>a participant of an offering who seeks ways to proceed with the offering

## RigVeda 6.43

*yásya tyáchámbaraṃ máde dívodāsāya randháyaḥ |  
ayám sá sóma indra te sutáḥ p̄iba || 1||*

*yásya tīvrasútaṃ mádaṃ mádhyaántaṃ ca rákṣase |  
ayám sá sóma indra te sutáḥ p̄iba || 2||*

*yásya gá antárásmano máde dṛḍhá avásrjaḥ |  
ayám sá sóma indra te sutáḥ p̄iba || 3||*

*yásya mandānó ándhaso mághonaṃ dadhiṣé sávaḥ |  
ayám sá sóma indra te sutáḥ p̄iba || 4||*

1. In whose rapture thou shall make  
*Śambara* subject to *Divodāsa*,  
 that *Soma*, being such, O *Indra*,  
 [is] extracted for thee. Drink!
2. Whose extracted-from-pungent-[juice] rapture  
 thou guard in the middle and at the end [of a battle],  
 that *Soma*, being such, O *Indra*,  
 [is] extracted for thee. Drink!
3. In whose rapture thou let loose  
 firmly fastened in the middle of the rock cows,  
 that *Soma*, being such, O *Indra*,  
 [is] extracted for thee. Drink!
4. Becoming inflamed from whose herb  
 thou have rendered liberality into an impulse to change,  
 that *Soma*, being such, O *Indra*,  
 [is] extracted for thee. Drink!

## RigVeda 6.44

Śaṃyu Bārhaspatya | 1–6 Anuṣṭubh, 7–9 Virāj(?), 10–24 Triṣṭubh  
| to Indra

yó rayivo rayíṃtamo yó dyumnárdyumnávattamaḥ |  
sómaḥ sutáḥ sá indra té'sti svadhāpate mádaḥ || 1||

yáḥ śagmástuviśagma te rāyó dāmá matīnām |  
sómaḥ sutáḥ sá indra té'sti svadhāpate mádaḥ || 2||

yéna vṛddhó ná śávasā turó ná svābhirūtíbhīḥ |  
sómaḥ sutáḥ sá indra té'sti svadhāpate mádaḥ || 3||

tyámu vo áprahaṇaṃ grṇīṣé śávasaspátim |  
índraṃ viśvāsāḥaṃ náraṃ máṃhiṣṭhaṃ viśvácaraṇim || 4||

yáṃ vardháyantídgrāḥ pátim turásya rádhasaḥ |  
támínnvasya ródasī devī śúṣmaṃ saparyataḥ || 5||

tádva ukthásya barhánéndrāyopastrñīśáni |  
vípo ná yásyotáyo ví yádróhanti sakṣítāḥ || 6||

ávidaddákṣaṃ mitró návīyānpapānó devébhyo vásyo acait |  
sasavānstaulābhirdhautárībhīruruṣyá pāyúrabhavatsákhībhyaḥ || 7||

ṛtásya pathí vedhá apāyi śriyé mánāṃsi devāso akran |  
dádhāno náma mahó vácobhīrvápurḍṛśāye venyó vyāvāḥ || 8||

1. Which, O master of the treasure, [is] the most wealthy,  
 which by means of illuminating [drops of pure *Soma*]  
 has the most power to illuminate,  
 that extracted *Soma*, O *Indra*,  
 is thy exhilarating drink, O master of spontaneity!
  2. Which [is] for thee, O very capable one, [is]  
 a capable giver of the treasure, of mental gestures,  
 such extracted *Soma*, O *Indra*,  
 is thy exhilarating drink, O master of spontaneity!
  3. With which as if augmented with the power to change  
 as if quick through own side-effects,  
 such extracted *Soma*, O *Indra*,  
 is thy exhilarating drink, O master of spontaneity!
- 
4. That one, I extol for you, the master of the power to change,  
 who does not show when he is about to strike,  
*Indra*, prevailing over everything, most generous man  
 drawing everyone towards himself.
  5. Whom the chants just strengthen,  
 the master of quick accomplishment of [one's] desires,  
 just to him, to his fervor,  
 the two divine *Rodas-es* attend to.
  6. That[, the fervor,] of your verse [is] certainly  
 to be a substratum for *Indra*  
 when dwelling side by side [of each other] side-effects of whom  
 sprout<sup>1</sup> as if [they were] vibrations.
- 
7. Recent benefactor became acquainted  
 with the power of discernment;  
 drinking, he noticed what is better than *deva-s*.  
 Having obtained [that] through massive cleansing [flows]  
 through the desire to protect  
 he became a guard for [his] companions.
  8. On a path of *rta* an adept is protected;  
*deva-s* take hold of minds [of adepts] for auspiciousness;  
 gladly accepting for himself through utterances the name,  
 he, who is to be yearned for,  
 has revealed a wondrous form to behold.

---

<sup>1</sup>comp. 6.24.3cd

*dyumáttamaṃ dáksaṃ dhehyasmé sédhā jánānāṃ pūrvírārātīḥ |  
vārṣīyo váyaḥ kṛṇuhi śácībhirdhánasya sātávasmāṃ avidḍhi || 9||*

*índra túbhyamínmaghavannabhūma  
vayāṃ dātréharivo mávívēnaḥ |  
nákirāpírdadṛṣe martyatrā  
kímaṅgá radhracódanaṃ tvāhuḥ || 10||*

*mā jásvane vṛṣabha no rarīthā  
mā te revátaḥ sakhyé riṣāma |  
pūrvíṣṭa indra niṣṣídho jáneṣu  
jahyásuṣvīnprá vṛhápṛṇataḥ || 11||*

*údabhrāṇīva stanáyanniyartíndro  
rádhāṃsyáśvyāni gávyā |  
tvámāsi pradívāḥ kārúdhāyā  
mā tvādāmāna ā dabhanmaghónaḥ || 12||*

*ádhvaryo vīra prá mahé sutánām  
índrāya bhara sá hyasya rájā |  
yáḥ pūrvyábbhirutá nūtanābbhir  
gīrbhírūvūrdhé gṛṇatámṛṣīṇām || 13||*

*asyá máde purú várpāṃsi vidvān  
índro vṛtrāṅyapratí jaghāna |  
tāmu prá hoṣi mádhumantamasmai  
sómaṃ vīráya śíprīṇe píbadhyai || 14||*

9. Put into us the most illuminating power of discernment,  
 repel multiple holding back [inner conflicts<sup>2</sup>]  
 of [these] people,  
 effect with [thy] enabling powers  
 a longer mental and bodily vigour,  
 favour us during gaining [the prize] of the contest!

- 
10. O *Indra*, we have become [such] just for thee,  
 O generous one, for the giver;  
 O accompanied-by-tawny-ones one, do not be ill-disposed!  
 No one among mortals considers himself [our] ally.  
 Indeed, why they call thee “inspiring the meek”?
11. Do not give us, O resembling a bull, to an exhausted one,  
 may we, in like-mindedness with thee,  
 do not meet with misfortune from a wealthy one!  
 Many [are] thy, O *Indra*, attaining-their-aim effects in men;  
 slay non-pressing *Soma* ones, first tear those  
 not satiating [thee with *Soma*]!
12. Thundering like storm clouds, *Indra* tends upwards  
 [as] favours consisting of horses<sup>3</sup>, consisting of cows<sup>4</sup> —  
 from of old thou are nourishing singers;  
 may not non-givers trick thee away from a generous one!

- 
13. O valiant *adhvaryu*, offer to mighty *Indra*  
 [*Soma*] of the pressed out [juices]  
 since he, who has become stronger through old and new chants  
 of extolling [him] seers, is his chieftain.
14. Having found many assumed forms in exhilaration of this one<sup>5</sup>,  
*Indra* has removed obstacles<sup>6</sup> without any impediments.  
 Sacrifice continually him<sup>7</sup> who is rich in honey to this one<sup>8</sup> —  
*Soma* to the selective hero to drink!

---

<sup>2</sup> *dviṣ*-as

<sup>3</sup> rhythms

<sup>4</sup> evocative expressions

<sup>5</sup> *Soma*

<sup>6</sup> *vṛtra*-s

<sup>7</sup> *Soma*

<sup>8</sup> *Indra*

pātā sutámíndro astu sómaṃ  
hántā vṛtráṃ vájreṇa mandasānāḥ |  
gántā yajñāṃ parāvataścídáchā  
vásurdhīnānavitá kārúdhāyāḥ || 15||

idám tyátpátramíndrapānam  
índrasya priyámamṛtamapāyi |  
mátsadyáthā saumanasāya devám  
vyāsmáddvéšo yuyáadvayámhaḥ || 16||

ená mandānó jahí sūra sátrūñ  
jāmímájāmimḥ maghavannamútrān |  
abhīṣeṇāñ abhyàdédisānān  
párāca indra prá mṛṇā jahí ca || 17||

āsú ṣmā ṇo maghavannindra pṛtsvāsmábhyaṃ  
māhi várivaḥ sugám kaḥ |  
apám tokásya tánayasya jeṣá  
índra sūrínkrṇuhí smā no ardhám || 18||

á tvā hárayo vṛṣaṇo yujāná  
vṛṣarathāso vṛṣaraśmayó'tyāḥ |  
asmatrāñco vṛṣaṇo vajraváho  
vṛṣṇe mādāya suyújo vahantu || 19||

á te vṛṣanvṛṣaṇo drónamasthur  
ghṛtaprúso nór máyo mādantaḥ |  
índra prá túbhyam vṛṣabhīḥ sutānām  
vṛṣṇe bharanti vṛṣabhāya sómam || 20||

vṛṣāsī divó vṛṣabháh pṛthivyá  
vṛṣā síndhūnām vṛṣabhá stíyānām |  
vṛṣṇe ta índurvṛṣabha pīpāya  
svādú ráso madhupéyo várāya || 21||



15. May *Indra* be drinker of extracted *Soma*,  
 becoming exhilarated, [may he,] by means of the thunderbolt,  
 [become] a slayer of *Vrtra*,  
 [may he be] arriving at the sacrifice even from far off,  
 [may he be] beneficial helper with visualizations,  
 a nourisher of singers!
- 
16. This here goblet [is] for *Indra's* drink;  
*Indra's* favorite ambrosia has been drunk  
 in such manner that it shall gladden the *deva*  
 to be agreeable to feelings,  
 so that he would keep hostility and anxiety away from us.
17. Becoming inflamed by it, slay enemies —  
 hostiles [be they] kin [or] not-kin, O generous one!  
 Those who joined army, those about to aim at [us],  
 those retreating, O *Indra*, crush and slay!
18. In these our battles, O generous *Indra*, thou always  
 shall create for us extensive easy to traverse mental space.  
 In gaining waters, propagating-family children, O *Indra*,  
 make institutors of the sacrifice be always on our side!
- 
19. May employed tawny bulls<sup>9</sup>  
 having chariot that is like a bull, having-reins-like-a-bull steeds,  
 well yoked for impregnating exhilaration,  
 bearing along the thunderbolt,  
 turned towards us bulls, convey thee here!
20. For thee, O impregnating one,  
 the bulls remain near the wooden vessel.  
 As if sprinkling-ghee exhilarating waves offer to thee,  
 O *Indra*, the *Soma* of pressed out by the bulls [juices]  
 to resembling-a-bull impregnating one.
21. Thou are resembling-a-bull  
 impregnating the Heaven [and] the Earth one,  
 resembling-a-bull impregnating of stale streams one.  
 For thee, for impregnating one,  
 resembling-a-bull *Indu* has swelled  
 palatable sap, sweet to drink to thy heart's content.
- 

<sup>9</sup>drops of *Soma* juice

ayám deváh sáhasā jāyamāna  
 índreṇa yujá pañímastabhāyat |  
 ayám svásya pitúráyudhānīndur  
 amuṣṇādásívasya māyāḥ || 22||

ayámakṛṇodusásaḥ supátnār  
 ayám sūrye adadhājyótirantāḥ |  
 ayám tridhātu diví rocanéṣu  
 tritēṣu vindadamṛtaṃ nígūḍham || 23||

ayám dyāvāpṛthiví ví śkabhāyad  
 ayám ráthamayunaksaptáraśmim |  
 ayám góṣu śácya pakvámantāḥ  
 sómo dādhāra dásayantramútsam || 24||

22. This *deva*, made manifest  
 together with the overwhelming strength,  
 together with *Indra* as a yokemate, paralyzed the niggard.  
 This one, *Indu*, stole his own father's weapons —  
 deceptive constructs of inciting-reactive-impulsiveness<sup>10</sup> one.
23. This one<sup>11</sup> made dawns to have a good husband,  
 this one put light into the sun,  
 this one shall privately find  
 consisting of three components ambrosia  
 in the Heaven, in luminous spheres, in the third ones<sup>12</sup>.
24. This one shall prop apart the Heaven and the Earth,  
 this one harnessed having seven reins chariot,  
 this one with [his] enabling power  
 [put] ripe [for poetry] [vital spirit<sup>13</sup>]  
 midst evocative expressions<sup>14</sup> —  
*Soma* has maintained having ten-thongs spring<sup>15</sup>.

---

<sup>10</sup> *a-śiva*

<sup>11</sup> *Indra*

<sup>12</sup>throat cakras of participants

<sup>13</sup> *payas*

<sup>14</sup>lit. “cows”

<sup>15</sup>source of energy in the *maṇipūra* cakra

## RigVeda 6.45

*Śaṃyu Bārhaspatya* | 1–28,30–32 *Gāyatrī*, 29 *Atinīcṛt*, 33 *Anuṣṭubh*  
| to *Indra*

*yá ānayatparāvataḥ súnīti turvásaṃ yádum* |  
*índraḥ sá no yúvā sákhā* || 1||

*avipré cidváyo dádhadanāsúnā cidárvatā* |  
*índro jétā hitáṃ dhánam* || 2||

*mahírasya práñītayaḥ pūrvīrutá práśastayaḥ* |  
*násya kṣīyanta útáyāḥ* || 3||

*sákhāyo bráhmavāhasé'rcata prá ca gāyata* |  
*sá hí naḥ prámatirmahí* || 4||

*tvámékasya vṛtrahannavitá dváyorasi* |  
*utédíśe yáthā vayám* || 5||

*náyasídvāti dvīṣaḥ kṛṇósyukthasámsínaḥ* |  
*nṛbhīḥ suvīra ucyase* || 6||

*brahmāṇaṃ bráhmavāhasaṃ gīrbhīḥ sákhāyamṛgmíyam* |  
*gáṃ ná doháse huve* || 7||

*yásya vísvāni hástayorūcúrvásūni ní dvitá* |  
*vīrásya pṛtanāśáhaḥ* || 8||

*ví dṛḍhāni cidadrivo jánānāṃ śacīpate* |  
*vṛhá māyá anānata* || 9||

*támu tvā satya somapā índra vājānāṃ pate* |  
*áhūmahi śravasyávaḥ* || 10||

*támu tvā yáḥ purásitha yó vā nūnāṃ hité dháne* |  
*hávyaḥ sá śrudhī hávam* || 11||

1. Who by means of good guidance  
guided here from afar *Turvaśa*, *Yadu* —  
such *Indra* is our young companion.
  2. Imparting mental and bodily vigour  
even to not inwardly excited one,  
even with not-quick courser  
*Indra* will win proposed contest.
  3. Potent [is] his guidance,  
and many [are his] competencies.  
His side-effects are not decreased.
- 
4. O companions, recite verses and chant  
to him who is conveyed by a formulation,  
since for us he is a potent foreseeing care.
  5. Thou, O slayer of *Vṛtra*,  
are helping [only] one of two [opposing each other sides]  
and to the endowed with such qualities as we [are].
  6. Just thou lead beyond hatreds,  
thou create reciters of verses;  
thou are said by men to be very manly.
  7. I call upon formulator who is conveyed by a formulation  
with chants I call upon to-be-praised-in-verses companion —  
as if upon a cow for milking —
  8. into whose hands, they said,  
all benefits were certainly [placed],  
[into the hands] of victorious in battles hero.
  9. Uproot deceptive constructs, O master of mighty assistance,  
even firm[ly held], O stone-wielder,  
[beliefs<sup>1</sup>] of [these] persons  
O not-bending-[to other's-will] one!
- 
10. Such thee, O actual *Soma*-drinker,  
O *Indra*, O master of rushes of vigour,  
those seeking fame<sup>2</sup> invoke.
  11. Thee who has been such before,  
and who [will be such] at present, during the proposed contest,  
such thou [is] to be summoned; hear [this] invocation!

---

<sup>1</sup>beliefs that are strongholds of self

<sup>2</sup>or, "auditory impression"

*dh̥bhírāvadbhirárvato vājāñ̄ indra śravāyyān |*  
*tváyā jeṣma hitāṃ dhánam || 12||*

*ábhūru vīra girvaṇo mahāñ̄ indra dhāne hité |*  
*bháre vitantasáyyaḥ || 13||*

*yá ta ūtíramitrahanmakṣújavastamāsati |*  
*táyā no hinuhī rátham || 14||*

*sá ráthena rathítamo'smákenābhiyúvanā |*  
*jéṣi jīṣṇo hitāṃ dhánam || 15||*

*yá éka ítámu ṣṭuhi kṛṣṭínāṃ vícarṣaṇiḥ |*  
*pátirjajñé vṛṣakratuḥ || 16||*

*yó gṛṇatámídásithāpírūtí śíváḥ sákhā |*  
*sá tvāṃ na indra mṛḍaya || 17||*

*dhiṣvá vájraṃ gábhastyo rakṣohátyāya vajrivaḥ |*  
*sāsahīṣṭhá abhí spṛdhah || 18||*

*pratnáṃ rayīñāṃ yújaṃ sákhāyaṃ kīricódanam |*  
*bráhmavāhastamaṃ huve || 19||*

*sá hí víśvāni pāṛthivāñ̄ éko vásūni pátyate |*  
*gírvaṇastamo ádhriḡuḥ || 20||*

*sá no niyúdbhirá pṛṇa kámaṃ vájebhiraśvībhīḥ |*  
*gómadbhūrgopate dhṛṣát || 21||*

12. Using fast-paced visualizations, [employing]  
to-be-praised hasting rushes of vigour, O *Indra*,  
[helped] by thee, we win the proposed contest.
13. Thou, longing for a song hero, become mighty,  
O *Indra*, during an arranged contest,  
[become] worth to be tussled over in battles.
14. Which thy way of helping, O slayer of hostiles,  
comes as the most prompt,  
with that one impel our chariot!
15. Such — best possessor of chariots —  
using our engaged in [the contest] chariot,  
thou, O rich in victories one, win the proposed contest.
- 
16. Who is just one [of a kind], him extoll!  
He, being resourceful as the bull<sup>3</sup>, has manifested himself [as]  
disengaging overseer<sup>4</sup> of tribes.
17. Who has become an ally of only extolling [him men],  
a destroying reactive impulsiveness companion  
with means of helping —  
such thou, O *Indra*, be kind to us!
18. Put the thunderbolt into hands  
to slay guarding impulses, O thunderbolt-bearer!  
Thou shall overcome adversaries again and again!
- 
19. I call upon him who is best conveyed by a formulation,  
inspiring praisers companion,  
primordial yokemate of treasures.
20. Since he alone controls all earthly benefits,  
he, who is the most longing for a chant, [is] irresistible.
21. Such — daring — satisfy our longing with innate [waters],  
with employing horses<sup>5</sup> rushes of vigour,  
that are rich in evocative words<sup>6</sup>,  
O master of evocative expressions<sup>7</sup>!
- 

<sup>3</sup>*Soma*

<sup>4</sup>“disengaging overseer” — prob. means “resolving conflicts between allied tribes”

<sup>5</sup>that is, employing rapid strong pulse throughout the body

<sup>6</sup>lit. “cows”

<sup>7</sup>lit. “cows”

tádvō gāya suté sácā puruhūtāya sátvane |  
sám yádgáve ná sákīne || 22||

ná ghā vásurní yamate dānám vājasya gómataḥ |  
yátsīmúpa śrávadgíraḥ || 23||

kuvítsasya prá hí vrajám gómantaṃ dasyuhá gámat |  
sácībhirápa no varat || 24||

imá u tvā satakrate'bhí prá ṇonuvurgíraḥ |  
índra vatsám ná mātáraḥ || 25||

dūṇásam sakhyám táva gaúrasi vīra gavyaté |  
ásvo asvāyaté bhava || 26||

sá mandasvā hyándhaso rádhase tanvā mahé |  
ná stotáram nidé karaḥ || 27||

imá u tvā sutésute náksante girvaṇo gíraḥ |  
vatsám gávo ná dhenávaḥ || 28||

purútamaṃ purūṇám stotṛṇám vívāci |  
vájebhírvājayatám || 29||

asmákamindra bhūtu te stómo vāhiṣṭho ántamaḥ |  
asmánrāyé mahé hinu || 30||

ádhi ṛbúḥ paṇīnám vārṣiṣṭhe mūrdhánasthāt |  
urúḥ kákso ná gāṅgyáḥ || 31||

yásya vāyóřiva dravádbhadrá rātíḥ sahasrínī |  
sadyó dānāya máṃhate || 32||



22. Let thou sing at a pressing for ye this  
 which for much-called-upon fighter,  
 for as able as an ox one, [is] auspicious.
23. At least, the beneficial one would not hold back  
 the gift of rich in cows rush of vigour  
 when he shall give ear to such chants.
24. Though he, slaying impulses to suffer want,  
 will set out to rich in cows<sup>8</sup> enclosure of any one,  
 with [his] enabling powers he shall uncover [it] for us.
- 
25. These chants have found their way  
 to thee, O having hundred wiles one,  
 like mothers to a calf.
26. Like-mindedness with thee is difficult to attain;  
 thou, O hero, is an ox for him who is seeking cows,  
 become a stallion for him who seeks horses!
27. Such thou inflame thyself with the herb  
 to accomplish by thyself the strong desire,  
 do not make the hymn-singer an object of ridicule!<sup>9</sup>
28. At every *Soma* libation these chants  
 approach thee, O longing for a chant,  
 like giving milk cows [approach] a calf,
29. [thee who is] the best-among-many  
 at a shout-contest of many hymn-singers,  
 with rushes of vigour of those employing a rush of vigour.
30. Let our hymn of praise, best conveying [thee],  
 becomes the nearest [to thee]!  
 Impel the great treasure towards us! —
31. *Br̥bu*<sup>10</sup> has ascended  
 the uppermost summit of the niggards  
 [that is] spacious as the lurking place on the Ganges,
32. of which auspicious thousandfold gift  
 shall hasten like [that] of *Vāyu*.  
 In an instant it increases to bestow [that gift].

---

<sup>8</sup>= evocative expressions

<sup>9</sup>same as 3.41.6

<sup>10</sup>most likely, the inner *Soma*

*tátsú no víśve aryá á sádā gṛṇanti kārāvah |*  
*bṛbúṃ sahasradātamaṃ sūrīṃ sahasrasátamam || 33 ||*

33. That much all of us [get] from him who tends upwards<sup>11</sup>;  
 singers of eulogies always extol<sup>12</sup>  
 best at giving thousands *Bṛbu* [and]  
 best-at-procuring-thousand[-gifts] institutor of the sacrifice.

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<sup>11</sup>that is, the inner Soma

<sup>12</sup>these two lines are the same as 8.94.3ab

## RigVeda 6.46

*Śaṃyu Bārhaspatya | Bṛhatī alternating with Satobṛhatī | to Indra*

*tvāmíddhí hávāmahe sātá vájasya kārávaḥ |  
tvám vrtrésvindra sátpatiṃ nárastvám káṣṭhāsvàrvataḥ || 1||*

*sá tvám naścitra vajrahasta dhṛṣṇuyá mahá stavānó adrivaḥ |  
gámásvaṃ rathyàmindra sám kira satrá vájam ná jigyuṣe || 2||*

*yáḥ satráhá vícarṣaṇiríndraṃ táṃ hūmahe vayám |  
sáhasramuṣka túvinṛmṇa sátpate bhávā samátsu no vṛdhé || 3||*

*bádhasē jánānvṛṣabhéva manyúnā ghṛṣau mīdhá ṛciṣama |  
asmákam bodhyavitá mahādhané tanúṣvapsú sūrye || 4||*

*índra jyéṣṭham na á bharaṃ ójīṣṭham pápuri śrávaḥ |  
yénemé citra vajrahasta ródasī óbhé suśipra práḥ || 5||*

*tvámugrámvase carṣaṇīsáham rájandevéṣu hūmahe |  
vísṵá sú no vithurá pibdaná vaso'mitrānsuśáhānkṛdhi || 6||*

*yádindra náhuṣṭsvám̐ ójo nṛmṇám ca kṛṣṭíṣu |  
yádvā páñca kṣitīnám̐ dyumnámā bhara  
satrá vísṵāni páuṃsyā || 7||*

*yádvā ṛkṣáú maghavandruhyává jáne yátpūráú kácca vṛṣṇyam |  
asmábhyaṃ tádrirīhi sám nṛṣáhye'mitrānṛtsú turváne || 8||*

1. Since it is just thee we, singers of eulogies,  
call upon when obtaining a rush of vigour,  
thee, O *Indra*, overseer of what's real midst obstacles,  
thee [we,] men, [being] coursers on racetracks, [call upon].
2. Such thou, O conspicuous thunderbolt-in-hand one,  
being daringly praised as mighty, O stone-wielder,  
throw together for us a cow<sup>1</sup>, an accustomed to chariot horse,  
    O *Indra*,  
by all means a rush of vigour — as if to him who has conquered!
3. Who [is] always slaying [*Vṛtra*], disengaging,  
that *Indra* we summon.  
O thousand-testicled, having much courage  
    overseer of what's real!  
Become conducive to strengthening us in clashes!
4. Thou drive away people — like resembling a bull [weapons]<sup>2</sup> —  
with [thy] rage in a spirited contest, O sought with a verse!  
In a great battle become our helper  
in [our] bodies, in waters<sup>3</sup>, in the sun<sup>4</sup>.
5. O *Indra*, bring here for us  
most excellent, most fierce, bounteous auditory impression  
with which, O manifold thunderbolt-in-hand one,  
thou shall fill both *Rodas*-es.
6. Thee, who is ferocious, prevailing over those  
    that draw to themselves<sup>5</sup>,  
O chieftain among *deva*-s, we summon to help.  
Quickly [make] firm all our shaky [things], O beneficial one,  
make hostiles easy-to-overcome!
7. What vigour and courage, O *Indra*,  
[there is] among neighboring tribes,  
or what power to illuminate of the five clans<sup>6</sup> [there is],  
always bring here manly strengths!
8. Or what virility [is there], O generous one, in *Trkṣi*,  
*Druhyu* people, and whatever in a commoner,  
grant us all that at a prevailing over men —  
to overpower hostiles in battles.

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<sup>1</sup>evocative expression

<sup>2</sup>after 2.16.6b

<sup>3</sup>= inner waters

<sup>4</sup>*maṇipūra* cakra

<sup>5</sup>senses

<sup>6</sup>“the senses”

índra tridhātu śaraṇām trivárūthaṃ svastimát |  
 chardíryacha maghávadbhyaśca máhyaṃ ca  
 yāváyā didyúmebhyaḥ || 9||

yé gavyatá mánasā sátrumādabhúrabhipraghnánti dhṛṣṇuyá |  
 ádha smā no maghavanníndra girvaṇastanūpá ántamo bhava || 10||

ádha smā no vṛdhé bhavéndra nāyámavā yudhí |  
 yádantárikṣe patáyanti parṇíno didyávastigmámūrdhānaḥ || 11||

yátra śúrāsastanvò vitanvaté priyá śárma pitṛṇám |  
 ádha smā yacha tanvè táne ca chardíracíttaṃ yāváyā dvéṣaḥ || 12||

yádíndra sárge árvataścodáyāse mahāadhané |  
 asamané ádhvani vṛjiné pathí śyenāññ iva śravasyatáh || 13||

síndhūññriva pravaṇá āśvuyá yató yádi klóśamánu ṣvāni |  
 á yé váyo ná várvṛtatyámiṣi grbhítá bāhvórgávi || 14||

9. O *Indra*, consisting of three components,  
 having three armors, conferring well-being shelter —  
 a fence — hold up for generous ones and for me!  
 Ward off an arrow from these
10. who with mind accompanied by evocative expressions,  
 having deceived the foe<sup>7</sup>, daringly strike at [it].  
 Then as ever, O generous longing for a song *Indra*,  
 become nearest protector of our bodies!
11. Then as ever, be conducive to strengthening us,  
 O *Indra*, favor [our] leader in a clash  
 when fletched<sup>8</sup> sharp-pointed arrows  
 fly through the intermediate space<sup>9</sup>.
12. Wherever agents of change stretch [their] bodies,  
 [and] beloved<sup>10</sup> [stretches] refuge of the fathers<sup>11</sup>,  
 then as ever hold up a shelter  
 for a person and [his] offsprings,  
 keep away an unnoticed hostility!
13. When, O *Indra*,  
 at releasing [horses] at a great race  
 thou impel coursers on an uneven course,  
 like hawks on a curved path,
14. like rivers moving quickly on a slope,  
 when [their sound] is echoed as shout,  
 [the steeds], which like birds over turning into raw flesh cow  
 [are circling the race track],  
 [are] firmly held in two arms — [hold up the shelter!]

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<sup>7</sup>prob. *Vṛtra*

<sup>8</sup>lit. “having wings”

<sup>9</sup>air

<sup>10</sup>prob. the Dawn *Uṣas*, or the Night *Rātri*

<sup>11</sup>“refuge of the fathers” is prob. “dark starry sky”

## RigVeda 6.47

Garga Bharadvāja | Triṣṭubh except 19 Bṛhatī, 23 Anuṣṭubh, 24  
Gāyatrī, 25 Dvīpāda, 27 Jagatī | to Indra

svādúṣkīlāyāṃ mádhumāñ utáyāṃ  
tivrāḥ kīlāyāṃ rásavāñ utáyāṃ |  
utó nvāsya papivāmsamíndraṃ  
ná káscaṇá sahata āhavēṣu || 1 ||

ayāṃ svādúrihá mádiṣṭha āsa yásyéndro vṛtrahátye mamáda |  
purúñi yáscyautná sámbarasya ví navatīṃ náva ca dehyò hán || 2 ||

ayāṃ me pītá údiyarti vácamayāṃ manīṣámuśatīmajīgaḥ |  
ayāṃ śáḍurvrāmimīta dhīro ná yābhyo bhúvanaṃ káccanáré || 3 ||

ayāṃ sá yó varimāṇaṃ pṛthivyá  
varśmāṇaṃ divó ákr̥ṇodayāṃ sáh |  
ayāṃ pīyúsaṃ tisṣṣu pravátsu  
sómo dādhārorvántárikṣam || 4 ||

ayāṃ vidaccitradr̥śīkamárṇaḥ  
śukrásadmanāmusásāmánike |  
ayāṃ mahánmahatá skámbhanenód  
dyámastabhñādvr̥ṣabhó marútvān || 5 ||

dhṛṣát̥piba kaláse sómamindra  
vṛtrahá śūra samaré vásūnām |  
mádhyaṃdine sávana á vṛṣasva  
rayistháno rayímasmásu dhehi || 6 ||

índra prá ṇaḥ pura-etéva paśya  
prá no naya pratarāṃ vásyo ácha |  
bhávā supāró atipārayó no  
bhávā sūnītirutá vāmánītiḥ || 7 ||

urúm no lokámānu neṣi vidváṃsvàrvajjyótirābhayaṃ svastí |  
ṛṣvā ta indra sthāvīrasya bāhú úpa stheyāma saraṇá bṛhántā || 8 ||



1. Assuredly this is palatable, and this is rich in honey,  
assuredly this is pungent, and this is full of sap.  
And now, at challenges [to a fight], no one  
prevails over *Indra* who has drunk of it.
  2. Palatable one has become the sweetest — this here  
which *Indra* has reveled in to slay *Vṛtra* —  
[*Indra,*] who should have dispersed many contrivances  
and ninety nine walls of *Śambara*.
  3. This one<sup>1</sup>, [when it is] drunk, rouses my speech,  
this one has awakened an eager [for action] conception,  
this, facilitating contemplations one, marked off six spaces —  
[there is] no in any way a place of existence far away from those.
  4. Such this one<sup>2</sup> that effected the expanse of the Earth  
[and] the height of the Heaven — such this one  
[effected] ambrosia at three heavenly heights —  
*Soma* has maintained wide intermediate space.
  5. This one has found conspicuous worthy-to-behold  
flooding waters  
at appearance of having-the-translucent-one<sup>3</sup>-as-the-abode dawns.  
This mighty one with the mighty pillar propped up the Heaven,  
[he,] being accompanied by *Marut*-s, resembling a bull.
  6. Daring, do drink the *Soma* in the jar, O *Indra*!  
At a confluence of beneficial things [thou are] the slayer of *Vṛtra*,  
O agent of change!  
At a midday pressing pour for thyself [*Soma*]!  
Being in the treasure, put the treasure into us!
- 
7. O *Indra*, for our sake look forth as a leader,  
guide us forth to what is better!  
Become giving an easy passage [and] more than sufficient for us!  
Become well-guiding and striving to guide!
  8. Thou, knowing, shall lead us along a wide space  
towards possessing *svàr* light, fearlessness, well-being.  
May we stand close to the two helping in dire straights  
mighty arms of thee, O *Indra*, of the enduring one!

---

<sup>1</sup>extract of *Soma*

<sup>2</sup>*Indra*

<sup>3</sup>extract of *Soma*

vářiṣṭhe na indra vandhúre dhā  
 váhiṣṭhayoḥ śatāvannásvayorá |  
 ísamá vakṣiśám vāřiṣṭhāṃ  
 má nastārīn maghavanráyo aryáḥ || 9||

índra mṛḍá máhyam jīvátumicha  
 codáya dhíyamáyo ná dhārām |  
 yátkiṃ cāháṃ tvāyúridám vādāmi  
 tájjuṣasva kṛdhí mā devávantam || 10||

trātāramíndramavitāramíndram  
 hávehave suhávaṃ śúramíndram |  
 hváyāmi śakráṃ puruhūtámíndram  
 svastí no maghávā dhātívindrah || 11||

índrah sutrāmā svāvāñi ávobhiḥ  
 sumṛḍikó bhavatu viśvávedāḥ |  
 bādhatāṃ dvéṣo ábhayaṃ kṛṇotu  
 suvīryasya pátayaḥ syāma || 12||

tásya vayám sumataú yajñíyasyápi  
 bhadré saumanasé syāma |  
 sá sutrāmā svāvāñi índro asmé  
 ārácciddvéṣaḥ sanutáryuyotu || 13||

áva tvé indra praváto nórmiṣ  
 gíro bráhmāñi niyúto dhavante |  
 urú ná rádhaḥ sávanā purúñyapó  
 gá vajrinyuvase sámíndūn || 14||

9. Thou, O *Indra*, shall place us into the widest chariot seat  
 on two best-drawing [it] horses, O having hundreds [of those]!  
 So that thou fetch the most excellent draught of [all] draughts,  
 do not pass over our riches of tending upwards one<sup>4</sup>,  
 O generous one!

---

10. Be kind to me, O *Indra*, animate [me] to be alive!  
 Impel the visualization as if [it were] a metal blade!  
 And whatever this here I, seeking thee, say,  
 that enjoy! Make me accompanied by *deva*-s!

11. *Indra* [who is] a defender,  
*Indra* [who is] a helper  
*Indra* [who] at invocation-after-invocation  
 [is] an easy-to-summon agent of change  
 I call upon — much invoked empowering *Indra*.  
 May generous *Indra* set up for us well-being!

12. Let *Indra* become a good protector,  
 a good helper by means of [his] favours,  
 very compassionate one  
 whose knowledge is embracing everything!  
 Let he repel hostility, let he effect fearlessness  
 [so that] we could be masters of the manly vigour!

---

13. May we be in good graces of him [who is] worthy of sacrifice  
 and also in auspicious cheerfulness!

Let *Indra* — such good protector, good helper for us —  
 even from afar drive away [any] hostility.

14. Into thee, O *Indra*, songs, formulations as teams  
 hasten like a wave [along] slopes;  
 as an excessive satisfaction of thy, O thunderbolt-wielder,  
 desire thou take into thyself  
 many pressings, waters, evocative expressions<sup>5</sup>,  
 drops of pure *Soma*.

---

<sup>4</sup>inner *Soma*

<sup>5</sup>lit. “cows”

ká īṃ stavatkāḥ pṛnātkó yajāte  
 yádugrámínmaghāvā viśvāhāvet |  
 pādāviva prahárannanyámanyam  
 kṛṇóti púrvamáparam śácibhiḥ || 15||

śṛṇvé vīrá ugrámugraṃ damāyánnanyámanyam  
 atinenīyámānaḥ |  
 edhamānadviḍubháyasya rájā  
 coṣkūyāte víśa índro manuṣyān || 16||

pārā púrveṣāṃ sakhyá vṛṇakti  
 vitárturāṇo áparebhireti |  
 ánānubhūtīravadhūnvānāḥ  
 pūrvíríndrah śarádastartarīti || 17||

rūpāṃrūpaṃ prátirūpo babhūva  
 tādasya rūpāṃ praticákṣanāya |  
 índro māyābhiḥ pururúpa iyate  
 yukta hyasya hárayaḥ śatā dáśa || 18||

yujāno harítā ráthe  
 bhúri tváṣṭehá rájati |  
 kó viśvāhā dviṣatāḥ pákṣa āsata  
 utásīneṣu sūrīṣu || 19||

15. Who shall extol him, who would fill [him],  
 who would sacrifice [to him]  
 if the generous one were always helping only a ferocious one?  
 Like someone moving forth both feet — one-after-another,  
 with [his] enabling powers he makes him who follows  
 to be in front.
16. The hero is famed to subdue every ferocious [warrior];  
 he is continually leading one [warrior] after another  
 beyond [what they dare to do].  
 Hostile to those who grow big with self-importance<sup>6</sup>,  
 [being] chieftain of both [sides],  
*Indra* keeps prodding most manly ones of a tribe.
17. He uproots [his] previous relationships with those in front  
 continually double-crossing<sup>7</sup> [them],  
 he goes with those in the rear.  
 Shaking off many non-memorable autumns  
*Indra* passes over [to another adept].
- 
18. He has assumed likeness to a form after form<sup>8</sup>;  
 this form of his [is just] for looking at.  
 Having multiple forms by means of  
 [his] powers to frame [cognition],  
*Indra* is continuously on the move  
 because his ten hundred tawny ones are yoked.
19. Repeatedly yoking two tawny ones to the chariot,  
*Tvaṣṭṛ* rules here.  
 Who [would] always remain on the side of a hostile one?  
 And also [who would be such] among seated [here]  
 institutors of the sacrifice?
- 

<sup>6</sup>Hostility of *Indra* to those who grow big with selfimportance is reformulated in *Pratyabhijñā* system as lack of the fifth action of *Śiva* — *anugraha* which lack locks a person into his personal status quo mindset by means of three *mala*-s however inadequate the mindset might have become to the reality.

<sup>7</sup> = *vitarturāṇa* following [Jamison and Brereton, 2014, p.837]

<sup>8</sup>“form” prob. = “animal spirit that possesses a warrior”

agavyūti kṣétramāganma devā  
 urvī satī bhūmīramhūrāṇābhūt |  
 bṛhaspate prā cikitsā gāvīṣṭāvītthā  
 satē jaritrā indra pānthām || 20||

divédive sadṛśīranyámárdham  
 kṛṣṇā asedhadāpa sādmano jāh |  
 āhandāsā vṛṣabhó vasnayāntodāvraje  
 varcīnam śāmbaram ca || 21||

prastokā innū rādhasasta indra  
 dāsa kósayīrdāsa vājīno'dāt |  
 dívodāsādatithigvāsya rādhaḥ  
 sāmbarāṃ vāsu prātyagrabhīṣma || 22||

dāsāśvāndāsa kósāndāsa vástrādhīhōjanā |  
 dāso hiraṇyapiṇḍāndívodāsādasāniṣam || 23||

dāsa ráthānprāṣṭimataḥ satāṃ gā átharvabhyāḥ |  
 ásvathāḥ pāyāve'dāt || 24||

māhi rádho vísvájanyaṃ dādhanān  
 bharádvājānsārñjayó abhyàyaṣṭa || 25||

vānaspate vīḍvāṅgo hí bhūyā  
 asmātsakhā pratāraṇaḥ suvīraḥ |  
 góbhīḥ sāmṇaddho asi vīḍáyasvāsthātā  
 te jayatu jétvāni || 26||

divásprthivyāḥ páryója údbhṛtam  
 vānaspátibhyaḥ páryábhṛtam sáhaḥ |  
 apámojmānam pári góbhīrávṛtam  
 índrasya vājraṃ havīṣā rátham yaja || 27||

20. We came to a region that lacks pastures, O *deva*-s!  
 Large actual territory turned out to be distressing.  
 O *Bṛhaspati*, intent on notice [some] way [to succeed], O *Indra*,  
 for the present invoker [who is] thus in a foray for cows.
21. Day-after-day same sight. He did drive away from [their] seat<sup>9</sup>  
 black descendants<sup>10</sup> [of the distress] to the other side<sup>11</sup>,  
 he, appearing as a bull, did slay two haggling fiends  
 at the enclosure of waters — *Varcin* and *Śambara*.
- 
22. Even he, who is before the spark<sup>12</sup> of thy favour, O *Indra*,  
 has given at once ten mares(?),  
 ten capable of a rush of vigour [stallions].  
 From *Divodāsa* we accepted the gift of *Atithigva*,  
 the wealth belonging to *Śambara*.
23. Ten horses, ten casks, ten garments, additional items,  
 and ten gold ingots I procured from *Divodāsa*.
24. Ten having side-horses chariots  
 hundred cows *Aśvatha* has given to  
*atharvan*-s, [and] to the protectors.
25. Descendant of *Śrñjaya* honored with sacrifices *Bharadvāja*-s  
 who are bestowing a great gift for everyone [to use].
- 
26. O governed by a motive one!  
 Since thou shall become firm-limbed,  
 having us as companions, carrying forth, very manly,  
 thou are harnessed by evocative expressions.  
 Make thyself firm! Let he, who stands by thee,  
 conquer what is to be conquered!
27. From the Heaven, from the Earth the vigour [is] raised up;  
 from governing motives overwhelming strength [is] fetched;  
 the energy of [inner] waters [is] encompassed all around  
 by evocative expressions<sup>13</sup>.  
 Do consecrate with an oblation  
*Indra*'s thunderbolt [and] chariot!
- 

<sup>9</sup>that is, the first step of *Viṣṇu*

<sup>10</sup>dark mental obscurations — see 9.66.24

<sup>11</sup>the second step of *Viṣṇu*

<sup>12</sup>that is, “not inspired by *Indra*”

<sup>13</sup>lit. “cows”

*índrasya vájro marútámánīkaṃ  
 mītrásya gárbho váruṇasya nábhīḥ |  
 sémánṃ no havýádātīṃ juṣāṇó  
 déva ratha práti havýá grbhāya || 28 ||*

*úpa śvāsaya pṛthivímūtá dyáṃ  
 purutrá te manutāṃ víṣṭhitāṃ jágat |  
 sá dundubhe sajúríndreṇa deváir  
 dūráddávīyo ápa sedha śátrūn || 29 ||*

*á krandaya bálamójo na á dhā  
 níṣṭanihi duritá bádhamānaḥ |  
 ápa protha dundubhe duchúnā itá  
 índrasya muṣṭírasi víḍáyasva || 30 ||*

*ámúraja pratyávartayemáḥ  
 ketumáddundubhíravadīti |  
 sámáśvaparnāścáranti no náro'smákam  
 indra rathíno jayantu || 31 ||*



28. *Indra's* thunderbolt, an appearance of *Marut's*,  
 a germ of *Mitra*, the junction of *Varuṇa* —  
 such, taking pleasure in this our gift of what is to-be-summoned,  
 O divine chariot, receive to-be-summoned things!
29. Make the Earth and the Heaven gasp for air,  
 let what is fixed [and] what is moving  
 know thee in many ways!  
 Such, O drum, moreover together with *Indra* [and] *deva-s*,  
 do drive enemies farthest away!
30. Make [our] strength absorb [thy] roar, instill into us frenzy!  
 Do reverberate out[side of thyself] [thus] preventing difficulties.  
 Blow off misfortunes from here, O drum,  
 thou are *Indra's* fist, fasten thyself!
31. Drive here those<sup>14</sup>, make these<sup>15</sup>  
 turn back against [their authors]!  
 Having focus [of attention] drum keeps speaking,  
 our having horses for wings men congregate.  
 O *Indra*, let our charioteers conquer!

---

<sup>14</sup>inner waters

<sup>15</sup>misfortunes

## RigVeda 6.57

*Bharadvāja Barhaspatya | Gāyatrī | to Indra and Pūṣan*

*índrā nú pūṣāṇā vayám sakhyāya svastāye |  
huvēma vājasātaye || 1||*

*sómamanyá úpāsadatpátave camvòḥ sutám |  
karambhámanyá ichati || 2||*

*ajá anyásya váhnayo hárī anyásya sámhṛtā |  
tābhyāṃ vṛtrāṇi jighnate || 3||*

*yádíndro ánayadríto mahúrāpó vṛṣantamaḥ |  
tátra pūṣábhavatsúcā || 4||*

*tám pūṣṇáh sumatīm vayám vṛkṣásya prá vayámiva |  
índrasya cá rabhāmahe || 5||*

*útpūṣāṇam yuvāmahe'bhíśūñriva sárathiḥ |  
mahyá índraṃ svastāye || 6||*

1. Now, we can call upon *Indra* [and] *Pūṣan*  
for the sake of friendship, well-being  
[and] to obtain a rush of vigour.
  2. One sat near to drink  
extracted into two bowls<sup>1</sup> *Soma*,  
the other seeks gruel.
  3. Draught animals of one [are] he-goats,  
of other one [are] prepared two tawny ones.  
Together with those two he slays all *vṛtra-s*.
  4. When most bullish *Indra*  
directed potent waters to flow,  
then *Pūṣan* become near at hand.
  5. That of *Pūṣan*, and of *Indra* —  
an effective mental gesture we take hold of  
like a branch of a tree.
  6. We draw *Pūṣan* upwards  
like charioteer [draws] reins,  
towards *Indra* for the sake of great[er] well-being.
- 

When *Indra* releases potent inner waters, *Pūṣan*, if having upper cakras as main locus of control as *Indra* has, provides a map of inner proprioceptive and cognitive spaces to allow a better control of the streams. What is that “gruel” (*karambha*) that invigorates *Pūṣan*, is unclear.

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<sup>1</sup>the Earth and the Heaven

## RigVeda 6.59

*Bharadvāja Barhaspatya | 1–6 Bṛhatī, 7–10 Anuṣṭubh | to Indra  
and Agni*

*prá nú vocā sutéṣu vāṃ vīryā yāni cakráthuḥ |  
hatāso vāṃ pitáro devásatrava índrāgnī jīvatho yuvám || 1||*

*bádīthá mahimá vāmíndrāgnī pániṣṭha á |  
samāno vāṃ janitá bhrátarā yuváṃ yamávihéhamātarā || 2||*

*okivāṃsā suté sácāṃ āsvā sápti ivádane |  
índrā nvāgnī ávasehá vajrínā vayáṃ devā havāmahe || 3||*

*yá índrāgnī sutéṣu vāṃ stávattésvrtāvṛdhā |  
joṣavākāṃ vadataḥ pajrahoṣiṇā ná devā bhasáthaścaná || 4||*

*índrāgnī kó asyá vāṃ dévau mártasçiketati |  
viśūco ásvānyuyujāná ūyata ékaḥ samāná á ráthe || 5||*

*índrāgnī apādiyáṃ púrvágātpadvátībhyaḥ |  
hitvī síro jihváyā vāvadaccáratrimśátpadá nyakramūt || 6||*

*índrāgnī á hí tanvaté náro dhánvāni bāhvóḥ |  
má no asmínmahādhane párá varktaṃ gáviṣṭiṣu || 7||*

1. I shall now, during pressings, proclaim  
your deeds of valor which you two have done;  
slain [are] your having-*deva-s-as-enemies* fathers,  
O *Indra-Agni*, [but] you two live.
2. Certainly [it is] thus — the most astonishing here,  
O *Indra-Agni*, [is] your power to increase-in-size.  
The same is progenitor of you two, you two are brothers,  
twins having one mother here and one there.

---

3. Here we call upon two *deva-s* at once,  
two thunderbolt-wielders —  
*Indra* [and] *Agni* together with [their] favour  
who have taken pleasure in extracted [*Soma*]  
together like two steeds during feeding.
4. Who shall extol you two, O *Indra-Agni*,  
during these pressings, O making-*rta*-stronger ones,  
you two, O having fat oblations, would not abuse  
approving speech of that one who speaks, O *deva-s*!

---

5. O *Indra-Agni*, which mortal  
takes notice of this one of you two, O *deva-s*?!  
Having yoked turned-in-all-directions horses, he<sup>1</sup> goes  
alone again and again on the same chariot.
6. O *Indra-Agni*, she<sup>2</sup>, who is without feet,  
has approached before those<sup>3</sup> who have feet.  
Having abandoned the top<sup>4</sup>,  
speaking again and again with the tongue,  
he shall roam, he has made thirty steps into [?].
7. O *Indra-Agni*, since men  
stretch bows between [their] arms,  
do not pull us aside in this great battle,  
[and] in forays for cows.

---

<sup>1</sup> *Indra* — on the basis of 6.47.18cd

<sup>2</sup>prob. the dawn

<sup>3</sup>prob. women of the clan

<sup>4</sup>prob. “having relinquished conscious control”

*índrāgnī tápanti māghā aryó árātayaḥ |*  
*ápa dvéṣāṃsyá kṛtaṃ yuyutáṃ sūryādádhi || 8||*

*índrāgnī yuvórápi vásu divyáni párvhivā |*  
*á na ihá prá yachataṃ rayiṃ víśváyupoṣasam || 9||*

*índrāgnī ukthavāhasā stómebhirhavanaśrutā |*  
*víśvābhīrgīrbhírā gatamasyá sómasya pītáye || 10||*

8. O *Indra-Agni*, impurities, holding [me] back  
 from him<sup>5</sup> who tends upwards, burn me.  
 Off [with] aversions! [You two,] drive [them] here.  
 Keep [them] away [in the spaces] above from the sun<sup>6</sup>!
- 
9. O *Indra-Agni*, yours, beside the [direct] benefit  
 [are many] celestial and earthly [benefits].  
 [You two,] extend towards us here  
 nurturing agitating everything treasure!
10. O *Indra-Agni*, conveyed by verses,  
 listening to summons with the hymns of praise!  
 Approach by means of all the chants  
 to drink this *Soma*!
- 

This hymn seems to be recited during initiation of a new fighter into a troop before a military campaign. Verses 5–7 are the initiatory verses and verse 8 is the response of the initiated fighter.

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<sup>5</sup> *Soma*

<sup>6</sup> *maṇipūra cakra*

## RigVeda 6.60

*Bharadvāja Barhaspatya | 1-3, 13 Triṣṭubh, 4-12 Gāyatrī, 14  
Bṛhatī, 15 Anuṣṭubh | to Indra and Agni*

*śnáthadvṛtrámutá sanoti vājam  
índrā yó agní sáhurī saparyát |  
irajyántā vasavyàsya bhūreḥ  
sáhastamā sáhasā vājayántā || 1||*

*tá yodhiṣṭamabhí gá indra nūnám  
apáh svàruśáso agna ūḍháh |  
díśaḥ svàruśása indra citrá  
apó gá agne yuvase niyútān || 2||*

*á vṛtrahaṇā vṛtrahábhiḥ súšmair  
índra yātám námobhiragne arvák |  
yuvám rádhobhirákavebhiríndrágne  
asmé bhavatamuttamébhiḥ || 3||*

*tá huve yáyoridám papné víśvaṃ purá kṛtám |  
índrāgni ná mardhataḥ || 4||*

*ugrá vighanínā mṛdha índrāgni havāmahe |  
tá no mṛḍāta ídṛśe || 5||*

*ható vṛtrāṇyáryā ható dāsāni sátpatī |  
ható vísvā ápa dvíśaḥ || 6||*

*índrāgnī yuvámimè'bhí stómā anūṣata |  
píbatam sambhuvā sutám || 7||*

*yá vām sánti puruspṛho niyúto dāsúṣe narā |  
índrāgnī tábhirá gatam || 8||*



1. He shall pierce *Vṛtra* — and he obtains the rush of vigour —  
 who were to attend to overpowering *Indra* [and] *Agni*  
 who two are masters of abundant frequent [rushes of vigour],  
 who two have the most overwhelming strength,  
     who two are employing a rush of vigour  
     by means of the overwhelming strength.

---

2. You two have fought — now for cows<sup>1</sup>, [thou], O *Indra*,  
 for waters, *svàr*, for carried off dawns — [thou,] O *Agni*!  
 O *Indra*, [now thou harness to thyself] routes, *svàr*,  
     dawns, manifold waters,  
 thou, O *Agni*, having inner connections,  
     harness to thyself cows<sup>2</sup>.
3. O two slayers of *Vṛtra*, do come hither  
     with the help of slaying *Vṛtra*  
     mouth-drying [drops of *Soma*], O *Indra*,  
 with the help of reverential salutations, O *Agni*!  
 Do arise in us, you two, together with non-stingy  
 ultimate satisfactions of [our] desires!

---

4. I call upon those two  
     whose this entire action I admired before.  
     O *Indra-Agni*, you two do not forsake [us].
5. We call upon [you two], O *Indra-Agni*,  
     ferocious having ways to shatter inhibitions [ones],  
     since those two would be favorable  
     to endowed with such qualities [as] us.
6. May those two destroy  
     obstacles related to conducting upwards ones,  
     may those two destroy [obstacles] related to savages,  
     O overseers of what's real!  
     May those two repel all aversions.

---

7. O *Indra-Agni*, these hymns of praise  
     have found their way to you two;  
     drink, O [you two who] are the fortune herself, extracted [*Soma*]!
8. Which are much desired of you two  
     [which are] innate to the worshiper, O men,  
     O *Indra-Agni*, by means of those [inner waters] approach!

---

<sup>1</sup>evocative expressions

<sup>2</sup>evocative expressions

tābhirā gachatam narópedam sávanam sutám |  
índrāgnī sómapītaye || 9||

tāmādiṣva yó arcīṣā vānā vísvā pariṣvājat |  
kṛṣṇā kṛṇóti jīhvāyā || 10||

yá iddhá āvívāsati sumnámíndrasya mártyaḥ |  
dyumnāya sutārā apāḥ || 11||

tá no vājavatīriṣa āśúnpiprtamárvataḥ |  
índramagnīm ca vódhave || 12||

ubhá vāmindrāgnī āhuvádhyā  
ubhá rádhasaḥ sahá mādayádhyai |  
ubhá dātārāviṣām rayīṇām  
ubhá vājasya sātāye huve vām || 13||

á no gávyebhirásvyair  
vasavyàirúpa gachatam |  
sákhāyau deváu sakhyāya  
śambhúvendrāgnī tá havāmahe || 14||

índrāgnī śṛṇutám hávam  
yájamānasya sunvatāḥ |  
vītām havýānyá gatam  
píbatam somyám mádhu || 15||

9. By means of those, O two men, come to  
 this pressing, to the extracted [juice]  
 O *Indra-Agni*, for a draught of *Soma*!
- 
10. Implore him, who with the flame  
 shall embrace all timbers<sup>3</sup>  
 [and] makes [them] blackened with [his] tongue!
11. Which mortal desires to procure in the kindled [inner *Agni*]  
 benevolence of *Indra*,  
 for the sake of [*Agni*'s] power to illuminate  
 [he shall make] the waters transporting [them two] easily.
12. Those our [desires], possessing the rush of vigour libations,  
 swift horses, do you<sup>4</sup> two bring over —  
 to convey *Indra* and *Agni*.
- 
13. To summon both of you, O *Indra-Agni*,  
 to make [you] both exult together  
 from satisfaction of [your] desire,  
 both givers<sup>5</sup> of draughts, of treasures,  
 you both I call upon to obtain your rush of vigour.
14. [You two,] visit us with abundant consisting of horses<sup>6</sup>,  
 consisting of cows<sup>7</sup> [favours]<sup>8</sup>!  
 We call upon those two, *Indra-Agni*,  
 two companions, two *deva-s* who [are] the fortune herself.
15. O *Indra-Agni*, do listen to invocation  
 of pressing [*Soma*] sacrificer!  
 Seize the oblations, approach!  
 Drink containing *Soma* honey!

---

<sup>3</sup>prob. "desires"

<sup>4</sup>external *Agni* and *Soma* juice — on the basis of 1.93.12

<sup>5</sup>*Soma* juice and external *Agni*

<sup>6</sup>rhythms

<sup>7</sup>evocative expressions

<sup>8</sup>*rādhas-es* on the basis 6.44.12ab

## RigVeda 6.68

Bharadvāja Barhaspatya | 1–8, 11 *Triṣṭubh*, 9–10 *Jagatī* | to *Indra*  
and *Varuṇa*

śrusṭī vāṃ yajñā údyataḥ sajóṣā  
manuṣvādvrktábarhiṣo yájadhyai |  
ā yá indraváruṇāviṣé adyá  
mahé sumnāya mahá āvavártat || 1||

tá hí śréṣṭhā devátātā tujá  
śúrāṇāṃ sáviṣṭhā tá hí bhūtám |  
maghónāṃ máṃhiṣṭhā tuviśúsma  
rténa vṛtratúrā sárvasenā || 2||

tá grṇīhi namasyèbbhiḥ sūśáñ  
sumnébhirindrāvaruṇā cakāná |  
vájreṇānyáḥ sávasā hánti vṛtrám  
síśaktyanyó vṛjānesu vípraḥ || 3||

gnásca yánnáraśca vāvṛdhánta  
vísve deváso narám svágūrtāḥ |  
práubhya indraváruṇā mahitvá  
dyáuśca pṛthivi bhūtamurví || 4||

sá útsudánuḥ svāvāñ ṛtávéndrā  
yó vāṃ varuṇa dāsati tmán |  
iṣá sá dviṣástared dāsvān  
vāṃsadrayīm rayivátaśca jánān || 5||

yám yuvám dāśvadhvarāya devā  
rayīm dhatthó vāsumantaṃ purukṣúm |  
asmé sá indraváruṇāvāpi syāt  
prá yó bhanákti vanúśámásastīḥ || 6||

1. Acting in harmony [with both of you] fire offering to you two  
is willingly undertaken  
as is men's custom, [with oblations] of him  
whose sacrificial grass has been twisted in order to sacrifice,  
[of him] who here today shall draw near *Indra* and *Varuṇa*  
for a great libation and a great favor.
  2. Since throughout *deva*-s' presence  
those two [are] the best at urging,  
since you two<sup>1</sup> shall become such —  
having the most power to change of [all] agents of change,  
most generous among generous ones, [and] having-much-fervor,  
by means of *ṛta* contending with *Vṛtra*,  
[being] as an entire army —
  3. do thou extol those two who are pleased  
with venerable, high-spirited mindsets — *Indra* [and] *Varuṇa*!  
By the power to change one slays *Vṛtra* with a thunderbolt,  
another, inwardly excited, assists in [sacrificial] enclosures.
- 
4. When men and wives grow strong,  
all *deva*-s are self-inviting themselves to a man.  
*Indra* [and] *Varuṇa* [shall stand] out among them  
through [their] power to expand.  
O Heaven and Earth, you two shall become wide!
  5. Just he who is liberal, a good helper, who furthers *ṛta*,  
who really honors *Indra*, *Varuṇa* in his own self,  
by means of a libation, he, disposed to give,  
can transcend aversions,  
so that he would place the treasure,  
and possessing riches people within his reach.
  6. What rich in benefits, granting-[them]-liberally treasure,  
O two *deva*-s,  
you two bring to the one who honors [you]  
by means of proceeding on its way [sacrifice] —  
may that one be also [such<sup>2</sup>]for us, O *Indra-Varuṇa*,  
[that one] who breaks curses<sup>3</sup> of those eager to attack.

---

<sup>1</sup>two adepts of *Indra*

<sup>2</sup>granting benefits liberally

<sup>3</sup>unhelpful defensive reactions triggered by awareness of impending attack

utá naḥ sutrātró devágopāḥ  
 sūrībhya indrāvaruṇā rayīḥ syāt |  
 yésām súśmaḥ p̄tanāsu sāhvān  
 prá sadyó dyumná tiráte táturiḥ || 7||

nú na indrāvaruṇā gṛṇānā  
 pr̄ñktāṃ rayīṃ sauśravasāya devā |  
 itthá gṛṇānto mahínasya śárdho'pó  
 ná nāvā duritá tarema || 8||

prá samráje bṛhaté mánma nú priyám  
 árcā devāya váruṇāya sapráthaḥ |  
 ayám yá urvī mahinā máhivrataḥ  
 krátvā vibhátýajáro ná sóciṣā || 9||

indrāvaruṇā sutapāvimaṃ sutám  
 sómaṃ pibataṃ mádyam dhṛtavratā |  
 yuvó rátho adhvarám devávítaye  
 práti svásaramúpa yāti pītáye || 10||

indrāvaruṇā mádhumattamasya  
 vṛṣṇaḥ sómasya vṛṣṇá vṛṣethām |  
 idám vāmándhaḥ páriṣiktamasmé  
 āsádyāsmínbarhíṣi mādayethām || 11||

7. And may the treasure be our well-defending divine protector  
for institutors of the sacrifice, O *Indra* and *Varuṇa*,  
whose fervor, having prevailed in battles,  
    having ways to overcome [mental obscurations],  
in an instant extends itself towards powers to illuminate.
8. Now for us, O *Indra-Varuṇa*, being extolled,  
do put together for the sake of a high praise the treasure,  
    O two *deva*-s!  
Thus extolling [you two], may we, a troop of a mighty one,  
cross over difficulties as if over waters by a ship!
- 
9. Now, do thou reveal<sup>4</sup> to the joint ruler, to *deva Varuṇa*,  
[thy] cherished thought  
    accompanied by the width [of mental space]!  
This one is who, having a great sphere of influence,  
skillfully shines light upon two wide mighty ones<sup>5</sup>  
    as if undecaying one<sup>6</sup> with [his] flame.
- 
10. O drinkers of extracted [juice] *Indra* and *Varuṇa*,  
do drink this exhilarating extracted *Soma*,  
    O you two whose realms are maintained!  
Your chariot [approaches]  
    proceeding on its way [sacrifice] to arouse *deva*-s,  
approaches near [your] home for drinking.
11. O *Indra* and *Varuṇa*, being two bulls, pour for yourselves  
[a draught] of the sweetest impregnating *Soma*!  
For you two this *Soma* juice is sprinkled around in us.  
Sitting on this sacrificial grass, exhilarate yourselves!

---

<sup>4</sup>lit. "shine forth"

<sup>5</sup>the Heaven and the Earth

<sup>6</sup>*Agni*

## RigVeda 6.69

Bharadvāja Barhaspatya | Triṣṭubh | to Indra and Viṣṇu

sām vāṃ kármaṇā sámīṣā hinomīndrāviṣṇū  
ápasaspāré asyá |  
juṣéthāṃ yajñāṃ dráviṇaṃ ca dhattam  
áriṣṭairnaḥ pathábhīḥ pāráyantā || 1||

yá víśvāsāṃ janitárā matínám  
índrāviṣṇū kalásā somadhánā |  
prá vāṃ gíraḥ śasyámānā avantu  
prá stómāso gīyámānāso arkáḥ || 2||

índrāviṣṇū madapatī madānām  
á sómaṃ yātaṃ dráviṇo dádhanā |  
sām vāmañjantvaktúbhīrmatínám  
sām stómāsaḥ śasyámānāsa uktháḥ || 3||

á vāmáśvāso abhimātiśáha  
índrāviṣṇū sadhamádo vahantu |  
juṣéthāṃ víśvā hávanā matínám  
úpa bráhmāṇi śṛṇutaṃ gíro me || 4||

índrāviṣṇū tátpanayáyyaṃ vāṃ  
sómasya máda urú cakramāthe |  
ákrṇutamantárikṣaṃ várīyó'prathataṃ  
jīváse no rájāṃsi || 5||

índrāviṣṇū haviśā vāvrdhánágrādvānā  
námasā rātahavyā |  
ghṛtāsutī dráviṇaṃ dhattamasmé  
samudrá sthaḥ kalásāḥ somadhánāḥ || 6||



1. At the ultimate reach of this action  
     [that] I urge with the rite and libation,  
     you two [are] together, O *Indra* and *Viṣṇu*.  
     Bringing us over by safe roads,  
     do enjoy the sacrifice and impart the substance!
2. [Here are] two receiving *Soma* jars, O *Indra* and *Viṣṇu*,  
     which are the progenitors of all mental gestures.  
     Then may being-repeated hymns of praise animate you two,  
     then hymns of praise that are being sung  
         along with hymns of illumination.
3. O *Indra* and *Viṣṇu*, masters of raptures of exhilarating drinks,  
     do [you two,] producing the substance, come to *Soma*!  
     May hymns of praise, being repeated together with verses,  
     smear during the nights you two with mental gestures.
4. May overcoming-those-who-intend-to-hurt horses<sup>1</sup>,  
     O *Indra* and *Viṣṇu*, bear here a drinking bout!  
     Frequent all summons of mental gestures,  
     give ear to sacred formulas, to my chants!
5. O *Indra* and *Viṣṇu*, this your astonishing wide space  
     you two have created in the rapture of *Soma*.  
     You two made the intermediate space wider,  
     stretched the regions for us to live.
6. O *Indra* and *Viṣṇu*,  
     having become stronger through the oblation,  
     eating ahead of [others], you two,  
         to whom the offerings are given with reverence,  
     enlivened by ghee, impart to us the substance!  
     You two are the sea, a receiving-*Soma* jar.

---

<sup>1</sup>drops of Soma

*índrāviṣṇū pībatam mádhvo asyá  
 sómasya dasrā jaṭhāraṃ pṛṇethām |  
 á vāmándhāṃsi madirāṅyagmannúpa  
 bráhmāṇi śṛṇutaṃ hávaṃ me || 7||*

*ubhá jigyathurná párā jayethe  
 ná párā jigye kataráścánánoḥ |  
 índraśca viṣṇo yádápasṛdhethām  
 tredhá sahásraṃ ví tádairayethām || 8||*

7. O *Indra* and *Viṣṇu*, have a drink of this honey, of *Soma*!  
O two accomplishing wonderful deeds, fill the belly!  
Brewing exhilaration juices approached you;  
at the time for sacred formulations, do listen to my call!
8. You both have conquered,  
    you are not ultimately conquering [anything now].  
(Neither of these two was ultimately defeated.)  
O *Viṣṇu* and *Indra*, what you contend,  
in three ways you break that into thousand pieces.

## RigVeda 6.72

Bharadvāja Bārhaspatya | Triṣṭubh | to Soma and Indra

índrāsomā máhi tádvāṃ mahitvāṃ  
yuvāṃ mahāni prathamāni cakrathuḥ |  
yuvāṃ sūryaṃ vividāthuryuvāṃ svār  
vísṡvā támāṃsyahataṃ nidásca || 1||

índrāsomā vāsáyatha uśásam  
útsūryaṃ nayatho jyótiṣā sahá |  
úpa dyāṃ skambháthu skámbhanenā  
prathataṃ prthivīṃ mātáraṃ ví || 2||

índrāsomāvāhimapáh pariṣṡhāṃ  
hathó vṡtrámānu vāṃ dyaúraramanyata |  
prārṇāṃsyairayataṃ nadínām  
ā samudrāṇi paprathuḥ purúṇi || 3||

índrāsomā pakvāmāmāsvantár  
ní gávāmíddadhathurvaksáṇāsu |  
jagrṡbháthuránapinaddhamāsu  
rúsaccitrāsu jágatīṣvantāḥ || 4||

índrāsomā yuvāmaṅgá tárutram  
apatyasācaṃ śrútyaṃ rarāthe |  
yuvāṃ súsmaṃ náryaṃ carṣaṇībhyaḥ  
sāṃ vivyathuḥ prtanāsāhamugrā || 5||

1. O *Indra* and *Soma*, great [is] this your power to expand!  
 You two accomplished great principal [deeds].  
 You two have found the sun, you two [have found] *svàr*;  
 you two repelled all mental obscurations  
 and imposed constraints.
2. O *Indra* and *Soma*, you two caused the dawn to grow brighter,  
 you two guided upwards the sun  
 along with the brightness [of the dawn];  
 you two propped the Heaven with a pillar,  
 you two spread apart mother Earth.

---

3. O *Indra* and *Soma*,  
 you two drive away obstructing waters snake, [and] *Vṛtra*;  
 following you two, the Heaven is contemplated upon.  
 You two bring forth flowing waters' floods,  
 you two have filled many seas.
4. O *Indra* and *Soma*, ripe [for poetry] [vital spirit<sup>1</sup>]  
 midst crude [evocative expressions<sup>2</sup>]  
 you two have deposited into cows' udders;  
 You two have grasped [vital spirit<sup>3</sup>]  
 [that is] non-tied up in these [expressions],  
 [that is] shining in the midst of capturing attention  
*Jagatī*<sup>4</sup> [verses<sup>5</sup>].
5. O *Indra* and *Soma*, surely [it were] you two [who] have granted  
 carrying across, accompanied by offsprings, famous [fervor];  
 [It were] you two [who] hid themselves from those  
 that draw to themselves<sup>6</sup>  
 in [that] fervor [that is] agreeable to men,  
 [and is] victorious in battles, O ferocious ones!

---

<sup>1</sup> *payas*

<sup>2</sup> *goṣu* lit. "midst cows"

<sup>3</sup> *payas*

<sup>4</sup> one of meters of the Rigveda

<sup>5</sup> *ṛkṣu*

<sup>6</sup> that is, "senses"

## RigVeda 7.18

Vasiṣṭha Maitravaruṇi | Triṣṭubh | to Indra

tvé ha yátpitáraścinna indra  
viśvā vāmā jaritāro ásanvan |  
tvé gāvah sudúghāstvé hyásvās  
tvám vásu devayaté vániṣṭhaḥ || 1 ||

rájeva hí jánibhiḥ kṣéṣyevāva  
dyúbhirabhi vidúṣkaviḥ sán |  
piśá gíro maghavangóbhiraśvais  
tvāyatáḥ śiśīhi rāyé asmān || 2 ||

imá u tvā pasprdhānáso átra  
mandrá gíro devayántírúpa sthuḥ |  
arvácī te pathyà rāyá etu  
syāma te sumatāvindra śárman || 3 ||

dhenúṃ ná tvā sūyāvase dúdukṣannúpabráhmāṇi  
sasṛje vasiṣṭhaḥ |  
tvámínme gópatiṃ víśva  
āhá na índraḥ sumatiṃ gantvácha || 4 ||

árṇāṃsi cit paprathāná sudása  
índro gādhānyakṛṇotsupārá |  
śárdhantaṃ śimyúmucáthasya návyah  
śápaṃ síndhūnāmakṛṇodásastīḥ || 5 ||

puroḍá itturváso yáḥsurāsīd  
rāyé mátsyāso níśitā ápīva |  
śruṣṭiṃ cakrurbhṛgavo druhyávaśca  
sákhā sákhāyamataradvíśūcoḥ || 6 ||

1. It is in thee, O *Indra*, that even our ancestors<sup>1</sup>,  
 invokers, did obtain everything lovely;  
 in thee [are] yielding-much cows; since in thee [are] the horses,  
 thou [are] the best at obtaining  
     what's beneficial for seeking *deva-s* [man].
  2. Since thou abide indeed [at night]  
     like a chieftain with [his] wives,  
 help [us] throughout the days — being an astute poet.  
 By means of evocative expressions<sup>2</sup> and rhythms<sup>3</sup> fashion chants!  
 For the sake of the treasure, sharpen us, [who are] seeking thee!
  3. These contending with each other, pleasantly sounding,  
 seeking *deva-s* chants should have assisted thee.  
 May thy hitherward pathway lead to treasures,  
 [so that] we could be in thy good graces, O *Indra*,  
     in [thy] shelter!
  4. Desiring to milk thee as if a milch-cow on a good pasture,  
     *Vasiṣṭha* let loose formulations.  
 Every one named to me just thee  
     [as] a master of evocative expressions.  
 May *Indra* come to us here,  
     to an effective mental gesture!
- 
5. Even the floods that have spread out  
     *Indra* made for *Sudās* into easy-to-cross fords.  
 Defiant intense swearing of [his] manner of speaking  
 he made anew into curses<sup>4</sup> upon [blood] streams.
  6. *Turvaśa Yakṣu* was just a piece of cake —  
 just like pepped-up for wealth *Matsya-s*.  
*Bhr̥gu-s* and *Druh̥yu-s* performed a willing service.  
 The companion<sup>5</sup> transferred [his] companion  
     to in-between of the two  
     who were facing [enemies] from all directions.

---

<sup>1</sup>lit. “fathers”

<sup>2</sup>lit. “cows”

<sup>3</sup>lit. “horses”

<sup>4</sup>he made a swearing to freeze blood in veins of the cursed

<sup>5</sup>prob. *Indra*

á paktháso bhalānáso bhanantālināso  
 viśāñínāḥ śivāsaḥ |  
 á yó'nayatsadhamá āryasya  
 gavyá tr̥tsubhyo ajaganyudhá nṛ̃n || 7||

durādhyò áditim̐ sreváyanto'cetáso  
 ví jagrbhre páruṣṇīm |  
 mahnávivyakṛthivīm̐ pát Yamānaḥ  
 paśúṣkavíraśayaccáyamānaḥ || 8||

v̄yúrárthaṃ ná nyarthám páruṣṇīm  
 āśúścanédabhipitvám̐ jagāma |  
 sudása índraḥ sutúkām̐ amitrān  
 árandhayanmánuṣe vādhrivācaḥ || 9||

v̄yúrgávo ná yávasādágopā  
 yathākṛtámabhí mitráṃ citāsaḥ |  
 pṛśnigāvaḥ pṛśninipreṣitasaḥ  
 śruṣṭim̐ cakrurniyúto rántayaśca || 10||

ékaṃ ca yó viṃśatim̐ ca śravasyá  
 vaikarṇáyorjánānrájā nyástaḥ |  
 dasmó ná sádmanní śísāti barhīḥ  
 śúraḥ sárgamakṛnodíndra eṣām || 11||

ádha śrutám̐ kaváṣaṃ vṛddhámāpsvánu  
 druhyúm̐ ní vṛṇagvájrabāhuḥ |  
 vṛṇáná átra sakhyáya sakhyám̐  
 tváyánto yé ámadannánu tvā || 12||



7. Here *Bhalānas*-es shall declare [themselves]  
to be ripe [for battle];  
here having horns *Alina*-s [declared themselves]  
[to be] destroying reactive impulsiveness;  
here [he] who did lead [us],  
a drinking companion of a conducting upwards one,  
approached with an encouragement<sup>6</sup> for *Tṛtsu*-s,  
[he went to] men with a fighter.
- 
8. Having faulty ideas, they, not paying attention,  
separated the plate armour causing it, untied,  
to fail [its purpose].  
By extending [his lines] he, commanding,  
encompassed the ground [of opposing forces];  
a tethered animal, the poet, showing respect, reposed.
9. They have come to [their] plate armour  
as if there was some purpose in it [but] to no avail;  
not even he, who was quick [to put it on],  
has lasted till<sup>7</sup> the evening.  
*Indra* made easy-to-push-aside [those] hostiles  
who in their manhood were of gelded speech<sup>8</sup> subject to *Sudās*.
10. They have gone like cowherdless cows from a pasture,  
as agreed, en mass, towards an ally;  
those who were seduced to transgress<sup>9</sup>, motivated<sup>10</sup> to transgress,  
performed a willing service,  
tied within [by the transgression] and battling.
11. The chieftain who have throw down in a rapid succession  
twenty one men of both *Vaikarṇa*-s [clans],  
the agent of change, *Indra*, made a downpour of them  
as wizard grinds down sacrificial grass as [his] seat.
12. Then, after *Druhyu*, he, thunderbolt-in-arms, shall pull down  
the famed *Kavaṣa*, who was reinforced, into waters;  
in that place those seeking thee who became inspired by thee  
[were] choosing for companionship  
the companionship [with thee].

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<sup>6</sup>lit. “with what comes from cows”, that is, “what comes from evocative expressions”

<sup>7</sup>lit. “came to”

<sup>8</sup>following here [Jamison and Brereton, 2014, p.904]

<sup>9</sup>lit. “whose evocative expression was *transgress*”

<sup>10</sup>taking *nipreṣita* as “urged on within”

*ví sadyó víśvā dṛṇhitānyeṣām  
 índraḥ púrah sāhasā saptá dardah |  
 vyānavasya tṛtsave gáyaṃ bhāg  
 jéśma pūrūṃ vidáthe mṛdhrávācam || 13||*

*ní gavyávo'navo druhyávaśca  
 ṣaṣṭíḥ śatá suṣupuh ṣaṭ sahásrā |  
 ṣaṣṭírviráso údhi śáḍduvoyú  
 víśvédíndrasya víryā kṛtāni || 14||*

*índreṇaité tṛtsavo véviṣāṇā  
 ápo ná sṛṣṭá adhavanta níciḥ |  
 durmitrásah prakalavínmímānā  
 jahúrvisvāni bhójanā sudāse || 15||*

*ardhāṃ vírāsya śṛtapāmanindrāṃ  
 párá sárdhantaṃ nunude abhí kṣām |  
 índro manyúṃ manyumyò mimāya  
 bhejé pathó vartanīṃ pátyamānaḥ || 16||*

*ādhréṇa cittádvékaṃ cakāra  
 siṃhyāṃ citpétvenā jaghāna |  
 áva sraktírveśyāvṛṣcadíndraḥ  
 práyachadvíśvā bhójanā sudāse || 17||*

*śásvanto hí śátravo rāradhúste  
 bhedásya cichárdhato vinda rándhim |  
 mártāṃ éna stuvató yáḥ kṛṇóti  
 tigmāṃ tásminní jahi vájramindra || 18||*

13. By means of overwhelming force, in a instant  
*Indra* shall break open again and again  
 all theirs<sup>11</sup> fortified<sup>12</sup> [obstacles<sup>13</sup>], the seven strongholds<sup>14</sup>.  
 (He should have distributed spoils of *Ānava* to *Tṛtsu*,  
 [but] we [will] gain upper hand over the man  
 whose speech at the knowledge-sharing session  
 was insulting.)
14. Sixty hundred seeking kine *Anu*-s and *Druhyu*-s  
 have fallen asleep<sup>15</sup> — six thousand!  
 Sixty and six heroes [have fallen asleep]  
 [while] seeking to honor [*Indra*].  
 All [these] [are] indeed *Indra*-s deeds of valor.
15. These *Tṛtsu*-s, again and again put to work by *Indra*,  
 ran [unto enemies] like waters released downwards;  
 Having few allies, imagining pursuit,  
 [the enemies] abandoned all supplies to *Sudās*.
- 
16. He pushed aside, against the ground  
 defiant drinking boiled [milk]  
 semi-hero who lacked [the state of] *Indra*.  
*Indra* has diminished the rage of him  
 who diminishes rage [of others],  
 overseeing, he obtained a track of the path [to escape].
17. He performed that one [deed] with just a squire —  
 he slayed a lioness with a ram.  
*Indra* splintered off edges [of opposing forces]  
 with a pin[-like strike],  
 he delivered all supplies to *Sudās*.
18. Since numerous enemies succumbed to thee,  
 find a way to also subjugate defiant *Bheda*!  
 Who renders extolling [thee] mortals evil,  
 fix within him sharp thunderbolt<sup>16</sup>, O *Indra*!

---

<sup>11</sup>“of those who became inspired by him” 7.18.12cd

<sup>12</sup>fortified by constructs of “self”

<sup>13</sup>*urtra*-s

<sup>14</sup>cakras

<sup>15</sup>that is, “met death”

<sup>16</sup>so that it will remain as a sharp, almost paralyzing, pain in the spine

ávadíndram yamúnā tṛtsavaśca  
 prātra bhedāṃ sarvātātā muṣāyat |  
 ajāśaśca śígravo yákṣavaśca  
 balíṃ sīrṣāṇi jabhruráśvyāni || 19||

ná ta indra sumatáyo ná ráyaḥ  
 saṃcákṣe pūrvā uśáso ná nūtnāḥ |  
 dévakaṃ cinmānyamānāṃ jaghanthāva tmánā  
 bṛhatáḥ sámbaraṃ bhet || 20||

prá yé gṛhádámamadustvāyá  
 parāśaráḥ śatáyāturvásiṣṭhaḥ |  
 ná te bhojásya sakhyáṃ mṛṣantádhā  
 sūrībhyaḥ sudínā vyùchān || 21||

dvé nápturdevávataḥ śaté gór  
 dvá ráthā vadhúmantā sudāsaḥ |  
 árhannagne paijavanásya dánam  
 hóteva sádma páryemi rébhan || 22||

catváro mā paijavanásya dánāḥ  
 smáddiṣṭayaḥ kṛṣanínó nireké |  
 ṛjṛáso mā pṛthiviṣṭháḥ sudāsas  
 tokáṃ tokáya śrávase vahanti || 23||

yásya śrávo ródasī antáruvī  
 sīrṣṇésīrṣṇe vibabhájā vibhaktá |  
 saptédíndram ná sraváto gṛṇanti  
 ní yudhyāmadhímaśísādabhíke || 24||

imáṃ naro marutaḥ saścatānu  
 dívodāsaṃ ná pitáraṃ sudāsaḥ |  
 aviṣṭánā paijavanásya kétaṃ  
 dūñśaṃ kṣatrámajáraṃ duvoyú || 25||

19. *Tṛtsu-s* and [river] *Yamunā* helped *Indra*  
 so that there he completely despoiled *Bheda*.  
 And *Aja-s*, *Śigru-s*, and *Yakṣu-s*  
 has brought [to him] skulls of [their] horses  
 as a propitiatory oblation.
- 
20. Neither thy favours, O *Indra*, nor gifts,  
 are to be fully surveyed —  
 neither through previous dawns, nor through the present ones.  
 Thou have slayed even him  
 who was honored as a minor deity —  
 at least, thou should have dispersed *Śambara*  
 from the massy [knotty one]<sup>17</sup>!
21. [Going] forth, [those] who for thy sake became inspired  
 [to go far] from the family —  
*Parāśara*, *Śatayātu*, *Vasiṣṭha* —  
 they shall not forget thy, bountiful one's, companionship;  
 then for institutors of the sacrifice happy days shall grow bright.
22. Two hundred cows from a descendant of him  
 who [was] accompanied by *deva-s*,  
 two carrying brides chariots from *Sudās*.  
 Being worthy of *Paijavana's* gift,  
 I circle around [it] like an invoker of *deva-s*  
 [circles] [sacrificial] seat — murmuring.
23. Above all, [just] me four gifted by *Paijavana*  
 well-trained decorated with pearls, going straight  
 [but] remaining on the ground<sup>18</sup> [horses] of *Sudās* convey —  
 me to [my] progeny for the progeny to loudly praise [me].
24. He whose fame [is] between the two wide *Rodas-es*<sup>19</sup>,  
 being a distributor, has apportioned to each head  
 [a share of spoils].  
 They extol [him] like seven rivers [extol] *Indra* —  
 in a face-to-face encounter he did grind down *Yudhyāmadhi*<sup>20</sup>.
25. O men *Marut-s*, him ye shall follow  
 as [ye would follow] *Divodāsa*, the father of *Sudās*!  
 Promote *Paijavana's* plan, seeking to honor  
 difficult to attain [his] undecaying supremacy!

---

<sup>17</sup> on the basis of 4.30.14

<sup>18</sup> prob. refers to a going when at least one hoof touches the ground

<sup>19</sup> that is, "in the air"

<sup>20</sup> lit. "who is above in a battle"

## RigVeda 7.19

*Vasiṣṭha Maitravaruṇi | Triṣṭubh | to Indra*

*yástigmáśrigo vṛṣabhó ná bhīmá  
ékaḥ kṛṣṭíścyāváyati prá víśvāḥ |  
yáḥ śásvato údāsuḥ gáyasya  
prayantāsi súṣvitarāya védaḥ || 1||*

*tvám ha tyádindra kútsamāvaḥ  
śúśrūṣamāṇastanvā samaryé |  
dāsam yáchúṣṇam kúyavaṇ nyàsmā  
árandhaya ārjuneyáya śíkṣan || 2||*

*tvám dhr̥ṣṇo dhr̥ṣatá vītáhavyam  
prāvo vísvābhirūtíbhīḥ sudāsam |  
prá páurukutsim trasádasyumāvaḥ  
kṣétrasātā vṛtrahátyeṣu pūrúm || 3||*

*tvám nṛbhīrṇmaṇo devávītau  
bhūrīṇi vṛtrá haryaśva haṃsi |  
tvám ní dásyum cúmurim dhúnim  
cāsvāpayo dabhítaye suhántu || 4||*

*táva cyautnāni vajrahasta tāni  
náva yátpūro navatim ca sadyáh |  
nivésane śatatamāviveṣīr  
áhañca vṛtrām námucimutāhan || 5||*

*sánā tá ta indra bhójanāni  
rātáhavyāya dāsúse sudāse |  
vṛṣṇe te hárī vṛṣaṇā yunaḥjmi  
vyántu bráhmāṇi puruśāka vājān || 6||*

1. Who is fearsome, resembling a sharp-horned bull,  
 he<sup>1</sup> alone makes all tribes to fall;  
 who [is] a bringer of property of numerous non-worshippers —  
 to him, who is better at pressing *Soma*, thou are knowledge.
2. That was thou, O *Indra*, who helped *Kutsa*,  
 [thou,] desiring to attend [to him] thyself in [that] contest,  
 when thou, eager to help, made savage *Śuṣṇa*,  
 [who is] causing lack of barley, subject to descendant of *Arjuna*.
3. Thou, O daring one, boldly favoured *Sudās*,  
 whose offerings are enjoyable, with every means of helping;  
 thou favoured *Paurukutsya Trasadasyu*,  
 the *Pūru* [clan] in obtaining space and slaying *Vṛtra*.
4. During arousing of *deva*-s, thou, together with men,  
 O having manly mindset,  
 destroy numerous obstacles<sup>2</sup>,  
 O in-possession of tawny horses one!  
 Thou did put to sleep — in order to deceive —  
 the impulse to suffer want,  
 [demons] *Cumuri* and *Dhuni* — to be slain easily.
5. Those thy contrivances, O thunderbolt-in-hand one,  
 when in an instance thou did overcome  
 ninety nine walls [of *Śambara*]<sup>3</sup>  
 together with the hundredth at the encampment!  
 And thou did slay *Vṛtra* and thou did slay *Namuci*.
6. These thy ancient enjoyments, O *Indra*, are for *Sudās*,  
 [who is] worshiping him  
 whom offerings are given with reverence.  
 For the bull — for thee — I yoke two tawny bulls.  
 May formulations set in motion a rush of vigour,  
 O very helpful one!

---

<sup>1</sup> *Indra* adept

<sup>2</sup> *vṛtra*-s

<sup>3</sup> on the basis of 6.47.2cd

má te asyám sahasāvanpáris̥tāvaghāya  
 bhūma harivaḥ parādái |  
 tráyasva no'vṛkébhirvárūthais  
 táva priyásaḥ sūrīṣu syāma || 7||

priyása itte maghavannabhīṣṭau  
 náro madema śaraṇé sákhāyaḥ |  
 ní turvásaṃ ní yádvam śís̥ṭhyatithigvāya  
 śáṃsyam kariṣyán || 8||

sadyáścinnú té maghavannabhīṣṭau  
 nárah śaṃsant yukthasáśa ukthá |  
 yé te hávebhirví paṇṇíṛádāsannasmán  
 vṛṇīṣva yújyāya tásmai || 9||

eté stómā narām nṛtama túbhyam  
 asmadyañco dádato maghāni |  
 téṣāmindra vṛtrahátye śívó bhūḥ  
 sákhā ca sūro'vitá ca nṛṇám || 10||

nú indra sūra stávamāna ūtí  
 bráhmajūtastanvā vāvṛdhasva |  
 úpa no vājānmimihyúpa stín  
 yūyám pāta svastíbhiḥ sádā naḥ || 11||



7. In this distress, O accompanied by overwhelming strength one,  
 may I not give thy ground over to evil,  
 O accompanied-by-tawny-ones one!  
 Do protects us with non-tearing armour!  
 Among institutors of sacrifice [to thee], may we be thy favorites!
8. Only [as] favorite of thee for an assistance, O generous one,  
 we, men, companions in [thy] shelter, can rejoice!  
 Grind down *Turvaśa*, down the descendant of *Yadu*,  
 [thou] about to perform for *Atithigva* what is praiseworthy.
9. Indeed, just in an instant, they, the men,  
 who are under [thy,] O generous one, protection,  
 [who are] uttering-verses, [will] recite the verses.  
 For this companionship choose us  
 who refused to honor niggards with invocations.
10. These hymns of praise to thee, O most manly of men,  
 [are] turning [obstacles] away from us, [are] giving bounties;  
 In slaying *Vṛtra*, thou, O *Indra*,  
 shall become destroying reactive impulsiveness,  
 and a companion, an agent of change, and a helper of men.
11. Now, O agent of change *Indra*,  
 praising [thy worshiper] by assisting [him],  
 impelled by means of sacred formula,  
 become stronger throughout the body,<sup>4</sup>  
 allot to us, to [our] assistants rushes of vigour!  
 May ye<sup>5</sup> always protect us with [your] blessings!

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<sup>4</sup>this line is almost same as 3.34.1c

<sup>5</sup>*deva-s*

## RigVeda 7.20

*Vasiṣṭha Maitravaruṇi | Triṣṭubh | to Indra*

*ugró jajñe vīryāya svadhāvāñ  
cákrirápo náryo yátkarīṣyān |  
jágmīryúvā nṛṣádanamávobhis  
trātá na índra énaśo maháscit || 1||*

*hántā vṛtrámíndrah śúśuvānaḥ  
právvīnnú vīró jaritáramūtí |  
kártā sudáse áha vā u lokám  
dátā vásu múhurá dāśúṣe bhūt || 2||*

*yudhmó anarvā khajakṛtsamádva  
śúraḥ satrāśádjanúsemāśāḍḥaḥ |  
vyāsa índrah pṛtanāḥ svójā  
ádhā víśvaṃ śatrúyantam jaghāna || 3||*

*ubhé cidindra ródasī mahitvā  
paprātha táviṣibhistuviṣmaḥ |  
ní vājramíndro hárivānmímikṣan  
sámándhasā mádeṣu vā uvoca || 4||*

*vṛṣā jajāna vṛṣaṇam ráṇāya  
tāmu cinnārī náryam sasūva |  
prá yáḥ senānīrádha nṛbhyo ástīmáḥ  
sátvā gavéṣaṇaḥ sá dhṛṣṇáḥ || 5||*

*nú citsá bhreṣate jáno ná reṣan  
máno yó asya ghorámāvívāsāt |  
yajñáuryá índre dádhate dúvāṃsi  
kṣáyatsá rāyá ṛtapá ṛtejáḥ || 6||*

1. Ferocious, he<sup>1</sup> was born for a deed of valor,  
     [he,] having the power of self-determination,  
     doing work that a manly one will do.  
     A youth in constant motion, O *Indra*,  
         by means of favours to [this] assembly of men  
     thou [are] our defender from even bigger evil.
2. Slayer of *Vṛtra*, *Indra*, having swelled,  
     has just favoured, [he,] a hero, the invoker with an assistance.  
     Creator of space — at least for *Sudās* —  
     giver of what's beneficial,  
         he shall suddenly present [himself] to a worshiper.
3. A not-to-be-obstructed fighter,  
     causing the tumult [of battle], combative,  
     [he is] an agent of change, by [his] nature  
     [he is] prevailing in every way, invincible.  
     *Indra*, having much vigour, has disrupted battle formations,  
     then he slayed everyone who was an enemy.
4. Thou have filled with [thy] power to expand  
     indeed both *Rodas-es*, O *Indra*,  
     using [thy] powers to control [body and mind], O in-control one!  
     *Indra*, O accompanied-by-tawny-ones,  
     [is] mixing into [*Rodas-es*] the thunderbolt;  
     during intoxications he has been [most] fitting  
     [when] together with the [*Soma*] herb.
5. A bull<sup>2</sup> manifested a bull<sup>3</sup> for a battle;  
     indeed him, manly one, a woman has begot;  
     who, moreover, [as] a leader of an army  
         stands out among [other] men,  
     [who is] an infusing strength seeking inspiring words  
         fighter, he is daring.
6. Such person never wavers, he shall not be lost  
     who desires to procure the terrifying mind of this one<sup>4</sup>;  
     who with fire offerings puts gestures of commitment into *Indra*,  
     for the sake of the treasure he shall dwell undisturbed,  
         protecting the coherence [between language and will],  
         manifesting [activity] when the coherence [is present].

---

<sup>1</sup>to-be-initiated worshiper of *Indra*

<sup>2</sup>*Indra*

<sup>3</sup>adept of *Indra*

<sup>4</sup>*Indra*

*yádindra púrvo áparāya śíkṣannāyaj*  
*jyáyānkánīyaso deṣṇám |*  
*amṛta úpáryāsita dūrám*  
*á citra cítryaṃ bharā rayīm naḥ || 7||*

*yásta indra priyó jáno dádāśad*  
*ásannireké adrivaḥ sákhā te |*  
*vayám te asyám sumataú cániṣṭhāḥ*  
*syāma várūthe ághnato nṛpītau || 8||*

*eṣá stómo acikradadvīṣū ta*  
*utá stāmúrmaghavannakrapīṣṭa |*  
*rāyáskámo jaritāraṃ ta ágan*  
*tvámaṅgá śakra vásva á śako naḥ || 9||*

*sá na indra tváyatāyā iṣé dhās*  
*tmánā ca yé maghāvāno junánti |*  
*vásvī śú te jaritré astu śaktír*  
*yūyám pāta svastībhiḥ sádā naḥ || 10||*

7. When, O *Indra*, he who is in front [is] eager to help  
to him who follows,  
he, the superior, shall go towards inferior's gift —  
even an immortal can sit round a hut.  
Bring here for us, O manifold one, the remarkable treasure!
8. Which thy favorite person has honored [thee], O *Indra*,  
he shall be thy, O stone-wielder, companion above all.  
May we in this favourable disposition be very acceptable to thee!  
In [this] armour, [may we be] non-injuring when protecting men.
9. This impregnating hymn of praise is calling out to thee,  
and, [though] thundering, O generous one, it is imploring.  
A longing for the treasure came upon thy invoker;  
now, now, thou, O empowering one,  
shall let us partake of what's beneficial!
10. Such thou<sup>5</sup>, O *Indra*, should have positioned us  
for offered to thee libation —  
at least, those generous ones, who incite [thee],  
[should have done so].  
May the [raised] energy be greatly beneficial to thy invoker!  
May ye<sup>6</sup> always protect us with [your] blessings!

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<sup>5</sup>that is, "empowering"

<sup>6</sup>*deva-s*

## RigVeda 7.21

*Vasiṣṭha Maitravaruṇi | Triṣṭubh | to Indra*

*ásāvi devám gó·ṛjīkamándho  
nyàsminníndro janúsemuvoca |  
bódhāmasi tvā haryaśva yajñāir  
bódhā na stómamándhaso mádeṣu || 1||*

*prá yanti yajñám vipáyanti barhūh  
somamádo vidáthe dudhrávācah |  
nyū bhriyante yaśáso grbhádā  
dūrā·upabdo vṛṣaṇo nṛṣācah || 2||*

*tvámindra srávitavā apáskah  
páriṣṭhitā áhinā śūra pūrvūh |  
tvádvāvakre rathyò ná dhénā  
réjante víśvā krtrímāṇi bhīṣā || 3||*

*bhīmó viveśáyudhebhiresām  
ápāṃsi víśvā náryāṇi vidvān |  
índrah púro járhṛṣāṇo ví dūdhod  
ví vájrahasto mahinā jaghāna || 4||*

*ná yātáva indra jūjuvurno  
ná vándanā śaviṣṭha vedyábhih |  
sá śardhadaryó víṣuṇasya jantór  
mā śíśnádevā ápi gurṛtām nah || 5||*

*abhí krátvendra bhūrádha jmán  
ná te vivyañmahimánam rájāṃsi |  
svénā hí vṛtrám sávasā jaghántha  
ná sátrurántam vividadyudhá te || 6||*

1. Celestial conducive-to-evocative-expressions herb has been pressed;  
*Indra* by [his] nature has taken pleasure in it.  
 We attend to thee, O having tawny horses one,  
     with fire offerings —  
 in raptures of the herb be aware of our hymn of praise!

---

2. They [who] arrive at a fire offering [and] disturb sacrificial grass,  
 [whose] speech, intoxicated by *Soma*,  
     [is] provoking anger at a knowledge-sharing session —  
 they are demoted from [the position of] esteemed assistants  
 [so that] accompanied by men bulls  
     [are just] a far-away noise [for them].

---

3. Thou, O *Indra*, shall make the waters flow —  
 [those] abundant surrounded by the snake ones,  
     O agent of change!  
 Nourishing streams have gone crookedly  
     as charioteers [at a turn],  
 all artificial dams tremble from the fear of thee.

---

4. He, fearsome, has done the work with weapons of these [men],  
 [he,] knowing all manly labors.  
*Indra*, growing impatient, shall shake off all strongholds.  
 Thunderbolt-in-hand, he broke [them] apart  
     by [his mere] power to increase-in-size.

---

5. Infatuations do not drive us, O *Indra*,  
 neither praises actually do,  
     O having the most power to change one!  
 One shall mock a creature that avoids the rising upwards one.  
 May not those to whom phallus is *deva*  
     come into the state of coherence that is [like] ours!
6. Moreover, in a raid<sup>1</sup>, become over[coming]  
     through resourcefulness!  
 One shall not contain thy power to increase-in-size,  
     [and its] regions.  
 Since thou have slayed *Vṛtra* with thy own power to change,  
 an enemy has not found through fighting thy limit(s).

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<sup>1</sup>*jman* here is understood as *ajman* in sing.loc.

devāścitte asuryāya pūrvé'nu  
 kṣatrāya mamire sáhāṃsi |  
 índro maghāni dayate viśáhyéndraṃ  
 vājasya johvanta sātāu || 7||

kīrīściddhí tvāmávase juhāvésānam  
 indra saubhagasya bhūreḥ |  
 ávo babhūtha śatamūte asmé  
 abhikṣattústvāvato varūtá || 8||

sákhāyasta indra viśváha syāma  
 namovrdhāso mahinā tarutra |  
 vanvāntu smā té'vasā samīkè'bhītim  
 aryó vanúśāṃ śávāṃsi || 9||

sá na indra tváyatāyā iṣé dhās  
 tmánā ca yé maghāvāno junānti |  
 vásvī śú te jaritré astu śaktír  
 yūyāṃ pāta svastībhiḥ sādā naḥ || 10||



7. Even *deva*-s who were prior to thy guidance  
 moderated [thy] overwhelming powers to get a dominion.  
 Overpowering, *Indra* bestows bounties.  
 When obtaining the rush of vigour,  
 they call again and again upon *Indra*.
8. Since even the praiser has sacrificed to thee  
 for the sake of [thy] help,  
 [to thee,] O *Indra*,  
 [who is] in charge of frequent auspicious [giving],  
 thou have been of help to us, O having hundred ways to help,  
 [thou have been] the protector of him who, like thou, distributes.
9. May we be thy companions at all times, O *Indra*,  
 [we,] strengthening reverence [towards thee],  
 O one who with the power to increase-in-size carries across!  
 May his<sup>2</sup>, who tends upwards, powers to change  
 in those eager to attack  
 place, with thy help, within [their] reach  
 an actual attack during a close combat!
10. Such thou<sup>3</sup>, O *Indra*, should have positioned us  
 for offered to thee libation —  
 at least, those generous ones, who incite [thee],  
 [should have done so].  
 May the [raised] energy be greatly beneficial to thy invoker!  
 May ye<sup>4</sup> always protect us with [your] blessings!

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<sup>2</sup>phallus'

<sup>3</sup>that is, "empowering"

<sup>4</sup>*deva*-s

## RigVeda 7.22

Vasiṣṭha Maitravaruṇi | 1–8 Virāj, 9 Triṣṭubh | to Indra

pībā sómamindra mándatu tvā yám te suśáva haryaśvādriḥ |  
sotúrbāhúbhyāṃ súyato nārvā || 1||

yáste mádo yújyaścáruurásti yéna vṛtrāṇi haryaśva háṃsi |  
sá tvámindra prabhūvaso mamattu || 2||

bódhāsúmemaghavanvácamémāṃ yámte vásiṣṭho árcatipráśastim |  
imā bráhma sadhamāde juṣasva || 3||

śrudhí hávaṃ vipipānásyádrerbódhā víprasyárcato manīṣám |  
kṛṣvā dívāṃsyántamā sácemā || 4||

ná te gíro ápi mṛṣye turásya ná suṣṭutímasuryásya vidvān |  
sádā te nāma svayaśo vivakmi || 5||

bhúri hí te sávanā mánuṣeṣu bhúri manīṣí havate tvámít |  
máre asmánmaghavañjyókkaḥ || 6||

túbhyédimā sávanā śura víśvā  
túbhyaṃ bráhmāṇi várdhanā kṛṇomi |  
tvám nṛbhírhávyo víśvádhasi || 7||

nú cinnú te mányamānasya dasmódaśnuvanti mahimānamugra |  
ná vīryàmindra te ná rádhaḥ || 8||

yé ca púrva řṣayo yé ca nútñā  
índra bráhmāṇi janáyanta víprāḥ |  
asmé te santu sakhyá śívāni  
yúyám pāta svastíbhīḥ sádā naḥ || 9||

1. Drink *Soma*, O *Indra*! Let [it] exhilarate thee!  
 [Drink *Soma*] that the stone pressed out for thee,  
 O having tawny horses one,  
 [the stone that is] well-guided by presser's arms  
 as if [it was] a courser.
  2. Which to-be-employed intoxication is thy favorite,  
 with which thou destroy obstacles, O having tawny horses one,  
 let that one, O one<sup>1</sup> whose benefits are manifest,  
 intoxicate thee, O *Indra*!
  3. Be well aware, O generous one, of this my speech  
 which *Vaṣiṣṭha* [is] illuminating for thee as sufficient.  
 During drinking bout frequent these [verses<sup>2</sup>], the formula!
  4. Hear the call of the drinking up [*Soma* juice] stone,  
 be aware of the conception  
 of illuminating-with-speech inwardly excited one,  
 make gestures of commitment intimate  
 by accompanying these [verses].
- 
5. I do not forget chants of a willing one to thee;  
 not knowing a correctly articulated praise of [thy] guidance,  
 I always express adoration for thee, O worthy-by-thyself one!
  6. Often among humans, there [are] pressings for thy sake,  
 often a learned one calls upon thee only,  
 do not be far away from us for a long time!
  7. Just for thee [are] all these pressings, O agent of change,  
 for thee I create strengthening formulations!  
 At all times thou are called upon by men,
  8. yet they never rise up to the power to increase-in-size  
 of thee, O wizard, of the imagined, O ferocious one,  
 neither [do they rise up] to thy, *Indra*,  
 valor, nor to [thy] satisfaction of one's desire.
  9. Which former seers and which [seers] of the present, O *Indra*,  
 being inwardly excited, shall create formulations,  
 may thy fellowships be for us destroying reactive impulsiveness!  
 May ye<sup>3</sup> always protect us with [your] blessings!

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<sup>1</sup>inner *Soma*

<sup>2</sup>*ukthāni*

<sup>3</sup>*deva-s*

## RigVeda 7.23

*Vasiṣṭha Maitravaruṇi | Triṣṭubh | to Indra*

*údu bráhmāṇyairata śravasyéndram  
samaryé mahayā vasiṣṭha |  
á yó víśvāni śávasā tatānopaśrotā ma  
ívato vácāmsi || 1||*

*áyāmi ghóṣa indra devájāmir  
irajyānta yáchurúdhó vívāci |  
nahí svámāyuscikité jáneṣu  
tānídāṇhāṃsyāti parṣyasmān || 2||*

*yujé rátham gavéṣaṇam háribhyām  
úpa bráhmāṇi jujuṣāṇāmasthuḥ |  
ví bādhiṣṭa syá ródasī mahitvéndro  
vṛtrāṇyapratī jaghanvān || 3||*

*ápaścitpipyu staryò ná gávo  
nákṣannṛtām jaritāraṣṭa indra |  
yāhí vāyúrná niyúto no áchā  
tvám hí dhībhirdayase ví vājān || 4||*

*té tvā mādā indra mādayantu  
śuṣmīṇam tuvirádhasam jaritré |  
éko devatrā dáyase hí mártān  
asmīñchūra sávane mādayasva || 5||*

*evédíndram vṛṣaṇam vájrabāhum  
vásiṣṭhāso abhyārcantyarakāḥ |  
sá na stutó vīrāvaddhātu gómad  
yūyám pāta svastībhiḥ sádā nah || 6||*

1. At a contest, formulations swiftly  
     agitated *Indra*; rejoice, O *Vasiṣṭha*!  
     Who by means of the power to change  
         has overspread all [regions],  
     he will hear utterances of such as me.
2. A battlecry, peculiar to the *deva*, O *Indra*, [was] raised  
     when they arranged rich prizes at a shout-contest.  
     Since one's own life-force is not attended to in [these] people,  
     [it is] thou [who] should have carried us across those troubles.
3. To join seeking inspiring words chariot with the two tawny ones,  
     formulations support him who has enjoyed [them].  
     That one has driven asunder two *Rodas*-es  
         with [his] power to expand —  
     *Indra* [being] unopposed, has removed obstacles<sup>1</sup>.
4. Even the waters have swelled like [previously-]barren cows<sup>2</sup> —  
     [therefore] thy invokers, O *Indra*,  
         shall attain the state of coherence<sup>3</sup>.  
     Journey like the wind towards our series of words,  
     because [only] thou, together with visualizations,  
         [will] uncover rushes of vigour.
5. May these intoxicating drinks exhilarate thee, O *Indra*,  
     fiery [but] having abundant gifts for [this] invoker!  
     Since among *deva*-s thou alone defend mortals,  
     do make thyself, O agent of change, exhilarated  
         during this pressing [of *Soma*]!
6. *Vasiṣṭha*-s celebrate with hymns of illumination  
     only *Indra* — a thunderbolt-in-arms bull.  
     May he, eulogized, set up for us rich in heroes  
         rich in evocative expressions  
         [accomplishment of our desire]<sup>4</sup>!  
     May ye<sup>5</sup> always protect us with [your] blessings!

---

<sup>1</sup> *vṛtra*-s

<sup>2</sup> that *Indra* has made to yield milk — see 4.19.7cd

<sup>3</sup> *rta*

<sup>4</sup> *rādhas*

<sup>5</sup> *deva*-s

## RigVeda 7.24

*Vasiṣṭha Maitravaruṇi | Triṣṭubh | to Indra*

*yóniṣṭa indra sádane akāri  
támā nṛbhīḥ puruhūta prá yāhi |  
áso yáthā no'vitā vṛdhé ca  
dádo vásūni mamádaśca sómaiḥ || 1 ||*

*grbhītāṃ te mána indra dvibárhāḥ  
sutāḥ sómaḥ páriṣiktā mádhūni |  
vísṛṣṭadhenā bharate svvṛktír  
iyámíndraṃ jóhuvati manīṣā || 2 ||*

*á no divá á prthivyá ṛjīṣinnidám  
barhīḥ somapéyāya yāhi |  
váhantu tvā hárayo madryāñcam  
āngūsámáchā tavásaṃ mādāya || 3 ||*

*á no vísvābhirūtíbhīḥ sajóṣā  
bráhma juṣāṇó haryaśva yāhi |  
várṛvṛjatstháivirebhīḥ suśiprāsmé  
dádhadvṛṣaṇaṃ súṣmamindra || 4 ||*

*eṣá stómo mahá ugráya váhe  
dhurivátayo ná vājáyannadhāyi |  
índra tvāyámarká ṛṭte vásūnām  
diviva dyámádhi naḥ śrómatam dhāḥ || 5 ||*

*evá na indra váryasya pūrdhi  
prá te mahīm sumatīm vevidāma |  
íṣaṃ pinva maghávadbhyaḥ svvṛtām  
yūyám pāta svastíbhīḥ sádā naḥ || 6 ||*

1. A womb for thee, O *Indra*, is made in [this] assembly —  
 set out to it together with the men<sup>1</sup>, O much invoked one,  
 so that thou will help us to become stronger,  
     and thou will bestow what's beneficial [upon us],  
 and thou will delight in drops of Soma!
2. The mind is seized for thee, O *Indra*,  
 extracted *Soma* [is] twice-swollen<sup>2</sup>,  
 this well-twisted repeatedly invoking *Indra* conception,  
 its nourishing streams discharged, carries off  
     sprinkled about drops of honey<sup>3</sup>.
3. Here, for our sake, from the Heaven, [from] the Earth,  
 journey to this sacrificial grass for a drink of *Soma*,  
     O having direct impact one!  
 Let tawny ones<sup>4</sup> convey thee, who is [heading] towards me,  
 towards loud hymn, [thee,] energetic, for a rapture.
4. For our sake, acting in harmony with all side-effects,  
 enjoying the formulation, journey here,  
     O having tawny horses one!  
 Veering [here] by means of enduring [thee drops of *Soma*],  
     O selective one,  
 place into us impregnating fervor, O *Indra*!
5. This hymn of praise to mighty ferocious conveying one  
 was put as if at the chariot-pole  
     like employing a rush of vigour courser [would be].  
 O *Indra*, this hymn of illumination implores thee,  
     [the giver<sup>5</sup>] of what's beneficial;  
 as [thou placed it] into the Heaven<sup>6</sup>  
     thou should have placed our attention above the Heaven<sup>7</sup>.
6. So, grant us [a share] of what is to be chosen —  
 we have found a potent mental gesture for thee.  
 Swell rich with heroes libation for generous ones!  
 May ye<sup>8</sup> always protect us with [your] blessings!

---

<sup>1</sup> *Marut-s*

<sup>2</sup> First, stalks of the herb are swollen in water, then inner *Soma* is swollen in the body of the worshiper.

<sup>3</sup> extract of *Soma*

<sup>4</sup> drops of *Soma* herb juice

<sup>5</sup> on the basis of 8.51.5a

<sup>6</sup> into the Heaven = into the second footstep of *Viṣṇu*

<sup>7</sup> above the Heaven = into the third footstep of *Viṣṇu*

<sup>8</sup> *deva-s*

## RigVeda 7.25

*Vasiṣṭha Maitravaruṇi | Triṣṭubh | to Indra*

*ā te mahā indrotyūgra  
sāmanyavo yātsamāranta sēnāḥ |  
pātāti didyúnnáryasya bāhvór  
mā te máno viṣvadryàgví cārīt || 1||*

*ní durgá indra śnathihyamítrāṅḥ  
abhí yé no mártāso amánti |  
āré táṅ śáṃsaṅ kṛṇuhi ninitsór  
ā no bhara sambháraṅaṅ vāsūnām || 2||*

*śatám te śiprinnūtáyaḥ sudāse  
sahásraṅ śáṃsā utá rātírastu |  
jahí vādharvanúšo mártysyāsmé  
dyumnámádhi rátnaṅ ca dhehi || 3||*

*tvāvato hīndra krátve ásmi  
tvāvato'vitúḥ śūra rātaú |  
vísvédáhāni taviṣīva ugraṅḥ  
ókaḥ kṛṇuṣva harivo ná mardhīḥ || 4||*



1. When with the help of thee, of mighty one, O ferocious *Indra*,  
 impassioned armies come here into collision,  
 let not thy mind ramble about to both sides —  
 so that the missile that in the arms of a manly one  
     would fall upon [an enemy].
  2. Jab<sup>1</sup> those hostile mortals, O *Indra*,  
 who violently attack us in a hard-to-escape [place]!  
 Make that recitation of him who wishes to ridicule [us]  
     [be] far away [from thee],  
 bring here for us a multitude of benefits.
  3. May a hundred of thy, O selective one, means of helping *Sudās*,  
 and a thousand of blessings be [thy] gift!  
 Strike off the destructive weapon of eager to attack mortal!<sup>2</sup>  
 Share between us the power to illuminate and the jewel<sup>3</sup>!
- 
4. “Since I am a part of a plan of someone like thee, O *Indra*,  
 in favour of a helper like thee, O agent of change,  
 throughout all days,  
     O ferocious having the power to control one,  
 make thyself at home [here], do not abandon [me],  
     O accompanied-by-tawny-ones one!”
- 

<sup>1</sup>after [Jamison and Brereton, 2014, p.913]

<sup>2</sup>this line is the same as 4.22.9d

<sup>3</sup>prob. *svār*

*kútsā eté háryaśvāya śūśám*  
*índre sáho devájútamiyānāḥ |*  
*satrā kṛdhi suhánā śūra vṛtrā*  
*vayám tárutrāḥ sanuyāma vājam || 5||*

*evá na indra vāryasya pūrdhi*  
*prá te mahīm sumatīm vevidāma |*  
*íṣam pinva maghāvadbhyaḥ swírāṃ*  
*yūyám pāta svastībhiḥ sádā naḥ || 6||*

5. These *Kutsa*-s, repeatedly approaching in [the state of] *Indra*  
 overwhelming, impelled by the *deva* power,  
 are a highspirited note to having tawny horses one.  
 Always make all obstacles<sup>4</sup> easy-to-beat,  
 O agent of change,  
 so that we, carrying [others] across [those obstacles],  
 would acquire a rush of vigour!
6. So, grant us abundantly [a share] of what is to be chosen —  
 we have found a potent mental gesture for thee.  
 Swell rich with heroes libation for generous ones!  
 May ye<sup>5</sup> always protect us with [your] blessings!
- 

This hymn is likely a part of psychological conditioning of a group of future warriors who are being trained to enter the state of *Indra*. Verses 1–3 are recited by them together, verse 4 is repeated by each one individually, verses 5 and 6 and recited in conclusion by the group trainer.

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<sup>4</sup> *vṛtra*-s

<sup>5</sup> *deva*-s

## RigVeda 7.26

*Vasiṣṭha Maitravaruṇi | Triṣṭubh | to Indra*

*ná sóma índramásuto mamāda  
nābrahmāṇo maghāvānaṃ sutásah |  
tásmā uktháṃ janaye yájjuṣan  
nṛvānnāvīyah śṛṇávadyáthā nah || 1||*

*uktha\u00f0kthe sóma índraṃ mamāda  
nāthénithe maghāvānaṃ sutásah |  
yádīṃ sabádhaḥ pitáraṃ ná putráh  
samānádakṣā ávase hávante || 2||*

*cakára tá kṛṇávannūnámānyā  
yāni bruvánti vedhásah sutéṣu |  
jánīriva pátirékaḥ samānó  
ní māmṛje púra índraḥ sú sárvaḥ || 3||*

*evá támāhurutá śṛṇva índra  
éko vibhaktá taráṇirmaghānām |  
mithastúra útáyo yásya pūrvírasmé  
bhadráṇi saścata priyāni || 4||*

*evá vásiṣṭha índramūtáye nṛṇ  
kṛṣṭīnām vṛṣabháṃ suté gṛṇāti |  
sahasrīṇa úpa no māhi vājān  
yūyám pāta svastībhiḥ sádā nah || 5||*

1. Unpressed *Soma* does not exhilarate *Indra*,  
 extracted [drops of *Soma*] that are without a formulation  
 do not [exhilarate] the generous one.  
 For him create a verse that he shall enjoy —  
 a new manly one so that he would listen to us.
2. During verse-after-verse *Soma* has exhilarated *Indra*,  
 during tune-after-tune extracted [drops of *Soma*]  
 [exhilarated] the generous one  
 when they, who discern *samāna*<sup>1</sup>, call upon him  
 eagerly — like sons [their] father — for help.
3. He has performed those [deeds],  
 [therefore] nowadays he will perform others  
 about which adepts talk at pressings.  
 Like one and the same husband [internalizes] [his many] wives,  
*Indra* has appropriated almost all strongholds.
4. Exactly thus they acknowledge him, “*Indra* is famed  
 [to be] the only distributor of bounties  
 who carries [it<sup>2</sup>] across,  
 whose many side-effects are contending  
 with what is alternating in us [with their opposites].  
 Ye<sup>3</sup> shall take part in [his] desired auspicious [deeds].”
5. Exactly thus *Vasiṣṭha* shall extol *Indra* —  
 him who resembles a bull,  
 who have taken pleasure in extracted [*Soma*]  
 to favour men of [these] tribes,  
 “Apportion to us rushes of vigour  
 that are leading to a thousand different things!”  
 May ye<sup>4</sup> always protect us with [your] blessings!

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<sup>1</sup> one of vital airs, the predominant in the solar plexus one

<sup>2</sup> the treasure, *rañi*, on the basis of 7.32.9c

<sup>3</sup> *deva-s*

<sup>4</sup> *deva-s*

## RigVeda 7.27

Vasiṣṭha Maitravaruṇi | Triṣṭubh | to Indra

índraṃ náro nemádhitā havante  
yátpáryā yunájate dhíyastāh |  
śúro nṛṣātā sávasaścakāná  
á gómati vrajé bhajā tvám naḥ || 1 ||

yá indra súsmo maghavante ásti  
śíkṣā sákhibhyaḥ puruhūta nṛbhyaḥ |  
tvám hí dṛḍhá maghavanvícetā  
ápā vṛdhi párivṛtaṃ ná rádhaḥ || 2 ||

índro rájā jágataścarsaṇínám  
ádhi kṣámi vísurūpaṃ yádásti |  
táto dadāti dáśúṣe vásūni  
códadrádha úpastutaścidarvāk || 3 ||

nú cinna índro maghávā sáhūtī  
dānó vājaṃ ní yamate na ūtī |  
ánūnā yásya dáksṣiṇā pīpāya  
vāmáṃ nṛbhyo abhívītā sákhibhyaḥ || 4 ||

nú indra ráyé várivaskṛdhī na  
á te máno vavṛtyāma magháya |  
gómadáśvāvadráthavadvyánto  
yūyám pāta svastíbhiḥ sádā naḥ || 5 ||

1. It is *Indra* whom half-prepared men call upon  
 so that he would yoke those helping-through visualization  
 [to their minds and bodies].  
 An agent of change, while procuring men,  
 is finding enjoyment in the power to change [them]  
 in a rich with evocative expressions [sacrificial] enclosure.  
 Do thou [, O *Indra*,] possess us!
2. What[ever], O *Indra*, fervor for thee, O generous one, there is,  
 exert thyself, O much invoked one,  
 for the sake of like-minded men!  
 Since thou [are] discerning strongholds<sup>1</sup>, O generous one,  
 uncover the satisfactions of [our] desires  
 (as if it [was ever] concealed)!
3. *Indra* [is] a chieftain of those  
 that draw to themselves<sup>2</sup> of a living being.  
 When something that can go both ways is on the ground,  
 then he gives benefits to the worshiper.  
 He, being praised, shall impel hither  
 the satisfaction of [our] desires.
4. *Indra*, generous because of a co-invocation,  
 giving a rush of vigour,  
 never holds us back by [his] means of helping us,  
 [he,] whose having full power prolific cow,  
 being aroused for the sake of like-minded men,  
 has swollen what's lovely.
5. Now, *Indra*, for the sake of the treasure,  
 create mental space for us,  
 [so that] we, setting in motion  
 rich in cows, rich in horses, rich in chariots [juice],  
 would attract thy mind for the sake of [that] reward.  
 May ye<sup>3</sup> always protect us with [your] blessings!

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<sup>1</sup>that is, firmly held beliefs, preferences, values

<sup>2</sup>the senses

<sup>3</sup>*deva-s*

## RigVeda 7.28

*Vasiṣṭha Maitravaruṇi | Triṣṭubh | to Indra*

*bráhmā ṇa indrópa yāhi vidvān  
arvāñcaste hárayaḥ santu yuktāḥ |  
viśve ciddhí tvā vihávanta mártā  
asmākamíchṛṇuhi viśvaminva || 1 ||*

*hávaṃ ta indra mahimá vyānaḍ  
bráhma yátpási śavasinnṛṣṭīṇām |  
ā yádvájraṃ dadhiśé hásta ugra  
ghorāḥ sánkrátvā janiṣṭhā áṣāḍhaḥ || 2 ||*

*táva práñtīndra jóhuvānān  
sāṃ yānnṛnná ródasī ninétha |  
mahé kṣatrāya śávase hí jajñé'tūtujim  
cittūtujiraśísnat || 3 ||*

*ebhūrna indráhahirdaśasya  
durmitráso hí kṣitáyaḥ pávante |  
práti yáccáste ánṛtamanenā  
áva dvitá váruṇo māyí naḥ sāt || 4 ||*

*vocémédíndraṃ maghávānamenaṃ  
mahó rāyó rádhaso yáddádannaḥ |  
yó árcato bráhmakṛtimáviṣṭho  
yūyám pāta svastíbhīḥ sádā naḥ || 5 ||*



1. Steer to our formulations, O *Indra*, [as] a knowledgeable one,  
 let thy yoked tawny ones be turned hitherward!  
 Since all mortals vie in calling thee,  
 listen just to our [call], O invigorating everything!
2. Thy power to increase-in-size, O *Indra*, interrupts invocation  
 when thou attend to the formulation of seers,  
     O having the power to change!  
 When thou has put the thunderbolt into a hand,  
     O ferocious one,  
 being terrifying because of [thy] resourcefulness,  
     thou were manifested as an invincible one,
3. when through thy own predisposition, O *Indra*,  
     thou have connected two *Rodas-es*  
 as [thou did] repeatedly calling upon [thee] men.  
 Since that<sup>1</sup> has been born for extensive supremacy,  
     for the sake of the power to change,  
 it, having ways to urge, pierced even him who is not urging [it].
4. Throughout these days, O *Indra*, oblige us —  
 because poorly-allied clans refine themselves.  
 When not-liable-to-error one<sup>2</sup>  
     perceives no fitting [him endeavor],  
 certainly *Varuṇa*,  
     who has the power to frame [ideas and perception],  
     shall release us.
5. We might just call *Indra* generous —  
 him who aids most in composition of praiser's formula  
 when he grants us the favour of the great treasure...<sup>3</sup>  
 May ye<sup>4</sup> always protect us with [your] blessings!

---

<sup>1</sup>connection, union between *Rodas-es*

<sup>2</sup>*Indra*

<sup>3</sup>“but he is such in any case.”

<sup>4</sup>*deva-s*

## RigVeda 7.29

*Vasiṣṭha Maitravaruṇi | Triṣṭubh | to Indra*

*ayám sóma indra túbhyaṃ sunva  
á tú prá yāhi harivastádokāḥ |  
píbā tvāsya súsutasya cāror  
dádo maghāni maghavanniyānāḥ || 1||*

*bráhmaṇvīra bráhmaḥṛtiṃ juṣāṇò'rvācīno  
háribhīryāhi túyam |  
asmínnū sú sávane mādayasvópa  
bráhmāni śṛṇava imá naḥ || 2||*

*kā te astyāraṃkṛtiḥ sūktāiḥ  
kadā nūnām te maghavandāśema |  
vísṵā matírā tatane tvāyádḥā  
ma indra śṛṇavo hávemā || 3||*

*utó ghā té puruṣyà ídāsan  
yéśām púrveśamáśṛṇoríśīnām |  
ádḥāhām tvā maghavañjohavīmi  
tvām na indrāsi prámatih pitéva || 4||*

*vocémédíndraṃ maghávānāmenam  
mahó rāyó rádhaso yáddádannaḥ |  
yó árcato bráhmaḥṛtimáviṣṭho  
yūyám pāta svastībhiḥ sádā naḥ || 5||*

1. This *Soma*, O *Indra*, distilled itself for thee,<sup>1</sup>  
 having such home, set out here then,  
     O accompanied-by-tawny-ones one!  
 Drink of this [thy] favorite well-extracted [*Soma*] —  
 and thou, coming again and again [for it],  
     shall grant bounties, O generous one!
2. Taking pleasure in granting a composition of a [new] formula,  
     O valiant one, while a formula [is being executed],  
 turned hitherward, journey quickly be means of tawny ones!  
 Do make thyself well exhilarated during this pressing [of *Soma*],  
 so that thou will give ear to these our formulations!<sup>2</sup>
3. What is fitting-for-thee performance with well-composed verses?  
 When nowadays we might honor thee, O generous one?  
 All mental gestures I have overspread for thy sake,  
 so that now thou, O *Indra*, would listen to my invocations.
4. And those were just human —  
 to whose [invocations] thou did listen to — ancient seers.  
 Therefore, I again and again honor thee, O generous one!  
 Thou are for us, O *Indra*, the foreseeing care — as if a father.
5. We might just call *Indra* generous —  
 him who aids most in composition of praiser's formula  
 when he grants us the favour of the great treasure...<sup>3</sup>  
 May ye<sup>4</sup> always protect us with [your] blessings!

---

<sup>1</sup>this line is the same as 9.88.1a

<sup>2</sup>this line is the same as 6.40.4c

<sup>3</sup>“but he is such in any case.”

<sup>4</sup>*deva-s*

## RigVeda 7.30

*Vasiṣṭha Maitravaruṇi | Triṣṭubh | to Indra*

*ā no deva śávasā yāhi śuṣmin  
bhávā vṛdhá indra rāyó asyá |  
mahé ṛmṇāya ṛṣpate swajra  
māhi kṣatrāya páuṃsyāya śūra || 1 ||*

*hávanta u tvā hávyam vívāci  
tanúṣu śúrāḥ sūryasya sātāu |  
tvám víśveṣu sényo jáneṣu  
tvám vṛtrāṇi randhayā suhántu || 2 ||*

*áhā yádindra sudínā vyuchán  
dádho yátketúmupamám samátsu |  
nyàgnīḥ sīdadásuro ná hótā  
huvānó átra subhágāya devān || 3 ||*

*vayám té ta indra yé ca deva  
stávanta śūra dádato maghāni |  
yáchā sūrībhya upamám várūtham  
svābhúvo jaraṇāmaśnavanta || 4 ||*

*vocémédíndram maghāvānamenam  
mahó rāyó rádhaso yáddádannah |  
yó árcato bráhmakṛtimáviṣṭho  
yūyám pāta svastībhiḥ sádā nah || 5 ||*

1. Together with the power to change, O *deva*,  
do journey here, towards us, O fiery one!  
Become increasing this treasure, O *Indra*,  
for the sake great courage,  
O having-good-thunderbolt protector of men,  
[increasing it] very much for the sake of manly supremacy,  
O agent of change!
2. Agents of change summon thee,  
who is to be called upon in a shout-contest,  
into [their] bodies during gaining the sun<sup>1</sup>.  
Among all people, thou [are] the spearman.  
Do thou make obstacles<sup>2</sup> subject [to us] —  
to be destroyed easily.
3. So that auspicious days would dawn, O *Indra*,  
so that thou would set up the highest banner in clashes,  
*Agni* the invoker shall settle in as a guiding spirit —  
in this case calling upon *deva-s* for a good luck.
4. We [are] thy [companions], O *Indra*, and [so are] those, O *deva*,  
who, granting [us] bounties, shall extol [thee], O agent of change!  
Offer the most excellent armour to institutors of the sacrifice,  
[so that] they, ready to help [us], would reach the old age!
5. We might just call *Indra* generous —  
him who aids most in composition of praiser's formula  
when he grants us the favour of the great treasure...<sup>3</sup>  
May ye<sup>4</sup> always protect us with [your] blessings!

---

<sup>1</sup>= intense energy in *maṇipūra* cakra

<sup>2</sup>*vṛtra-s*

<sup>3</sup>"but he is such in any case."

<sup>4</sup>*deva-s*

## RigVeda 7.31

*Vasiṣṭha Maitravaruṇi | 1–9 Gāyatrī, 10–12 Virāj | to Indra*

*prá va índrāya mādanaṃ háryaśvāya gāyata |  
sákhāyaḥ somapāvne || 1||*

*śáṃséduktháṃ sudánava utá dyukśám yáthā nárah |  
cakṛmá satyárādhasē || 2||*

*tvám na indra vājayústvaṃ gavyúḥ śatakrato |  
tvám hiraṇyayúrvaso || 3||*

*vayámindra tvāyávo'bhí prá ṇonumo vṛṣan |  
viddhí tvāsyá no vaso || 4||*

*mā no nidé ca vāktave'ryó randhīrārāvne |  
tvé ápi kráturmāma || 5||*

*tvám vármāsi sapráthaḥ puroyodhásca vṛtrahan |  
tváyā práti bruve yujá || 6||*

*mahāñ utási yásya té'nu svadhāvarī sáhaḥ |  
mamnáte indra ródasī || 7||*

*tám tvā marútvatī pári bhúvadvāñī sayávarī |  
náḁsamāñā sahá dyúbhiḥ || 8||*

*ūrdhvásastvánvídavo bhúvandasmámúpa dyávi |  
sám te namanta kṛṣṭáyāḥ || 9||*

1. Start ye to sing your delighting [hymn of illumination<sup>1</sup>]  
to *Indra*, to having tawny horses one,  
O companions, to the drinker of *Soma*!
2. Thou just recite a verse to the liberal one,  
and for him, whose satisfaction of [one's] desire is real,  
we, as men, have created empowered-by-the-Heaven [drink].
3. Thou, O *Indra*, [are] seeking for us a rush of vigour,  
thou [are] seeking evocative expressions,  
O having hundred wiles one,  
thou [are] attracting gold, O beneficial one!
4. We [are] seeking thee, O *Indra*,  
we are finding again and again our way [to thee], O bull,  
then do find us, O beneficial one!
5. Do not make us subject to an imposed constraint to speak  
and to that<sup>2</sup> that holds back from rising upwards one!  
Besides, in thee [is] my resourcefulness.
6. Thou are an armour of broad extent  
and a warrior who is in front, O slayer of *Vṛtra*!  
Together with thee as yokemate I respond [to a challenge].
7. And thou are the mighty one  
to whose overwhelming strength those,  
restraining spontaneity *Rodas*-es, O *Indra*, have assented.
8. Accompanied by *Marut*-s,  
going along with [and] arriving together with glows  
tune shall encompass such thee.
9. Tending upwards after thee, accomplishing wonderful deeds one,  
drops of pure *Soma* shall assist [thee] during the day —  
the tribes shall submit to thee.

---

<sup>1</sup> *arka*

<sup>2</sup> *bādha* — impulse to suppress

prá vo mahé mahivṛdhe bharadhvaṃ  
 prácetase prá sumatíṃ kṛnudhvam |  
 víśaḥ pūrvāḥ prá carā carṣaṇiprāḥ || 10||

uruvyácase mahíne svṛktím  
 índrāya bráhma janayanta víprāḥ |  
 tásya vratāni ná minanti dhīrāḥ || 11||

índraṃ vāṅīránuttamanyumevá  
 satrá rájānaṃ dadhire sáhadyai |  
 háryasvāya barhayā sámāpīn || 12||



10. Offer ye yourselves to your mighty, greatly strengthening one!  
 Perform an effective mental gesture for the foresighted one!  
 Thou, filling those who draw to themselves<sup>3</sup>,  
     arrive at many homesteads!
11. For the widely extending, for possessing the might one —  
     for *Indra*  
 inwardly excited ones shall create a well-twisted [conception<sup>4</sup>],  
     [and] a formulation.  
 They, facilitating contemplations, do not diminish  
     his spheres of action.
12. Tunes have always set up *Indra*  
 (whose rage is not [to be] downplayed)  
     as a chieftain — to defeat [enemies].  
 Do thou beef-up allies with him who has tawny horses!

---

<sup>3</sup> = senses

<sup>4</sup> on the basis 7.24.2cd

## RigVeda 7.32

*Vasiṣṭha Maitravaruni and Śakti Vāsiṣṭha | Bṛhatī alternating with Satobṛhatī except 3 Dvipadā Virāj | to Indra*

*mó śú tvā vāghátaścanāré asmánní rīraman |  
ārāttāccitsadhamádaṃ na á gahīhá vā sánnúpa śrudhi || 1||*

*imé hí te brahmakṛtaḥ suté sácā mádhau ná mákṣa áśate |  
índre kámaṃ jaritáro vasūyávo ráthe ná pádamá dadhuḥ || 2||*

*rāyáskāmo vājrahastaṃ sudákṣiṇaṃ putró ná pitáraṃ huve || 3||*

*imá índrāya sunvire sómāso dádhyaśiraḥ |  
tāñ á mádāya vajrahasta pītáye háribhyaṃ yāhyóka á || 4||*

*śrávachrútkarṇa iṃyate vásūnāṃ nú cinno mardhiśadgíraḥ |  
sadyáścidyáḥ sahásrāṇi śatá dádannákirdítsantamá minat || 5||*

*sá vīró ápratiṣkuta índreṇa śúsūve nṛbhiḥ |  
yáste gabhīrá sávanāni vṛtrahansunótyá ca dhásvati || 6||*

*bhāvā várūthaṃ maghavanmaghónāṃ yátsamájāsi sárdhataḥ |  
ví tvāhatasya védanaṃ bhajemahyá dūñśó bharā gáyam || 7||*

*sunótā somapávne sómamíndrāya vajríṇe |  
pácataḥ paktírāvase kṛṇudhvámítṛṇánnítṛṇaté máyaḥ || 8||*

1. May those who make the effort  
by no means detain thee far away from us!  
Even from a distant place come to our drinking bout  
Or, being here [already], do listen!
2. Since these, performing for thee a sacred formula ones, [are]  
near extracted [*Soma*] — like a fly near honey,  
they, seeking benefits praisers, have placed [their] longing  
upon *Indra* as if a foot upon a chariot.
3. Longing after the treasure, I call upon him  
    who has a good right hand,  
    who has thunderbolt in [that] hand, as son [calls] upon father.

---

4. These mixed with coagulated milk drops of *Soma*  
are effusing for *Indra*.  
Journey toward them using two tawny ones,  
    O thunderbolt-in-hand one,  
towards [thy] abode — to drink, to become exhilarated!
5. He shall listen, he of the beneficial [*deva*-s] who is quick to hear  
    is [being] approached,  
    he will never neglect our chants.  
Noone would curtail him, desiring to give, who just in an instant  
[is] giving hundreds [or even] thousands [favours (?)].

---

6. He<sup>1</sup>, who presses out for thee, O slayer of *Vrtra*,  
and hastens towards [thee] mysterious libations,  
[is] not-to-be-kept-off hero,  
swelled with *Indra*, together with [his] men
7. Become an armour of generous ones, O generous one,  
when thou bring into [this] conflict defiant ones!  
Thou, difficult to knock out, bring here  
    the property of killed by thee [rival]  
so that we might divide what turns up.

---

8. Press ye *Soma* for the drinker of *Soma* —  
for thunderbolt-wielder *Indra*!  
Do ye mature what is being cooked —  
    just help [him] for your own sake!  
Just he who is nourishing  
    [is] a delight for him who is nourishing.

---

<sup>1</sup>an adept of *Indra*

mā sredhata somino dáksatā mahé kṛṇudhvāṃ rāyā ātúje |  
tarāñiríjyati kṣéti púsyati ná devásah kavatnáve || 9||

nákiḥ sudáso ráthaṃ páryāsa ná rīramat |  
índro yásyāvitā yásya marúto gámatsá gómati vrajé || 10||

gámadvājaṃ vājáyannindra mártyo yásya tvámavitā bhúvaḥ |  
asmákaṃ bodhyavitā ráthānāmasmákaṃ śúra nṛṇām || 11||

údínnavasya ricyaté'ṃso dhánaṃ ná jigyúṣaḥ |  
yá índro hárivānná dabhanti táṃ rípo  
dáksaṃ dadhāti somíni || 12||

mántramákharvaṃ súdhitāṃ supésasaṃ dádhāta yajñíyeṣvā |  
pūrvíścaná prásitayastaranti táṃ yá índre kármaṇā bhúvat || 13||

kástámindra tvávasumā mártyo dadharṣati |  
śraddhá itte maghavanpārye diví vājí vājaṃ siṣāsati || 14||

9. Do not blunder, O ye, offering *Soma*,  
do ye act to the satisfaction of the mighty one,  
help the treasure to concentrate!  
Just he, who carries [it] across, wins,  
he dwells in peace, he flourishes;  
*deva*-s [are] not for him who tries to be stingy.
- 
10. No one was in the way of *Sudās*' chariot,  
[none] could have stopped [it].  
Of whom *Indra* is helper, of whom *Marut*-s,  
he shall approach rich with evocative expressions  
[sacrificial] enclosure.
11. He shall attain a rush of vigour —  
practicing rushes of vigour mortal —  
whose promoter thou, O *Indra*, will be!  
Become promoter of our chariots,  
of our men, O agent of change!
12. The share of such one is always made to stand out —  
like winner's prize;  
who [is] accompanied-by-tawny-ones *Indra*,  
him tricksters do not deceive —  
he<sup>2</sup> puts into him who offers *Soma* the power of discernment.
- 
13. Do ye fix an unabridged well-prepared intricate mantra  
into worthy-of-a-sacrifice ones!  
Not many attacks get through him  
who by means of [his own] activity  
shall become in [the state of] *Indra*.
14. Which mortal dares to attack him  
who is endowed by thee?  
On a decisive day only through trust in thee,  
O generous one,  
he, who is capable of rushes of vigour,  
seeks to procure a rush of vigour.

---

<sup>2</sup>*Indra*

*maghónaḥ sma vṛtrahátyeṣu codaya yé dádati priyá vásu |*  
*táva práñīti haryaśva sūrībhirvísivā tarema duritá || 15||*

*távédindrāvamám vásu tvám puṣyasi madhyamám |*  
*satrá víśvasya paramásya rájasi nákiṣtvā góṣu vṛṇvate || 16||*

*tvám víśvasya dhanadá asi śrutó yá īṃ bhávantyājáyāḥ |*  
*távāyám víśvaḥ puruhūta párthivo'vasyúrnama bhikṣate || 17||*

*yádindra yávatastvámetáavadahámíśvya |*  
*stotáramiddidhiṣeya radāvaso ná pápatváya rāsīya || 18||*

*śíkṣeyamínmahayaté divédive rāyá á kuhacidvīde |*  
*nahí tvádanyánmaghavanna ápyaṃ vásyo ásti pitá caná || 19||*

*tarāñirítisiṣāsati vājāṃ púramdhyā yujá |*  
*á va índraṃ puruhūtāṃ name girá nemīm táṣṭeva sudrvām || 20||*

*ná duṣṭutí mártyo vindate vásu ná srédhantaṃ rayírnaśat |*  
*suśáktirínmaghavantúbhyaṃ mávate deṣṇám yátpárye diví || 21||*

15. Impel truly generous ones into [acts of] slaying *Vṛtra* —  
 those who [place] into bestowing one  
 [his] favorite [drops of honey<sup>3</sup>]  
 at an advantage [of these verses]!  
 With thy guidance, O having tawny horses one,  
 we together with institutors of [this] sacrifice  
 might cross over all difficulties.
- 
16. Even the least of thee, O *Indra*, is a benefit.  
 Thou foster what is moderate,  
 thou always govern everything ultimate.  
 They never hide thee when among oxen<sup>4</sup>.
17. Thou are famed as everyone's prize-giver —  
 whatever fighting matches there are.  
 Every seeking help earthling here  
 desires to partake thy, O much invoked one, nature.
18. If, O *Indra*, I were to possess as much as thou,  
 [and] I would wish to have to myself even a hymn-singer,  
 I would not give [him] over to poverty, O dividing wealth one!
19. I would just seek to help him (wherever he is)  
 who day-after-day arouses [thee] towards rewards  
 there is no better alliance for us  
 other than thou — not even a father.
20. Just carrying [it] across one seeks to procure  
 the rush of vigour with bearing fullness yokemate.  
 For you I bend much-invoked *Indra* here  
 with a chant — like a carpenter [bends] good wood into a felly.
21. A mortal does not come by what's beneficial  
 by means of a bad eulogy;  
 wealth shall not meet him who fails.  
 It is really easy for thee, O generous one —  
 which [is] giving to [someone] like me on a decisive day.
- 

<sup>3</sup>*madhūni* – see 7.24.2b

<sup>4</sup>=bullies

abhí tvā śūra nonumó'dugdhā iva dhenávaḥ |  
 śśānamasya jágataḥ svàrdṛśamīśānamindra tasthúṣaḥ || 22||

ná tvāvāṃ anyó divyó ná párthivo ná jātó ná janīṣyate |  
 aśvāyānto maghavannindra vājīno gavyántastvā havāmahe || 23||

abhí śatástádā bharéndra jyáyaḥ kánvyasaḥ |  
 purūvásurhí maghavansanādási bhárebhare ca hávyāḥ || 24||

pārā ṇudasva maghavannamítrānsuvédā no vásū kṛdhi |  
 asmákam bodhyavitá mahādhané bhávā vṛdháḥ sákhīmā || 25||

índra krátuṃ na á bhara pitá putrébhyo yáthā |  
 śíkṣā ṇo asmínpuruhūta yámani jīvā jyótiraśīmahi || 26||

mā no ájñātā vṛjánā durādhyò máśívāso áva kramuḥ |  
 tváyā vayāṃ pravátaḥ śásvatīrapó'ti śūra tarāmasi || 27||



22. Again and again we find our way, like un-milked milch-cows,  
towards thee, O agent of change,  
beholding *svàr*, being in charge of this one, who is on the move,  
being in charge of [that one] who is settled, O *Indra*!
23. No other like thee was born [or]  
will be born, neither celestial, nor earthly.  
Seeking horses, O generous *Indra*, capable of rushes of vigour,  
seeking cows we call upon thee!
24. Bring here, O *Indra*, equally towards [us]  
who are inferior, that [which is] superior —  
since from of old thou, O generous one, are of many benefits,  
and to be called upon in every battle.
- 
25. Push aside, O generous one, hostiles,  
make [thy] benefits for us easy to-come-by!  
In a great battle, be our helper!  
Become strengthening [thy] companions!
26. O *Indra*, bring to us [thy] resourcefulness,  
like father to sons!  
Exert thyself for our sake, O much invoked one,  
during this expedition,  
[so that] we would reach the light alive!
27. May not unknown [to us] [bringing] faulty ideas  
twists [of events],  
may not inciting-reactive-impulsiveness<sup>5</sup> [all-consuming fears<sup>6</sup>]  
descend upon us!  
With thee, O agent of change, we might cross over  
mountain slopes [and] numerous water[-obstacles]!

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<sup>5</sup> *a-śiva*

<sup>6</sup> *atrinās*

## RigVeda 7.82

*Vasiṣṭha Maitravaruṇi | Jagatī | to Indra and Varuṇa*

*īndrāvaruṇā yuvāmadhvarāya no  
viśé jánāya máhi śárma yachatam |  
dīrgháprayajyumáti yó vanuṣyáti  
vayám jayema pṛtanāsu dūdhyaḥ || 1||*

*samrāḍanyáḥ svarāḍanyá ucyate vām  
mahántāvīndrāvāruṇā mahāvāsū |  
viśve devāsaḥ paramé vyòmani  
sám vāmójo vṛṣaṇā sám bálaṃ dadhuḥ || 2||*

*ánvapām khānyatrntamójas  
á súryamairayataṃ diví prabhúm |  
īndrāvaruṇā máde asya māyínó'pīnvatam  
apítaḥ pīnvatam dhíyaḥ || 3||*

*yuvāmídyutsú pṛtanāsu váhnayo  
yuvám kṣémasya prasavé mitájñavaḥ |  
īśāná vásva ubháyasya kārāva  
īndrāvaruṇā suháva havāmahe || 4||*

*īndrāvaruṇā yádimāni cakráthur  
viśvā jātāni bhúvanasya majmánā |  
kṣémeṇa mitró váruṇaṃ duvasyáti  
marúdbhirugráḥ śúbhamanyá ūyate || 5||*

1. O *Indra-Varuṇa*, you two do stretch out a great shelter  
for [this] proceeding on its way [sacrifice], for our tribe, people,  
so that in battles we would overcome those with evil visions,  
[and] him, surpassing persevering-in-offerings one,  
him, who plots to attack [us].
2. One of you two is described as a joint ruler<sup>1</sup>,  
another as a self-ruling one<sup>2</sup>.  
Mighty, of great benefits are *Indra-Varuṇa*.  
In the ultimate space of detachment all *deva*-s  
have put together for you two the vigour [and] the strength.
3. With [that] vigour you two did pierce one after another  
apertures of the [inner] waters.  
You two aroused the sun to become manifest in the Heaven.<sup>3</sup>  
O *Indra-Varuṇa*, in intoxication of this one<sup>4</sup>,  
who has the power to frame [ideas and perception],  
you two swelled depleted [waters].  
Do make [our] visions fleshed out<sup>5</sup>!
4. In clashes, in battles, [we,] as riders, [call upon] just you two;  
during impulsion for a settled life,  
[we,] having strong knees, [call upon] you two.  
We, singers of eulogies, call upon [you two,] easy to summon,  
capable of [giving] both kinds of benefits, O *Indra-Varuṇa*!
5. O *Indra-Varuṇa*, when you two majestically create<sup>6</sup>  
all these beings of [this] place of existence,  
*Mitra* rewards *Varuṇa* with settled life,  
the other, ferocious one,  
again and again reinforces [*Varuṇa*] with *Marut*-s.

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<sup>1</sup> *Varuṇa*

<sup>2</sup> *Indra*

<sup>3</sup> They caused *maṇipūra* cakra to be full of energy to become manifest to the mind

<sup>4</sup> *Soma*

<sup>5</sup> lit. "swelled"

<sup>6</sup> =shape behavior of

*mahé śulkāya vārunasya nū tviṣá  
 ójo mimāte dhruvāmasya yátsvám |  
 ájānimanyáḥ śnatháyantamātirad  
 dabhrébhiranyáḥ prá vṛṇoti bhúyasah || 6||*

*ná támámho ná duritāni mártiyam  
 índrāvaruṇā ná tápaḥ kútaścana |  
 yásya devā gáchatho víthó adhvarám  
 ná tám mártasya naśate párihvr̥tiḥ || 7||*

*arvāñnarā dávyenāvasá gataṃ  
 śṛṇutám hávaṃ yádi me jújoṣathaḥ |  
 yuvórhí sakhyámutá vā yádápyaṃ  
 mārḍikáminḍrāvaruṇā ní yachatam || 8||*

*asmákaminḍrāvaruṇā bhárebhare  
 puroyodhá bhavataṃ kṛṣṭyojasā |  
 yádvām hávanta ubháye ádha spr̥dhí  
 nárastokásya tánayasya sātíṣu || 9||*

*asmé índro vāruṇo mītró aryamā  
 dyumnám yachantu máhi sárma sapráthaḥ |  
 avadhrám jyótiráditer̥ṣṭāv̥dho  
 devásya ślókam savitúrmanāmahe || 10||*

6. For the sake of the great duty, just to agitate *Varuṇa*,  
 they two<sup>7</sup> constantly moderate  
 [that] frenzy of this one that is his own.  
 One<sup>8</sup> brings [him] over causing a split [among kin] not-kin,  
 the other one<sup>9</sup> together with few ones  
 chooses those becoming [kin].
7. Neither anxiety, nor difficulties, O *Indra-Varuṇa*,  
 not even heat from anyone [finds] him — a mortal  
 whose proceeding on its way [sacrifice] you, O two *deva*-s,  
 approach [and] accept;  
 neither deception of a dead one finds him.
8. Come hither, O two men, with [your] divine help!  
 Listen to a call if you would enjoy mine!  
 Since [there is] like-mindedness with you,  
 or else an alliance,  
 fasten [to us] the compassion, O *Indra-Varuṇa*!
9. In our every battle, O *Indra-Varuṇa*,  
 become warriors who are in front, O you two,  
 who are the vigour of the tribe!  
 When in gaining propagating-family children men on both sides  
 summon you two, then do thou [, O *Indra*,] extricate [us]!
10. Let *Indra*, *Varuṇa*, *Mitra*, *Aryaman* extend for us  
 the power to illuminate — the great extensive shelter!  
 We regard the voice of *deva Savitr* as  
 not-having-potential-to-harm light of strengthening *rta Aditi*<sup>10</sup>.

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<sup>7</sup> *Indra* and *Mitra*

<sup>8</sup> *Indra*

<sup>9</sup> *Mitra*

<sup>10</sup> the Great Unrestraint

## RigVeda 7.83

*Vasiṣṭha Maitravaruṇi | Jagatī | to Indra and Varuṇa*

*yuvāṃ narā páśyamānāsa āpyaṃ  
prācā gavyántaḥ pṛthupárśavo yayuḥ |  
dāsā ca vrtrá hatámāryāṇi ca  
sudāsamindrāvaruṇāvasāvatam || 1||*

*yátrā nárah samáyante kṛtádhvajo  
yásminnājā bhávati kíṃ caná priyám |  
yátrā bháyante bhúvanā swardśás  
tátrā na indrāvaruṇādhi vocatam || 2||*

*sám bhúmyā ántā dhvasirá adṛkṣaténdrāvaruṇā  
diví ghóṣa áruhat |  
ásthurjánānāmúpa māmárātayo'rvágávasā  
havanaśrutá gatam || 3||*

*indrāvaruṇā vadhánābhirapratí  
bhedám vanvántā prá sudāsamāvatam |  
bráhmāṇyeṣāṃ śṛṇutaṃ hávīmani  
satyá tṛtsūnāmabhavatpuróhitiḥ || 4||*

*indrāvaruṇāvabhyá tapanti māghānyaryó  
vanúśāmárātayaḥ |  
yuvāṃ hí vásva ubháyasya rájathó'dha smā  
no'vatam párye diví || 5||*

*yuvāṃ havanta ubháyāsa ājísvíndraṃ ca  
vásvo váruṇaṃ ca sātáye |  
yátra rájabhirdasábhirnībādhitaṃ  
prá sudāsamāvatam tṛtsubhiḥ sahá || 6||*

*dásā rájānaḥ sámitā áyajyavaḥ  
sudāsamindrāvaruṇā ná yuyudhuḥ |  
satyá nṛṇámadmasádāmúpastutir  
devá eṣāmabhavandeváhūtiṣu || 7||*

1. They, broad-chested<sup>1</sup>, seeking cows, considering an alliance,  
move forwards [along the path of] you two, O two men!  
Destroy obstacles of savages and those  
of conducting upwards one,  
favour *Sudās* with [your] help, O *Indra-Varuṇa*!
2. Wherever arranged-by-banners men came together,  
in whatever fighting match there is little to like,  
wherever creatures are afraid of beholding-*svàr* one,  
in such a case do speak in our favour, O *Indra-Varuṇa*!
3. Borders of the land appear unstable,  
a battlecry has mounted the sky, O *Indra-Varuṇa*!  
I am faced with lack of people's giving.  
Hearing the summons, come hither with help!
4. O *Indra-Varuṇa*, placing within [my] reach  
without any impediments  
by means of [your] deadly weapons a breach [in such stinginess],  
you two did promote *Sudās*!  
At [this] persistent calling,  
do listen to formulations of these ones!  
Sending *Tṛtsu-s* to the fore [of fighting]  
turned out to be successful.
5. O *Indra-Varuṇa*, evils of him who tends upwards,  
lack of giving of those eager to attack, make me feel the heat.  
Since you two govern what's beneficial of both kinds,  
then as ever favour us on a decisive day!
6. During fighting rallies [men] on both sides summon you two,  
*Indra* and *Varuṇa*, for gaining what's beneficial,  
because you two favoured *Sudās* together with *Tṛtsu-s*  
[when he was] hemmed in by ten chieftains.
7. Ten united chieftains who were not seeking to make offerings,  
have not overcome in battle *Sudās*, O *Indra-Varuṇa*,  
The invitatory praise of seated together at a meal men  
[was] successful.  
*Deva-s* did become present at their invocations.

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<sup>1</sup>after [Jamison and Brereton, 2014, p.896]

*dāśarājñé páriyattāya viśvátaḥ*  
*sudāsa indrāvaruṇāvaśīkṣatam |*  
*śvityāñco yātra námasā kapardīno*  
*dhīyá dhívanto ásapanta tṛtsavaḥ || 8||*

*vṛtrānyanyáḥ samithéṣu jíghnate*  
*vratānyanyó abhí rakṣate sádā |*  
*hávāmahe vāṃ vṛṣaṇā svṛktībhir*  
*asmé indrāvaruṇā śárma yachatam || 9||*

*asmé índro váruṇo mitró aryamá*  
*dyumnám yachantu máhi śárma sapráthaḥ |*  
*avadhrám jyótiráditerṛtāvídho*  
*devásya ślókaṃ savitúrmanāmahe || 10||*



8. During the battle of ten chieftains, you did wish to help,  
 O *Indra-Varuṇa*, to surrounded on all sides *Sudās*,  
 since possessing of a vision *Tṛtsu-s*,  
 their braided hair turning white one,  
 reverently sought after [you two] by means of a vision.
9. One smashes obstacles<sup>2</sup> during hostile encounters  
 the other one always guards observances  
 [of duties towards companions].  
 We summon you two, O bulls, with well-twisted [sacrifices<sup>3</sup>],  
 stretch out a shelter for us, O *Indra-Varuṇa*!
10. Let *Indra*, *Varuṇa*, *Mitra*, *Aryaman* extend for us  
 the power to illuminate — the great extensive shelter!  
 We regard the voice of *deva Savitr* as  
 not-having-potential-to-harm light of strengthening *ṛta Aditi*<sup>4</sup>.
- 

The appeal of this hymn to both *Indra* and *Varuṇa* is done to balance ultimate individuality of a warrior possessed by *Indra* with benefits of cooperation and mutual obligations between kin, companions, and allies during battle and after it.

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<sup>2</sup> *vṛtra-s*

<sup>3</sup> on the basis of 3.62.12b

<sup>4</sup> the Great Unrestraint

## RigVeda 7.84

*Vasiṣṭha Maitravaruṇi | Jagatī | to Indra and Varuṇa*

*ā vāṃ rājānāvadhvaré vavṛtyāṃ  
havyébhīrindrāvaruṇā nāmobhīḥ |  
prá vāṃ ghr̥tācī bāhvórdádāhānā  
pári tmánā viṣurūpā jigāti || 1||*

*yuvó rāṣṭrāṃ bṛhádinvati dyaúr  
yaú setṛbhīrarajjúbhīḥ sin̥tháh |  
pári no héḍo váruṇasya vr̥jyā  
urúṃ na índraḥ kṛṇavadu lokám || 2||*

*kṛtām no yajñām vidátheṣu cāruṃ  
kṛtām bráhmāṇi sūriṣu praśastā |  
úpo rayírdevájūto na etu  
prá ṇa spārhābhīrūtībhīstiretam || 3||*

*asmé indrāvaruṇā viśvāvāraṃ  
rayiṃ dhattam vāsūmantam purukṣúm |  
prá yá ādityó ánṛtā mināty  
ámitā súro dayate vāsūni || 4||*

*iyámíndram váruṇamaṣṭa me gṛḥ  
prāvattoké tánaye tútujānā |  
surátnāso devávitim gamema  
yūyám pāta svastībhīḥ sádā naḥ || 5||*

1. So that I might turn you two here, O two chieftains,  
     during [this] proceeding on its way [sacrifice]  
     with oblations, with reverential salutations, O *Indra-Varuṇa*,  
     that<sup>1</sup>, which, abounding in ghee,  
         is offered to you in both arms,  
     it, really goes round in both directions.
2. The Heaven invigorates the vast realm of you two  
     who fetter with having-no-ropes bonds.  
     May *Varuṇa*'s anger pass over us,  
     so that *Indra* would create for us a wide space.
3. You two do make our sacrifice favorite at teaching sessions,  
     you two do make [our] formulations  
         commended among institutors of sacrifices!  
     May impelled by the *deva*<sup>2</sup> treasure reach us,  
     so that you two would further us  
         with enviable means of helping!
4. O *Indra-Varuṇa*, may you two put treasured-by-all  
     rich-in-benefits [and] granting [them] liberally treasure into us!  
     He<sup>3</sup>, who [is] [an] *Āditya*, frustrates unfitting things,  
     the agent of change<sup>4</sup> bestows unmeasured benefits.
5. This my chant has reached *Indra, Varuṇa*;  
     urging again and again  
         in matters of propagating family children it did help [me].  
     So that we, possessing of the treasure,  
         would set out to arouse *deva*-s,  
     may ye<sup>5</sup> always protect us with [your] blessings!

---

<sup>1</sup> benevolence = *sumati* — on the basis of 3.30.7

<sup>2</sup> *Indra*

<sup>3</sup> *Varuṇa*

<sup>4</sup> *Indra*

<sup>5</sup> *deva*-s

## RigVeda 7.85

*Vasiṣṭha Maitravaruṇi | Jagatī | to Indra and Varuṇa*

*puniṣé vāmarakṣásam manīṣām  
sómamíndrāya váruṇāya júhvat |  
ghṛtápratīkāmūśasam ná devīm  
tá no yāmannurusyatāmabhīke || 1 ||*

*spárdhante vá u devahúye átra  
yéṣu dhvajéṣu didyávaḥ pátanti |  
yuvám táñ indrávaruṇāvamitrān  
hatám párācaḥ sárva víṣūcaḥ || 2 ||*

*ápaściddhí sváyaśasaḥ sádassu  
devíríndram váruṇam devátā dhūḥ |  
kṛṣṭíranyó dhāráyati práviktā  
vṛtrānyanyó apratīni hanti || 3 ||*

*sá sukráturṛtacídistu hótā  
yá āditya sávasā vām námasvān |  
āvavártadávase vām havíṣmān  
ásadítsá suvitāya práyasvān || 4 ||*

*iyámíndram váruṇamaṣṭa me gñḥ  
prāvattoké tánaye tútujānā |  
surátnāso devávitīm gamema  
yūyám pāta svastíbhīḥ sádā naḥ || 5 ||*

1. I, offering *Soma* as an oblation to *Indra*, to *Varuṇa*,  
 distill for you two an unguarded reflection  
 directed towards ghee<sup>1</sup> like *devī* Dawn.  
 May those two during [this] expedition  
     give us wide space in an encounter [with an enemy]!
2. They verily compete in invoking *deva*-s there —  
 into which banners arrows fly...  
 Do you two, O *Indra-Varuṇa*, hit with an arrow  
 those hostiles [so that they become]  
     heading faraway in all directions!
3. Since indeed *devī*-s, the waters worthy-by-themselves,  
 should have placed *Indra* [and] *Varuṇa*  
     into seats among *deva*-s,  
 one of them keeps the tribes quite separated [from each other],  
 another one removes unopposed [inner] obstacles<sup>2</sup>.
4. Let having good designs, noticing coherences one<sup>3</sup> be the invoker  
 who by the power to change  
     is full of veneration for you two, O two *Āditya*-s!  
 He shall draw you two near in order to help,  
 he shall be just offering libations for [our] easy passage.
5. This my chant has reached *Indra*, *Varuṇa*;  
 urging again and again  
     in matters of propagating family children it did help [me].  
 So that we, possessing of the treasure,  
     would set out to arouse *deva*-s,  
 may ye<sup>4</sup> always protect us with [your] blessings!

---

<sup>1</sup>that is, towards a burst of energy, a hot flash throughout the body

<sup>2</sup>*vṛtra*-s

<sup>3</sup>prob. *Agni*

<sup>4</sup>*deva*-s

## RigVeda 7.93

Vasiṣṭha Maitravaruṇi | Triṣṭubh | to Indra and Agni

śúciṃ nú stómaṃ návajātamadyéndrāgnī  
vṛtrahaṇā juṣéṭhām |  
ubhá hí vāṃ suháva jōhavīmi  
tá vājaṃ sadyá uśaté dhéṣṭhā || 1 ||

tá sānasī śavasānā hí bhūtāṃ  
sākaṃvṛdhā śavasā śūsuvāṃsā |  
kṣáyantau rāyó yávasasya bhūreḥ  
prīktāṃ vājasya sthāvīrasya ghṛṣveḥ || 2 ||

úpo ha yádvidáthaṃ vājīno gúr  
dhībhírúpraḥ prámatimichámānāḥ |  
árvento ná káṣṭhāṃ náksamānā  
indrāgnī jōhuvato nárasté || 3 ||

gūrbhírúpraḥ prámatimichámāna  
ítte rayiṃ yaśásaṃ pūrvabhājam |  
indrāgnī vṛtrahaṇā suvajrā  
prá no návyebhistiratam deṣṇáih || 4 ||

sāṃ yánmahí mithatí spárdhamāne  
tanūrúcā śúrasātā yátate |  
ádevayum vidáthe devayúbhiḥ  
satrā hatam somasútā jánena || 5 ||

imāmu śú sómasutimúpa na  
éndrāgnī saumanasāya yātam |  
nú cidhí parimamnāthe asmān  
á vāṃ śásvadbbhirvavṛtīya vājaiḥ || 6 ||

1. Do you two, O slaying *Vṛtra Indra–Agni*, enjoy today  
indeed illuminating newly-created hymn of praise,  
for I keep honoring with a sacrifice you both,  
    who are easy to summon,  
    who are best at giving in an instance  
        a rush of vigour to the one who desires [it]!
2. Since you two, having swelled with the power to change,  
    shall become stronger together,  
    such, laden with spoils, O changing powerfully ones,  
    having power over abundant “pasturage” of the treasure,  
    do mix thrill-inducing enduring rush of vigour!
3. When they, who are capable of rushes of vigour,  
    arrive at knowledge-sharing session  
    [they,] inwardly excited, [are] endeavoring to obtain  
        by means of visualizations the foreseeing care [of *Indra*]<sup>1</sup>.  
    [Inwardly excited] like coursers arriving at a racing track,  
    those men [are] calling again and again upon *Indra–Agni*.
4. An inwardly excited one, endeavoring to obtain  
    by means of chants a priming mental gesture,  
    asks him who receives the first portion [of *Soma*]  
        for the esteemed treasure.  
    O having-good-thunderbolt, slaying *Vṛtra Indra–Agni*,  
    with fresh gifts do carry us forth [over obstacles]!
5. When two mighty contending with each other  
    engaging in altercations [armies],  
    bodies shining [with sweat],  
        [shall] rival each other in gaining an agent of change,  
    during a knowledge-sharing session, with *deva*-seeking [men]  
        you two do always hinder non-seeking-*deva* [man]  
    by means of a *Soma*-pressing person.
6. Towards this, pressing *Soma* [army], towards us,  
    come forthwith to cheer [us], O *Indra–Agni*!  
    You two have never overlooked us,  
    I will draw you two back  
        together with [your] frequent rushes of vigour!

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<sup>1</sup> on the basis of 7.29.4d

*só agna ená námasā sámiddhó'chā*  
*mitráṃ váruṇamíndraṃ voceḥ |*  
*yátsīmágaścakṛmá tátsú mṛḍa*  
*tádaryamáditih śísraḥantu || 7||*

*etā agna āśuṣāṇāsa iṣṭīr*  
*yuvóḥ śacābhyāśyāma vājān |*  
*méndro no viṣṇurmarútaḥ pári khyan*  
*yūyám pāta svastībhiḥ sádā naḥ || 8||*



7. Such, O *Agni*, kindled in this manner — reverently,  
 thou might invite *Mitra, Varuṇa, Indra*.  
 Whatever offense we have committed, that do quickly pardon,  
 may [they<sup>2</sup> and] *Aryaman, Aditi* untie that [from us]!
8. Greatly striving after these wishes, O *Agni*,  
 we might attain together your rushes of vigour!  
 May not *Indra, Viṣṇu, Marut-s* overlook us!  
 May ye<sup>3</sup> always protect us with [your] blessings!

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<sup>2</sup> *Mitra, Varuṇa, Indra*

<sup>3</sup> *deva-s*

## RigVeda 7.94

*Vasiṣṭha Maitravaruṇi* | 1–11 *Gāyatrī*, 12 *Anuṣṭubh* | to *Indra* and *Agni*

*iyāṃ vāmasyá mánmana índrāgnī pūrvyástutiḥ* |  
*abhrádvṛṣṭírivājani* || 1||

*śṛṇutām jaritúrḥávamíndrāgnī vánataṃ gírah* |  
*īśāná pipyataṃ dhíyah* || 2||

*má pāpatváya no naréndrāgnī mábhísastaye* |  
*má no rīradhataṃ nidé* || 3||

*índre agná námo brhátswṛktímérayāmahe* |  
*dhiyá dhénā avasyávaḥ* || 4||

*tá hí śásvanta ídata itthá víprāsa útáye* |  
*sabādho vājasātaye* || 5||

*tá vām gūrbhírvipanyávaḥ práyasvanto havāmahe* |  
*medhásātā saniṣyávaḥ* || 6||

*índrāgnī ávasá gatamasmábhyaṃ carṣaṇīśahā* |  
*má no duḥśáṃsa īśata* || 7||

*má kásya no áraruso dhūrtīḥ práṇaṇimártyasya* |  
*índrāgnī śárma yachatam* || 8||

*gómaddhíraṇyavadvásu yádvāmásvāvadīmahe* |  
*índrāgnī tádvānemahi* || 9||

1. This principal praise for you two, O *Indra-Agni*,  
was produced from a manic thought of this one  
like rain [is produced] from a cloud.
  2. Do listen to [this] invoker's call,  
O *Indra-Agni*, place within [your] reach the songs!  
May you, capable [of it], make [our] visions fleshed out<sup>1</sup>.
  3. Do not make us, O two men, subject neither to poverty,  
nor to a curse, O *Indra-Agni*,  
nor to an imposed constraint.
- 
4. In [the state of] *Indra*, in [the presence of] *Agni*,  
we, seeking help, make by means of a vision  
[our] great reverence [and] well-twisted [conception<sup>2</sup>]  
agitate [in us] nourishing streams.
  5. Since numerous inwardly excited ones  
implore those two to help in this way —  
eagerly, in order to obtain the rush of vigour,
  6. we, expressing admiration with chants,  
offering libations, call upon upon you two,  
[we,] eager for booty while procuring nourishing drink.
- 
7. O *Indra-Agni*, come here with that help  
that for us prevails over those that draw to themselves<sup>3</sup>!  
May not he who curses reign over us!
  8. May not anyone's ruse — of holding back one<sup>4</sup>  
[or] of a mortal — affect us!  
O *Indra-Agni*, stretch out a shelter [for us]!
  9. Which treasure rich in cows, in gold, in horses,  
we ask you two, O *Indra-Agni* for,  
may we place that within [our] reach!
- 

<sup>1</sup>lit. "swelled"

<sup>2</sup>on the basis 7.24.2cd

<sup>3</sup>senses

<sup>4</sup>*Vṛtra*

*yátsóma á suté nára indrágní ájohavuh |  
sáptīvantā saparyávaḥ || 10||*

*ukthébhīrvṛtrahántamā yá mandāná cidá girá |  
āngūśávrāvívāsataḥ || 11||*

*tāvīdduhśáṃsam mártyaṃ dūrvidvāṃsam rakṣasvīnam |  
ābhogáṃ hánmanā hatamudadhíṃ hánmanā hatam || 12||*

10. When *Soma* is extracted here,  
 the men honor *Indra-Agni*,  
 those seeking to serve — the two who have steeds.
11. With recited verses [they worship] two best slayers of *Vṛtra*  
 who are almost becoming inflamed here by a chant,  
 with loud hymns of one who seeks to procure [them].
12. Just such<sup>5</sup> do you two [strike]  
 [that] mortal who [brings] a curse,  
 who learned poorly, who is too defensive!  
 Strike with a strike that keeps striking  
 him<sup>6</sup> who curves [around],  
 strike with a strike that keeps striking  
 him<sup>7</sup> who holds [back] the waters!

---

<sup>5</sup>that is, “almost exhilarated”

<sup>6</sup>*Vṛtra*

<sup>7</sup>*Vṛtra*

## RigVeda 7.98

Vasiṣṭha Maitravaruṇi | Triṣṭubh | to Indra and Bṛhaspati

ádhvaryavo'ruṇám dugdhámamśúm  
juhótana vṛṣabháya kṣitínám |  
gaurádvédīyāñ avapánamíndro  
viśvāhédyāti sutásomamichán || 1 ||

yáddadhīṣé pradívi cárvánnaṃ  
divédive pūtímídasya vaksi |  
utá hṛdótá mánasā juṣāṇá  
usánnindra prásthítānpāhi sómān || 2 ||

jaññánáh sómaṃ sáhase papātha  
prá te mātá mahimánamuvāca |  
éndra paprāthorvántárikṣaṃ  
yudhá devébhyo várivaścakartha || 3 ||

yádyodháyā maható mányamānān  
sákṣāma tánbāhúbhiḥ sásādānān |  
yádvā nṛbhírurta indrábhīyúdhīyās  
tām tváyājīm sauśravasám jayema || 4 ||

préndrasya vocaṃ prathamá kṛtāni  
prá nūtanā maghāvā yá cakāra |  
yadédádevírásahiṣṭa māyá  
áthābhavatkévalaḥ sómo asya || 5 ||

távedám víśvamabhítaḥ paśavyaṃ  
yatpaśyasi cákṣasā sūryasya |  
gávāmasi gópatiréka indra  
bhakṣīmáhi te práyatasya vásvaḥ || 6 ||

bṛhaspate yuvámíndraśca vásvo  
divyásyeśathe utá párthivasya |  
dhattám rayīm stuvaté kīráye cid  
yūyám pāta svastībhiḥ sádā naḥ || 7 ||

1. O *adhvaryu*-s, make an offering to him  
     who is like bull of the clans  
     [thus] giving a chance to move upwards milked stalk!  
     Better than wild ass at finding place to drink *Indra*  
     always journeys seeking him who extracted *Soma*.
2. What at all times thou set for thyself as favorite food  
     day-after-day thou desire just to drink it.  
     Frequenting [it] with heart and with mind,  
     desiring [it], O *Indra*, drink prepared *Soma* juices!
3. Having been born, thou drank *Soma*  
     for the sake of overwhelming strength,  
     thy mother mentioned [thy] power to increase-in-size.  
     Thou, O *Indra*, filled wide intermediate space,  
     through fighting thou created mental space for *deva*-s.
4. When thou shall make [us] fight those considered mighty,  
     we will overcome those,  
     who are superior due to [their stronger] arms,  
     or when thou, O *Indra*, shall be fighting surrounded by men,  
     together with thee we might win that glorious battle.
5. I shall mention prior deeds of *Indra*,  
     recent [deeds] that the generous one performed.  
     Only when he overcame profane powers to frame [cognition],  
     then *Soma* became exclusively his.
6. Thy in every way is this entire herd  
     which thou behold with sun's eye.  
     Thou alone are protector of cows, O *Indra*,  
     so that we might partake of thy offered [to us] property.
7. O *Brhaspati*, you two, [thou] and *Indra*,  
     are commanding celestial and earthly riches.  
     Do you two also impart the treasure to extolling [you] praiser!  
     May ye<sup>1</sup> always protect us with [your] blessings!

---

<sup>1</sup> *deva*-s

## RigVeda 7.104

*Vasiṣṭha* | 1–7, 18, 21, 23 *Jagatī*; 8–17, 19, 20, 22, 24 *Triṣṭubh*; 25  
*Anuṣṭubh* | to *Indra* and *Soma*

*īndrāsomā tāpataṃ rākṣa ubjātaṃ*  
*nyārpayatam vṛṣaṇā tamovfdhaḥ |*  
*pārā śṛṇītamacīto nyōṣataṃ*  
*hatāṃ nudéthāṃ ní śísītamatrīṇaḥ || 1 ||*

*īndrāsomā sámaghásam̐samabhyàghám*  
*tápurayastu carúragnivāñ̐ iva |*  
*brahmadvíṣe kravýāde ghorácakṣase*  
*dvéṣo dhattamanavāyám̐ kimīdīne || 2 ||*

*īndrāsomā duṣkṛto vavré antár*  
*anārambhaṇé támasi prá vidhyatam |*  
*yáthā nátaḥ púnarékaścanódáyat*  
*tádvāmastu sáhase manyumáchávaḥ || 3 ||*

*īndrāsomā vartáyataṃ divó vadháṃ*  
*sám̐ pṛthivyá aghásam̐sāya tárhaṇam |*  
*úttakṣataṃ svaryám̐ párvatebhyo*  
*yéna rākṣo vāvṛdhānám̐ nijúrvathaḥ || 4 ||*

*īndrāsomā vartáyataṃ divásparyagnitaptébhīr*  
*yuvámáśmahanmabhīḥ |*  
*tápurvadhebhīrajárebhiratrīṇo*  
*ní pársāne vidhyatam̐ yāntu nisvarám̐ || 5 ||*

*īndrāsomā pári vām̐ bhūtu viśváta*  
*iyám̐ matīḥ kakṣyásveva vājínā |*  
*yám̐ vām̐ hótrām̐ parihinómi medháyemá*  
*bráhmāṇi nṛpátīva jinvatam̐ || 6 ||*



1. O *Indra* and *Soma*,  
     destroy with heat the defensiveness, subdue [it]!  
     With the help of the bull<sup>1</sup> take down [the defensiveness]  
     [that is] increasing darkness!  
     Crush, burn down lacking perceptiveness enmities<sup>2</sup>!  
     Strike, remove, put to rest all-consuming fears!
2. O *Indra* and *Soma*, [illuminate] thoroughly malevolence,  
     [irradiate] evil  
     may this heat keep warming [them]  
     like a pot with [heating it] fire.  
     Impart [to us] unabated aversion to  
     hostile to formulations,  
     eating raw flesh, having horrifying look *kimīdin*.

---

3. O *Indra* and *Soma*, do cast those, who interfere,  
     into [their] hiding place — into mercurial darkness!  
     In no way shall anyone of them rise back from there!  
     May this — your vehement impulse to change —  
     be for the sake of [our] overwhelming strength!
4. O *Indra* and *Soma*, cause discharge to happen from the Heaven,  
     [and another one] from the Earth,  
     totally crushing malevolence.  
     Do fashion [a discharge]  
     resounding [like an echo] from mountains,  
     [a discharge] with which you burn down fortified defence.
5. O *Indra* and *Soma*, cause [discharges] to happen  
     from all over the Heaven!  
     May you two pin all-consuming fears down in the chasm  
     using heated by the fire, having heat as a deadly weapon,  
     striking like a rock,  
     undecaying [auditory impressions]. May they go silently!
6. O *Indra* and *Soma*, this mental gesture  
     should have contained you both on all sides  
     just like a girdle [would] two spirited stallions.  
     Which [mental gesture as an] invocation of you two  
     I send forth frequently [and] with mental vigour —  
     “As protectors of men, animate these sacred formulas!”

---

<sup>1</sup>extract of *Soma* plant

<sup>2</sup>*dviṣas*

práti smarethāṃ tujáyadbhirévair  
 hatám druho rakṣáso bhaṅgurávataḥ |  
 índrāsomā duṣkṛte má sugáṃ bhūd  
 yó naḥ kadá cidabhidásati druhá || 7||

yó mā pákena mánasā cárantam  
 abhicáṣṭe áṅṛtebhírvácobhiḥ |  
 ápa iva kásínā sámḡrbhītā  
 ásannastvāsata indra vaktā || 8||

yé pākaśaṃsám vihářanta évair  
 yé vā bhadrám dūṣáyanti svadhābhiḥ |  
 áhaye vā tánpradádātu sóma  
 á vā dadhātu níṛṭterupásthe || 9||

yó no rásam dípsati pitvó agne  
 yó ásvānāṃ yó gávāṃ yástanúnām |  
 ripú stená steyakṛddabhrámetu  
 ní śá hīyatāṃ tanvā tánā ca || 10||

paráh só astu tanvā tánā ca  
 tisráḥ pṛthivíradhó astu vísvāḥ |  
 práti śuśyatu yáso asya devā  
 yó no dívā dípsati yásca náktam || 11||

svijñānám cikitúṣe jánāya  
 sáccásacca vácasī paspṛdhāte |  
 táyoryátsatyám yatarádr̥jīyas  
 tádítsómo'vati hántyásat || 12||

ná vā u sómo vṛjinám hinoti  
 ná kṣatríyaṃ mithuyá dhāráyantam |  
 hánti rákṣo hántyásadvádantam  
 ubhāvíndrasya prásitau śayāte || 13||

7. Do recollect with [your] bringing-to-fore ways,  
 [then] strike transitory guarding [impulses] of spite!  
 O *Indra-Soma*, may there be no easy pathway  
 for the hindrance that sometimes lures us  
 by means of [our own] spite.
8. Who addresses me when I wander around,  
 [addresses] with immature mind, with lacking *ṛta* utterances —  
 may he, a mouthpiece of fiction, be lacking presence  
 like water grabbed with a fist.
9. They who disclose a half-baked spell as a matter of habit,  
 they who wantonly spoil an auspicious [invocation of *Indra*]<sup>3</sup> —  
 may *Soma* either give them to the snake  
 or put [them] onto the lap of disjunction!
- 
10. Who desires to destroy for us  
 the essence of the juice, O *Agni*,  
 who — of horses, who — of cows, who — of bodies,  
 deceitful thief doing theft — may he make himself scarce,  
 may he be deprived of his body and offsprings.
11. May he be remote himself with his offsprings!  
 May he be below all three Earthes!  
 Let the [manly one] worth of this one be dried up, O *deva*-s,  
 [of this one,] who desires to deceive us by day,  
 and who [desires to deceive us] at night.
12. For an observant person it is easy to distinguish  
 real from fictitious;  
 [when] two utterances contend [with each other],  
 of those two that is true which is the straightest<sup>4</sup>;  
 that one *Soma* favours, it strikes down the fictitious.
13. Certainly, *Soma* does not assist a deceitful one,  
 nor does [he assist] a governor maintaining [power]  
 by means of ambiguity.  
 He strikes [down] defensiveness, strikes one who tells fiction.  
 Both repose in *Indra's* net.
- 

<sup>3</sup>*indrahava* — on the strength of 9.96.1c

<sup>4</sup>making fewer assumptions, parsimonious

yádi vāhámánṛtadeva ása  
 móghaṃ vā deváñ apyūhé agne |  
 kímasmábhyaṃ jātavedo hr̥ṇīṣe  
 droghavácaste nirṛtháṃ sacantām || 14||

adyá mur̥ya yádi yātudháno ásmi  
 yádi váyustatápa pūruṣasya |  
 ádhā sá virávrdaśábhīrví yūyā  
 yó mā móghaṃ yātudhānētyáha || 15||

yó máyātum yātudhānētyáha  
 yó vā rakṣáḥ śúcīrasmītyáha |  
 índrastám hantu mahatá vadhéna  
 víśvasya jantóradhamáspadiṣṭa || 16||

prá yá jígāti khargáleva náktam  
 ápa druhā tanvaṃ gūhamānā |  
 vavrāñ anantāñ áva sá padiṣṭa  
 grāvāṇo ghnantu rakṣása upabdāḥ || 17||

ví tiṣṭhadhvaṃ maruto vikṣvicháta  
 gr̥bhāyáta rakṣásaḥ sám pinaṣṭana |  
 váyo yé bhūtví patáyanti naktábhīr  
 yé vā rípo dadhiré devé adhvaré || 18||

prá vartaya divó ásmānamindra  
 sómaśītaṃ maghavansám śísādhi |  
 práktādápaktādadhārādúdaktād  
 abhí jahi rakṣásaḥ párvatena || 19||

etá u tyé patayanti śváyātava  
 índraṃ dipsanti dipsávo'dābhyaṃ |  
 śísīte śakráḥ písunebhyo vadháṃ  
 nūnám sr̥jadasāniṃ yātumádbhyaḥ || 20||

14. Whether I have been having what lacks *ṛta* for a *deva*,  
 or have I brought [offerings] for *deva*-s without a cause, O *Agni*?  
 To what end thou are angry at us, O born of knowledge one?  
 May [these] intended to hurt utterances  
 associate themselves with the disintegration thou cause!
15. I would die today if I were cursed with an infatuation,  
 or if with heat [of ascetic practices] I had destroyed  
 man's vital power.  
 Therefore, he should be deprived of ten heroes  
 who calls me without a cause "cursed with an infatuation".
16. Who called me, who has no infatuations,  
 "cursed with an infatuation",  
 or, guarding [him man] who said "I am innocent<sup>5</sup>",  
 may *Indra* strike him with a mighty weapon!  
 Lowest of all creatures, may he fall down!
- 
17. She who approaches at night — like an owl,  
 maliciously hiding herself away [during the day] —  
 may she fall down into endless caverns!  
 May pressing stones ward off guardian [impulses]  
 with clanking sounds.
18. O *Marut*-s, spread over among homesteads, seek,  
 seize guarding [impulses], crush completely [those]  
 that, having become birds, bring down [men] at night,  
 or those that have placed traps along the course of  
 celestial proceeding on its way [sacrifice].
- 
19. Roll the rock from the Heaven, O *Indra*!  
 That which is sharpened by *Soma*, O munificent one,  
 sharpen thoroughly!  
 Thump at the guarding [impulses] with the rock  
 from the front, from behind, from below, from above!
20. These, that bring down — infatuations like those of a dog,  
 they desire to trick *Indra*, thieves,  
 [*Indra* who is] not-to-be-deceived.  
 He, empowering one, sharpens [his] deadly weapon  
 against the treacherous  
 so that he would assuredly discharge a flash of lightning  
 for those who are infatuated.

---

<sup>5</sup>lit. "pure"

índro yātūnāmabhavatparāśaró  
 havirmáthhīnāmabhyàvívāsātām |  
 abhīdu śakráḥ paraśúryáthā vānaṃ  
 pátreva bhindánsatá eti rakṣásah || 21 ||

úlūkayātum śúsulūkayātum  
 jahí śváyātumutá kókayātum |  
 suparṇáyātumutá gṛdhrayātum  
 dṛṣádeva prá mṛṇa rákṣa indra || 22 ||

má no rákṣo abhí nadyātumávatām  
 ápochatu mithuná yá kimīdínā |  
 pṛthiví naḥ párthivātpātvámhaso'ntárikṣaṃ  
 divyátpātvasmān || 23 ||

índra jahí púmāṃsaṃ yātudhānam  
 utá stríyaṃ māyáyā śásādānām |  
 vígrīvāso múradevā rdantu  
 má té dṛśansúryamuccárantam || 24 ||

práti cakṣva ví cakṣvéndraśca soma jāgṛtam |  
 rákṣobhyo vadhámasyatamaśániṃ yātumádbhyaḥ || 25 ||

21. *Indra* became a destroyer of infatuations,  
of those that long to disturb an oblation.  
Capable [to cut down] as an ax [approaching] a thicket,  
he comes unto guarding [impulses]  
as if breaking defensive formation.
22. Strike [any] infatuation that is like that of an owl,  
like that of an owlet,  
like that of a dog or like that of a cockoo,  
like that of a hawk or like that of a vulture!  
O *Indra*, crush as with a millstone the defensiveness!
23. May not defensiveness overtake us!  
Of those who help infatuation,  
may [the dawn] drive away with the lucidity [it brings]  
the pair that are *kimādin-s*!  
May the Earth protect us from an earthly trouble!  
May the middle region protect us from a celestial [trouble]!
24. O *Indra*, strike [any] man who is cursed with an infatuation,  
and [any] woman who prevails  
by means of the power to frame [cognition]!  
May those whose neck is twisted,  
for whom a fool is a *deva*, disperse!  
May they not see the rising sun!
- 
25. Percieve [them], make [them] manifest!  
O *Soma*, would [you] and *Indra* be watchful!  
Cast a deadly for [inner] defences weapon —  
for those that are accompanied by an infatuation —  
a flash of lightning!
- 

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Verses 9–13, 19, 25 refer to the extract of *Soma* plant, verses 1–7 —  
to the inner *Soma*.

## RigVeda 8.1

Various | *Bṛhatī* except 2–4 *Satobṛhatī*, 33, 34 *Triṣṭubh* | to *Indra*

*mā cidanyádvi śaṃsata sákhāyo mā riṣaṇyata |*  
*índramítstotā vṛṣaṇaṃ sácā suté múhurukthā ca śaṃsata || 1||*

*avakraśiṇaṃ vṛṣabhāṃ yathājúraṃ gāṃ ná carṣaṇīsáham |*  
*vidvéṣaṇaṃ saṃvānanobhayaṃkaráṃ*  
*mámhiṣṭhamubhayāvīnam || 2||*

*yácciddhí tvā jánā imé nānā hávanta ūtáye |*  
*asmākaṃ bráhmedámindra bhūtu té'hā víśvā ca várdhanam || 3||*

*ví tartūryante maghavanvipaścíto'ryó vípo jánānām |*  
*úpa kramasva pururúpamā bhara vājaṃ nédiṣṭhamūtáye || 4||*

*mahé caná tvāmadrivaḥ párá śulkáya deyām |*  
*ná sahásrāya nāyútāya vajrivo ná śatāya śatāmagha || 5||*

*vásyāñi indrāsi me pitúrutá bhráturábhuñjataḥ |*  
*mātá ca me chadayataḥ samá vaso vasutvanāya rádhasa || 6||*

*kvèyatha kvédasi purutrá ciddhí te mánaḥ |*  
*álarṣi yudhma khajakṛtpuraṃdara prá gāyatrá agāsiṣuḥ || 7||*

*práśmai gāyatrámarcata vāváturyáḥ puraṃdaráḥ |*  
*yábhiḥ kāṇvásyópa barhírāsádaṃ yásadvajrí bhinátpráḥ || 8||*



1. Do not even consider for recitation something else,  
O companions, do not harm yourselves!  
In the presence of extracted [*Soma*] praise bull *Indra*,  
and recite the verses at once!
2. [Praise] him, rumbling loudly<sup>1</sup> like a bull,  
non-aging, prevailing over those that draw to themselves<sup>2</sup>  
as if over a cow,  
effecting both hatred [and] mutual longings,  
most generous [with] [and] abounding in both.

---

3. Even though these folks  
call upon thee separately for help,  
let it be our formulation, O *Indra*,  
that throughout the days [ahead] [will be] strengthening for thee.
4. Piling-up pulsations from the rising upwards one,  
shakes of the [these] folks, O generous one,  
keep coming violently;  
Approach! In order to help, next bring here  
having-many-forms rush of vigour!

---

5. I would not give thee, O stone-wielder, away  
for the sake of any grand tribute —  
not for a thousand, not for a ten thousand,  
O thunderbolt-bearer,  
not for a hundred, O one of hundred rewards!
6. Thou, O *Indra*, are better for me than the father  
and not-employing [me] brother.  
Thou and the mother appear similar to me, O beneficial one,  
in terms of usefulness [and] for satisfaction of [my] desire.

---

7. Where have thou gone? Just where art thou?  
Since thy mind [is] indeed in many places,  
thou keep arising, O causing the tumult [of battle] warrior!  
O stronghold-breaker!  
Songs in *Gāyatrī* meter have started to praise [thee].
8. For him who is a breaker of strongholds of [his] adherent,  
do ye recite a hymn in *Gāyatrī* verses by means of which  
he shall come to settle onto *Kaṇva* descendant's sacrificial grass,  
thunderbolt-wielder shall pierce strongholds.

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<sup>1</sup>following [Jamison and Brereton, 2014, p.1022]

<sup>2</sup>senses

yé te sánti daśagvíṇaḥ śatíno yé sahasrínāḥ |  
 ásvāso yé te vṛṣaṇo raghudrúvastébbhīrnastúyamá gahi || 9||

á tvàdyá sabardúghāṃ huvé gāyatrávepasam |  
 índraṃ dhenúṃ sudúghāmányāmiśamurúdhārāmaramkṛtam || 10||

yáttudátsúra étaśaṃ vaṅkú vátasya parṇínā |  
 váhatkútsamārjuneyáṃ śatákratuḥ tsáradgandharvámástrtam || 11||

yá ṛté cidabhiśrīṣaḥ purá jatrúbhya ātṛdaḥ |  
 sám̐dhātā sám̐dhīṃ maghāvā purūvāsus  
 íṣkartā víhrutaṃ púnāḥ || 12||

má bhūma níṣṭyā ivéndra tvádáraṇā iva |  
 vánāni ná prajahitányadrivo duróśāso amanmahi || 13||

ámanmahídānāśávo'nugrāśaśca vṛtrahan |  
 sakṛtsú te mahatá sūra rádhasā ánu stómaṃ mudīmahi || 14||

9. Those that are having for thee the *daśagva*<sup>3</sup>,  
 [those] having a hundred [fighters], those having a thousand,  
 those that [are] for thee steeds, fast-charging bulls —  
 through them come here quickly to us.
10. Now then, I call upon yielding sap one,  
 [and] quivering with *Gāyatrī* verses *Indra*,  
 an inexhaustible milch-cow that yielding-much milk,  
 that is a having-ample-stream libation, [and] him who is ready.
- 
11. When that which vivifies<sup>4</sup> vexes flickering one<sup>5</sup>  
 [and] going hurriedly two fletched<sup>6</sup> ones<sup>7</sup> of the wind,  
 having hundred wiles one<sup>8</sup> shall lead *Kutsa Ārjuneya*,  
 he shall sneak upon undistracted *Gandharva*<sup>9</sup>.
12. Who, because of piercing [middle cakras],  
 even [puts] into fitting-well [state]  
 ligaments that are prior to cartilages<sup>10</sup> of the breastbone,  
 he who puts together the junction<sup>11</sup>, [is] the generous one,  
 one of many benefits, setting back in order what was dislocated.
- 
13. May we not be like outsiders, O *Indra*,  
 like those devoid of [coming] from thee joy!  
 We considered ourselves bad-at-burning,  
 like discarded timbers, O stone-wielder!
14. We just thought of ourselves as lacking speed  
 and lacking ferociousness, O slayer of *Vrtra*!  
 Suddenly, because of thy ample satisfaction of [our] desire,  
 we could well rejoice in praising [thee] with a hymn,  
 O agent of change!
- 

<sup>3</sup>prob. the *maṇipūra* cakra

<sup>4</sup>here = *Soma* on the basis of 9.66.18a, 9.91.3d

<sup>5</sup>inner *Agni*

<sup>6</sup>lit. “having wings”

<sup>7</sup>two lungs

<sup>8</sup>*Indra*

<sup>9</sup>here = immediate sharp sensation of smell inside nostrils that is not caused by a substance in the air

<sup>10</sup>sternocostal joints

<sup>11</sup>prob. “sternum”

*yādi stōmaṃ māma śrāvadaśmākamīndramīndavaḥ |  
tirāḥ pavitraṃ sasṛvāṃsa āśāvo māndantu tugryāvṛdhaḥ || 15||*

*ā tvādyā sadhāstutiṃ vāvātuḥ sākhyurā gahi |  
ūpastutirmaghōnāṃ prā tvāvatvādā te vaśmi suṣtutīm || 16||*

*sotā hī sōmamādribhirēmenamapsū dhāvata |  
gavyā vāstreva vāsāyanta īnnāro nīrdhukṣanvakṣāṇābhyah || 17||*

*ādha jmo ādha vā divo bṛható rocanādādhi |  
ayā vardhasva tanvā girā māmā jātā sukrato pṛṇa || 18||*

*īndrāya sū madīntamaṃ sōmaṃ sotā vāreṇyam |  
śakrā eṇaṃ pīpayadvīśvayā dhiyā hinvānāṃ nā vājayūm || 19||*

*mā tvā sōmasya gāldayā sādā yācannahāṃ girā |  
bhūrṇiṃ mṛgāṃ nā sāvaneṣu cukrudhaṃ  
kā īśānaṃ nā yāciṣat || 20||*

15. Should he hear my hymn of praise,  
 let our drops of pure *Soma*,  
 moving quickly, having glided across the filter,  
 strengthening *Tugrya*, inflame *Indra*!
16. Now then, do thou approach a joint praise  
 of [thy] adherent [and] of [thy] companion!  
 May invitatory praise of generous ones help thee to proceed,  
 then I will have at [my] command  
 a correctly articulated praise for thee.
- 
17. Once the presser [has pressed out] *Soma* with stones,  
 ye shall stream it into water,  
 only making it wear related to cows clothes<sup>12</sup> —  
 men shall extract it from udders,
18. then, from the Earth, then from the Heaven  
 from the presence of the bright glow.  
 This way become stronger throughout the body —  
 by means of my chant!  
 Sate creatures<sup>13</sup>, O having good designs one!
- 
19. For *Indra* do ye press quickly  
 the best, most intoxicating *Soma*!  
 Empowering, he shall swell him  
 [who] with every visualization  
 [is] seeking the rush of vigour as if being impelled.
20. May I, who is always asking thee by oozing *Soma*,  
 not anger with [my] chant [thee],  
 who at *Soma*-pressings is restless like a wild beast!  
 Who would not ask him who is in charge of it?!
- 

<sup>12</sup>cow milk

<sup>13</sup>earthly and celestial

*mádenēṣítāṃ mádamugrámuḡréṇa śávasā |  
vísveṣāṃ tarutāraṃ madacyútaṃ máde hí ṣmā dádāti naḥ || 21 ||*

*śévāre vāryā purú devó mártāya dāśúṣe |  
sá sunvaté ca stuvaté ca rāsate viśvágūrto ariṣṭutáḥ || 22 ||*

*éndra yāhi mátsva citréṇa deva rádhasā |  
sáro ná prāsyudáraṃ sápitibhirá sómebhirurú sphirám || 23 ||*

*á tvā sahásramā śatāṃ yuktā ráthe hiraṇyáye |  
brahmayújo háraya indra keśíno váhantu sómapítaye || 24 ||*

*á tvā ráthe hiraṇyáye hárī mayúrasēpyā |  
śítipṛṣṭhá vahatāṃ mádhvo ándhaso vivákṣaṇasya pítáye || 25 ||*

*píbā tvāsyá girvaṇaḥ sutásya pūrvapá iva |  
páriṣkṛtasya rasína iyámāsutíścārumádāya patyate || 26 ||*

21. [Ask<sup>14</sup>] the intoxicating drink for him  
 who is driven by the intoxicating drink!  
 [Ask] oozing-with-exhilaration everyone's deliverer<sup>15</sup>  
 [for him who is] ferocious  
 through ferocious power-to-change —  
 since in [that] intoxication he [will] give to us [the treasure].
22. In [his] treasury [there are] many precious things [that]  
 the *deva*, welcomed-by-everyone,  
 extolled by rising upwards one<sup>16</sup>,  
 will yield for the sake of mortal worshiper  
 who is pressing [*Soma*] and extolling [him].
- 
23. Journey here, O *Indra*, become exhilarated, O *deva*,  
 with [this] conspicuous satisfaction of [thy] desire!  
 Here thou [will] fill like a pond spacious fat belly  
 with to-be-drunk *Soma* juices.
24. Let here a thousand, [or] a hundred  
 of yoked into enchanting chariot,  
 yoked-by-formulation hairy tawny ones  
 convey thee to drink *Soma*!
- 
25. Two tawny ones, [yoked] into enchanting chariot,  
 with skin (?) like peacock's, white-backed (?),  
 shall convey thee here to drink  
 strengthening honeyed herb.
26. Drink now this extracted [*Soma*],  
 O longing for a song one, as the first one to drink!  
 This favorite mixture of full of sap surrounded [by milk]  
 [*Soma*] is fit to exhilarate.
- 

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<sup>14</sup> *ihi*

<sup>15</sup> *Soma*

<sup>16</sup> inner *Soma*

yá éko ásti daṃsánā maháññ ugró abhí vrataíḥ |  
gámatsá śiprī ná sá yoṣadá gamaddhávaṃ ná pári varjati || 27||

tvám púraṃ cariṣṇvāṃ vadháḥ śúṣṇasya sám piṇak |  
tvám bhá ánu caro ádha dvitá yádindra hávyo bhúvaḥ || 28||

máma tvā súra údite máma madhyámdine diváḥ |  
máma prapitvé apiśarvaré vasavá stómāso avrtsata || 29||

stuhí stuhídeté ghā te máñhiṣṭhāso maghónām |  
ninditáśvaḥ prapathí paramajyá maghásya medhyātithe || 30||

á yádásvānvánanvataḥ śraddháyāḥ ráthe ruhám |  
utá vāmásya vásunaściketati yó ásti yádvaḥ paśúḥ || 31||

yá řjrá máhyaṃ māmahé sahá tvacá hiraṇyáyā |  
eṣá víśvānyabhyàstu saúbhagāsaṅgásya svanádrathaḥ || 32||

ádha pláyogiráti dāsadanyánāsaṅgó agne daśábhiḥ sahásraiḥ |  
ádho kṣáño dása máhyaṃ rúsanto  
nadá iva sáraso níratīṣṭhan || 33||

ánvasya sthūrám dadṛśe purástādanasthá ūrúvarámbamāṇaḥ |  
śásvatī nāryabhicákṣyāha súbhadramarya bhójanaṃ bibharṣi || 34||



27. Who alone is through [that] wondrous [power]  
 mighty, ferocious, excelling throughout realms [of war],  
 he, being selective, shall come, he shall not depart,  
 he shall come here, he does not avoid [our] call.
28. With [thy] deadly weapons thou shall shatter  
 moving-around stronghold of *Śuṣṇa*.  
 Thou, the brightness [around everything], shall attend [to us] —  
 especially now, when thou shall be summoned.
- 
29. My hymns of praise at the rising of the sun,  
 my at midday, my in the evening,  
 my [praises] during the twilight,  
 have turned here thee, O beneficial one!
30. Extol, just extol [them]! These ones indeed  
 [are] the most generous to thee among generous ones —  
*Ninditāśva*, *Prapathin*, *Paramajyā*  
 [partaking] of the bounty, O *Medhyātithi*!
- 
31. When with acts of trust I will fasten  
 winning horses to the chariot,  
 he takes notice of what is lovely and beneficial —  
 that is *Yādu*'s herd.
32. Who has rejoiced [to give] to me two going-straight [steeds]  
 together with the golden hide,  
 may he, *Svanadratha* [son] of *Āsaṅga*,  
 be destined for everything auspicious!
- 
33. Then *Āsaṅga Plāyogi* would give beyond others,  
 O *Agni*, by hundreds, by thousands.  
 Then ten white sprinkling ones  
 stood out for me like reeds.
34. She has observed before the substantial [part] of this one —  
 hanging down boneless shank.  
 The incessant woman, looking at [it], has said,  
 “O to-be-raised one, thou bring auspicious enjoyment!”

## RigVeda 8.2

*Medhātithi Kāṇva and Priyamedha Āṅgīrasa | Gāyatrī except 28  
Anuṣṭubh | to Indra*

*idāṃ vaso sutámāndhaḥ pībā súpūrṇamudáram |  
ánābhayinrarimā te || 1||*

*nṛbhirdhūtāḥ sutó áśnairávyo vāraiḥ páripūtaḥ |  
ásvo ná niktó nadīṣu || 2||*

*tāṃ te yávam yáthā góbhiḥ svādúmakarma śrīṇántaḥ |  
índra tvāsmínsadhamāde || 3||*

*índra útsomapá éka índraḥ sutapá viśváyuh |  
antárdevánmártyāmśca || 4||*

*ná yám śukró ná dúrāśīrná tṛprā uruvyácasam |  
apasṛṇvaté suhárdam || 5||*

*góbhiryádīmanyé asmánmrgám ná vrá mṛgáyante |  
abhítsáranti dhenúbhiḥ || 6||*

*tráya índrasya sómāḥ sutásaḥ santu devásya |  
své kṣáye sutapávnaḥ || 7||*

*tráyāḥ kósāsa ścotanti tistráscamvāḥ súpūrṇāḥ |  
samāné ádhi bhárman || 8||*

*śúcīrasi puruniṣṭhāḥ kṣīrármadhyatá áśīrtaḥ |  
dadhnā mándiṣṭhaḥ sūrasya || 9||*

1. O beneficial one, drink this extracted juice —  
     we have granted thee a full belly,  
     O having no fear one!
  2. Agitated by men [one<sup>1</sup>] [was] extracted with stones  
     strained through woolen threads [one<sup>2</sup>] [was]  
     like a horse cleansed in flowing waters.
  3. That one we, mixing [it] with milk like barley,  
     have made palatable for thee.  
     O *Indra*, [we strive to obtain]thee at this drinking bout!
- 
4. Just *Indra*, the one [who is] a *Soma*-drinker,  
     *Indra* [who is] a drinker of extracted [juice],  
     [is] the all-pervading life-force inside *deva*-s and mortals.
  5. Neither translucent one<sup>3</sup>, nor poorly mixed one<sup>4</sup>  
     are helping to satiate him who is extending widely;  
     they [just] extricate the benevolent one [from apathy].
  6. When with evocative expressions<sup>5</sup> those, others than us,  
     hunt him like pack hunters [hunt] a wild beast —  
     they bait [him] with milk.
  7. *Indra*'s three extracted *Soma*-s  
     are in *deva*'s own abode  
     of a drinker of pressed out [juice].
  8. Thee subtle bodies ooze [*Soma*],  
     three well-filled bowls [are]  
     on the same table.
  9. Shining, thou<sup>6</sup> are many certain bits of knowledge;  
     [when thou are] mixed with thickened milk  
     [thou are] in the middle<sup>7</sup>;  
     mixed with coagulated milk [thou are]  
     the most exhilarating [drink] of the agent of change.

---

<sup>1</sup>inner *Soma*

<sup>2</sup>*Soma* juice from the herb

<sup>3</sup>drops of *Soma* in the water

<sup>4</sup>*Soma*-juice insufficiently mixed with milk

<sup>5</sup>lit. "cows"

<sup>6</sup>*Soma*

<sup>7</sup>between giving knowledge and causing *Indra*'s exhilaration

*imé ta indra sómāstīvrá asmé sutásah |  
śukrá āśíraṃ yācante || 10||*

*tāṃ āśíraṃ puroḍāśamíndremāṃ sómam śrīṇīhi |  
revántam hí tvā śrṇómi || 11||*

*hr̥tsú pītāso yudhyante durmádāso ná sūrāyām |  
údharná nagná jarante || 12||*

*revāṃ ídreváta stotá syáttvāvato maghónah |  
prédu harivaḥ śrutásya || 13||*

*ukthám caná śasyámānamágorarírú ciketa |  
ná gāyatrám gīyámānam || 14||*

*má na indra pīyatnāve má sárdhate párā dāḥ |  
śíkṣā śacīvaḥ śacībhiḥ || 15||*

*vayámu tvā tadídarthā índra tvāyántaḥ sákhāyaḥ |  
káṇvā ukthébhírjarante || 16||*

*ná ghemanyádá papana vájrinnaśaso náviṣṭau |  
távédu stómaṃ ciketa || 17||*

*ichánti devāḥ sunvántam ná svápnāya sprhayanti |  
yánti pramádamátandrāḥ || 18||*

*ó śú prá yāhi vájebhirmá hr̥ṇīthā abhyàsmán |  
mahāṃ iva yúvajāniḥ || 19||*

*mó ṣvādýá durhāṇāvānsāyám karadāré asmát |  
ásrírú iva jámātā || 20||*

10. These pungent extracted among us  
*Soma* drops, [that are] for thee, O *Indra*,  
they, translucent, need to be mixed [with milk].
11. O *Indra*, do thou<sup>8</sup> mix these —  
this *Soma*, milk, [and] sacrificial cake,  
since I hear thou [are] wealthy.
12. When they have been drunk, they fight in the hearts [of men]  
like mad conceptions [do] when wine [has been drunk];  
they approach [*Indra*] like naked<sup>9</sup> the breast.
- 
13. Only a wealthy one can be a hymn-singer  
of the wealthy and generous one like thee,  
only [one who is] in front [of others] — of famous [like thee],  
O accompanied-by-tawny-ones one!
14. The rising upwards one has not noticed  
neither a recited verse from him who lacks cows  
nor a hymn in *Gāyatrī* verses being sung.
15. Do not betray us to a scornful one,  
to a defiant one, O *Indra*!  
Do wish to help [us] with [thy] enabling powers,  
O accompanied by enabling powers one!
- 
16. We [are] intent on [attaining] thee,  
O *Indra*, [we,] seeking thee companions.  
*Kaṇva*-s approach [thee] with recited verses.
17. I have marveled at nothing else, O thunderbolt-wielder,  
when endeavouring, because of fluid [state of mind],  
to obtain a boat<sup>10</sup>,  
I have fixed the mind upon a hymn of praise of thee.
18. *Deva*-s seek him who presses [*Soma*],  
they are not eager to sleep,  
untiring, they go towards carelessness.
19. Set out quickly here together with rushes of vigour,  
do not be angry with us  
being violent as someone having a young wife.
20. May he not today spend the evening  
contemplating harm [or] far away from us  
like an ugly maker of offsprings.

---

<sup>8</sup>worshiper

<sup>9</sup>= newborns

<sup>10</sup>figurative boat across the river of mental chaos

vidmā hyasya vīrāsya bhūridāvarīṃ sumatīm |  
triṣū jātāsya mánāṃsi || 21||

á tú ṣiñca káṇvamantaṃ ná ghā vidma śavasānāt |  
yaśástaraṃ śatámūteḥ || 22||

jyēṣṭhena sotarīndrāya sómaṃ vīrāya śakrāya |  
bhārā pibannāryāya || 23||

yó védiṣṭho avyathīṣvāśvāvantaṃ jaritṛbhyaḥ |  
vājāṃ stotṛbhyo gómantaṃ || 24||

pānyampanyamītsotāra á dhāvata mádyāya |  
sómaṃ vīrāya sūrāya || 25||

pātā vṛtrahā sutámā ghā gamannāré asmāt |  
ní yamate śatámūtiḥ || 26||

éhá hārī brahmayújā śagmā vakṣataḥ sákhāyam |  
gīrbhīḥ śrutāṃ gírvaṇasam || 27||

svādávaḥ sómā á yāhi śrītāḥ sómā á yāhi |  
śíprinnīṣīvaḥ śácīvo náyámáchā sadhamādam || 28||

stútaśca yāstvā vārdhanti mahé rádhasa nṛmṇāya |  
índra kārīṇaṃ vrdhántaḥ || 29||

gíraśca yāste girvāha ukthā ca túbhyaṃ táni |  
satrā dadhiré sávāṃsi || 30||

21. Since we have found munificent  
 effective mental gesture of this hero,  
 inclinations of born in three [places] one,
22. do thou wet him who is accompanied by *Kaṇva!*  
 We have not found more worthy one than he  
 who is changing powerfully, who has hundred means of helping.
23. With the most excellent [verse], O presser, do bring *Soma*  
 for empowering hero *Indra* —  
 he shall drink for the sake of manly [work]
24. who [is] best at procuring the rush of vigour that is  
 rich in horses<sup>11</sup> for invokers among unwavering ones,  
 rich in cows<sup>12</sup> for hymn-singers [among unwavering ones].
- 
25. O pressers, stream  
 every bit astonishing *Soma*  
 for to-be-exhilarated hero, the agent of change!
26. Slaying-*Vṛtra* drinker  
 shall approach pressed out [*Soma*] —  
 he who has hundred means of helping stays not far from us,
27. since here two tawny ones, yoked by formulation, capable,  
 conveyed [our] made famous with songs,  
 longing for a song companion.
- 
28. *Soma*-s [are] palatable, journey here!  
*Soma*-s are mixed, journey here!  
 O selective one, O accompanied by seers,  
 by enabling powers one!  
 [Journey here] like this one — to a drinking bout!
29. And hymns of praise that make thee stronger  
 for the sake of great satisfaction of [our] desire,  
 for the sake of courage,  
 O *Indra*, [formulations] strengthening him who performs [them],
30. and chants that [are performed] for thee,  
 O conveyed by chants one,  
 and those recited for thee verses —  
 they have always set up impulses to change.
- 

<sup>11</sup>rhythms

<sup>12</sup>evocative expressions

*evédeṣá tuvikūrmírúvājāñ éko vájrahastah |  
sanádámṛkto dayate || 31||*

*hántā vṛtrám dáksīnenéndrah purú puruhūtáh |  
mahánmahābhīḥ śácībhīḥ || 32||*

*yásmínvísuvāścarsaṇáya utá cyautná jráyāṃsi ca |  
ánu ghénmandí maghónah || 33||*

*eṣá etāni cakāréndro vísvā yó'ti śṛṇvé |  
vājadāvā maghónām || 34||*

*prábhartā rátham gavyántamapākáccidyámávati |  
inó vásu sá hí vódhā || 35||*

*sánitā vípro árvadbhirhántā vṛtrám nṛbhīḥ śúraḥ |  
satyò'vitá vidhántam || 36||*

*yájadhvainam priyamedhā índram satrácā mánasā |  
yó bhútsómāiḥ satyámadvā || 37||*

*gāthásravasam sátpatiṇ śrávaskāmam purutmānam |  
káṇvāso gātá vājīnam || 38||*

*yá ṛté cidgáspadébhyo dātsákhā nṛbhyaḥ śácīvān |  
yé asmínkāmamáśriyan || 39||*



31. Only this one who shields strongly,  
 he alone, thunderbolt-in-hand, always unhurt,  
 bestows rushes of vigour.
32. Much-invoked *Indra*,  
 will often slay *Vṛtra* on the right side<sup>13</sup> [of the head],  
 [he,] mighty through potent enabling powers,
33. in whom all drawing to themselves<sup>14</sup> [are]  
 and contrivances and expansions [are].  
 Only towards [him] [*Soma*], possessing exhilaration  
 of the generous one, [flows].
34. This one has performed these [deeds],  
*Indra*, who is famed above everything,  
 granter of rushes of vigour to generous ones.
35. Even from a distant place [he is]  
 procuring seeking-cows chariot which he favours,  
 since he, infusing strength, conveys the benefit.
36. Inwardly excited procurer-by-means-of-coursers,  
 together with men slaying *Vṛtra* agent of change,  
 [he is] really favouring him who honors [him].
- 
37. With focused mind make fire offering to this one,  
 O *priyamedha*-s, to *Indra*,  
 who by means of *Soma* [drops] shall become really exhilarated.
38. Do ye, O *Kaṇva*-s, praise in song him  
 who possesses the rush of vigour,  
 who was made famous in songs, who is overseer of what's real,  
 who longs for fame, who has many selves,
39. who in the state of coherence shall impart  
 evocative expressions<sup>15</sup> to stanzas,  
 [who is] accompanied by enabling powers companion to men  
 who fixed [their] longing onto him.
- 

<sup>13</sup>second footprint of *Viṣṇu*

<sup>14</sup>senses

<sup>15</sup>lit. "cows"

*itthā dhīvantamadriṅḥ kāṅvāṅ mēdhyātithim |*  
*meṣó bhūtò'bhí yánnáyaḥ || 40||*

*śíkṣā vibhindo asmai catvāryayūtā dádat |*  
*aṣṭā parāḥ sahásrā || 41||*

*utá sú tyé payovrdhā māķí ráṅasya napyā |*  
*janitvanāya māmāhe || 42||*

40. Thus, O stone-wielder, having become a ram,  
 thou did arise [while] approaching  
 possessing of a vision *Medhyātithi Kāṇva*.
41. Do wish to help him, O *Vibhīndu*,  
 giving four unattached [to reciprocal obligations gifts]  
 [and] eight hundred above [that].
42. And these two, mine,  
 strengthened by the juice, daughters of joy  
 he has given to wifehood.

## RigVeda 8.3

*Medhatithi Kāṇva | Bṛhatī alternating with Satobṛhatī except 12  
Anuṣṭubh, 22,23 Gāyatrī | to Indra*

*pībā sutāsya rasīno mātṣvā na indra gómataḥ |  
āpīrno bodhi sadhamādyo vṛdhè'smāñ avantu te dhīyah || 1||*

*bhūyāma te sumataú vājīno vayāṃ mā na starabhīmātaye |  
asmāñcitrābhiravatādabhiṣṭibhirá naḥ sumnéṣu yāmaya || 2||*

*imā u tvā purūvaso gīro vardhantu yá máma |  
pāvakávarṇāḥ sūcayo vipaścīto'bhí stómairanūṣata || 3||*

*ayāṃ sahásramṛṣibhiḥ sáhaskṛtaḥ samudrá iva paprathe |  
satyáḥ só asya mahimá gṛṇe sávo yajñéṣu viprarājye || 4||*

*índramíddevátātaya índraṃ prayatyàdhvaré |  
índraṃ samiké vaníno havāmaha índraṃ dhánasya sātáye || 5||*

*índro mahná ródasī paprathacháva índraḥ sūryamarocayat |  
índre ha víśvā bhúvanāni yemira índre suvānāsa índavaḥ || 6||*

1. Drink extracted, full of sap one,  
revel in our full of milk<sup>1</sup> [*Soma*]!  
Being our feasting companion, become an ally!  
May visualizations [performed] for thy sake  
help us to be stronger!
2. May we, capable of rushes of vigour, be in thy good graces!  
Do not scatter us [away from each other]  
for plotting enemy's sake!  
So that it<sup>2</sup> would further us with various means of assisting,  
hold us in high-spirited mindsets!

---

3. May these chants, which are mine,  
strengthen thee, O one of many benefits!  
[*Soma* drops, being] of a purifying type, gleaming,  
piling up pulsations, found a way [to thee] with hymns of praise.
4. This one, thousand times cultivated  
for the sake of overwhelming strength by seers,  
has extended himself like the sea [at high tide].  
This his true power to increase-in-size is extolled,  
[his] power to change [is extolled] at fire offerings  
in the realm of inwardly excited ones.

---

5. To be in the presence of the divine [we call upon] only *Indra*,  
[we call upon] *Indra* during active,  
proceeding on its way [sacrifice].  
In a close combat we, desiring [to win], call upon *Indra*,  
[we call upon] *Indra* to obtain the prize.
6. *Indra* — an impulse to change — greatly extended two *Rodas*-es,  
*Indra* made the sun<sup>3</sup> shine.  
All places of existence extend themselves in *Indra*,  
drops of purest *Soma* [are] effusing into *Indra*.

---

<sup>1</sup>lit. "rich in cows"

<sup>2</sup>the rush of vigour

<sup>3</sup>= *maṇipūra cakra*

abhí tvā pūrvāpītaya índra stómebhirāyávaḥ |  
samīcīnáśa ṛbhávaḥ sámasvaranrudrá gṛṇanta pūrvyam || 7||

asyédíndro vāvṛdhe vṛṣṇyam sávo máde sutásya viṣṇavi |  
adyá támasya mahimánamāyávó'nu ṣṭuvanti pūrváthā || 8||

táttvā yāmi suvīryam tádbrahma pūrváittaye |  
yéna yátibhyo bhṛḡave dháne hité yéna práskañvamāvitha || 9||

yénā samudrámasṛjo mahīrapástádirudra vṛṣṇi te sávaḥ |  
sadyáḥ só asya mahimā ná samnáśe yám kṣoṇīranucakradé || 10||

śagdhrí na indra yáttvā rayīm yāmi suvīryam |  
śagdhrí vājāya prathamám síṣāsate śagdhrí stómāya pūrvya || 11||

śagdhrí no asyá yáddha paurámāvitha  
dhíya índra síṣāsataḥ |  
śagdhrí yáthā rúsamaṃ śyāvakaṃ kṛpam  
índra právaḥ svàṛṇaram || 12||

7. For thy sake, for the sake of the precedence in drinking,  
 O *Indra*, using hymns of praise, agitated [men], being skillful,  
 did intone [the sacred sequence] as a chorus<sup>4</sup>;  
*Rudra-s* shall extol [thee] first.
8. In the rapture of extracted [Soma], in *Viṣṇu*'s second footprint],  
*Indra* has strengthened just his [own] manly power to change,  
 Today him, first of all, his power to increase in size,  
 the agitated ones repeatedly extol.
- 
9. I come to thee to ask for that manly vigour,  
 that formulation [that creates] the presentiment,  
 [that manly vigour] with which [thou have brought]  
 skillful devotees to the arranged contest,  
 [that formulation] with which thou have helped *Praskaṇva*.
10. Thy, O *Indra*, overwhelming strength [is]  
 that bullish impulse to change,  
 with which thou poured out potent waters [towards]<sup>5</sup> the sea<sup>6</sup>.  
 That his power to increase in size  
 which a trembling one cries after  
 is not to be attained at once.
- 
11. Be potent [enough] for us, O *Indra*,  
 when I come to thee to ask for the treasure, for the manly vigour!  
 First of all, be potent [enough] for a rush of vigour  
 for him who desires to procure [it],  
 be potent [enough] for a hymn of praise, O peerless one!
12. Be potent [enough] for us [to favour] —  
 in as much as thou have favoured him who satiates<sup>7</sup> —  
 visualizations of it of him who desires to procure [it], O *Indra*!  
 Be potent like [thou were when] thou, O *Indra*, promoted  
*Ruśama*, *Śyāvaka*, *Kṛpa*, *Svarṇara*!
- 

<sup>4</sup>lit. "remaining together"

<sup>5</sup>on the basis of 6.30.4d

<sup>6</sup>the heart cakra

<sup>7</sup>= *Soma* — following *Sāyana* commentary

*kánnávyo atasínāṃ turó grṇīta mārtyaḥ |  
nahí nvasya mahimānamindriyāṃ svàgrṇānta ānaśúḥ || 13||*

*kádu stuvánta ṛtayanta deváta  
ṛṣiḥ kó vípra ohate |  
kadā hávam maghavannindra sunvatáḥ  
kádu stuvatá á gamaḥ || 14||*

*údu tyé mádhumattamā gíra stómāsa īrate |  
satrājító dhanasá ákṣitotayo vājayánto ráthā iva || 15||*

*kāṇvā iva bhṛgavaḥ sūryā iva víśvamíddhītāmānaśuḥ |  
índraṃ stómebhirmaháyanta āyávaḥ priyámedhāso asvaran || 16||*

*yukṣvá hí vṛtrahantama háriḥ indra parāvátāḥ |  
arvācīno maghavansómapītaya ugrá ṛṣvébhirá gahi || 17||*

*imé hí te kāravo vāvaśúrdhiyá víprāso medhásātaye |  
sá tvāṃ no maghavannindra girvaṇo venó ná śṛṇudhī hávam || 18||*



13. What else<sup>8</sup> of consequential<sup>9</sup> [appellations]  
 quick mortal can extol?  
 For surely those [just] extolling *svar*  
 have not obtained the power to increase in size,  
 the power over affections of this one.
14. Are those [just] praising with hymns fit to be midst *deva-s*?  
 Which inwardly excited seer comprehend [this]?  
 When do thou, O generous *Indra*, [will come] to the call of him  
 who presses [*Soma*]?  
 Are thou coming [to a call] of him who [just] praises with hymns?
- 
15. These most sweet [drops of *Soma*]  
 chants, hymns of praise, arise;  
 winning in every way, obtaining the prize,  
 [*Soma* drops'] side-effects do not taper off  
 [they are] like chariots — employing the rush of vigour.
16. Skillful like *Kaṇva-s* ones, being like suns<sup>10</sup>,  
 have attained indeed everything [that was] visualized.  
 Magnifying *Indra* with hymns of praise, agitated  
*priyamedha-s* intone [the chants].
- 
17. Do thou, O the best at slaying *Vṛtra*,  
 yoke two tawny ones!  
 From afar, turned towards [us], O generous one,  
 come here for a draught of *Soma* — [thou,] ferocious,  
 together with helping in dire straights [*Marut-s*<sup>11</sup>].
18. Since these thy inwardly excited singers of eulogies  
 have longed to obtain the nourishing drink,  
 such thou, O generous, longing for a song *Indra*,  
 hear our call as if desiring [it]!
- 

<sup>8</sup>lit. “fresh, new”

<sup>9</sup>*atasi* is *hapax legomenon* which here is interpreted as *atas-i*

<sup>10</sup>that is, illuminating, seeing with mind's eye everything inside

<sup>11</sup>on the basis of 5.52.13

*nírindra bṛhatībhyo vṛtrāṃ dhánubhṛyo asphuraḥ |  
nírárbudasya mṛgayasya māyúno nīḥ párvatasya gá ājaḥ || 19||*

*níragnáyo rurucurnúru súrṛyo nīḥ sóma indriyó rásaḥ |  
nírantárikṣádadhāmo mahámáhiṃ kṛṣé tátindra páuṃsyam || 20||*

*yáṃ me díríndro marútaḥ pákashāmā kaúrāyāṇaḥ |  
vísveṣāṃ tmánā sóbhiṣṭhamúpeva diví dhávamānam || 21||*

*róhitaṃ me pákashāmā sudhúraṃ kakṣyaprám |  
ádādráyó vibódhanam || 22||*

*yásmā anyé dáśa práti dhúraṃ váhanti váhnayaḥ |  
ástam váyo ná túgryam || 23||*

*ātmá pitústanúrvása ojodá abhyáñjanam |  
turíyamídróhitasya pákashāmānam bhojám datāramabravam || 24||*

19. O *Indra*, thou did lash at *Vṛtra*  
 out of extensive dry sandbanks<sup>12</sup>,  
 [did spurn] out savage having the power to frame  
 [ideas and perception] *Arbuda*,  
 did drive out the cows of the knotty one.
20. Fires have shined [to drive them] out,  
 the sun<sup>13</sup> [drove them] out,  
*Soma* (having power over affections sap) [drove them] out;  
 thou did blow out from the intermediate space  
 the mighty snake — perform that manly deed, O *Indra*!
- 
21. Which [stallion] *Indra* [and] *Marut*-s would have given me,  
*Pākasthāman Kaurayāṇa* [did present] —  
 of all [horses] really the most reinforcing,  
 running as if in the sky,
22. reddish one, good for a chariot-pole, well-fed,  
 an inducer of the treasure —  
*Pākasthāman* has given to me —
23. [the stallion] for which ten other draught horses  
 carry the burden  
 like birds<sup>14</sup> [carry] home *Tugrya*.
24. The breath is the nourishment, the body is the garment,  
 anointment is the vigour-giving;  
 I declare bountiful *Pākasthāman*,  
 the giver of the reddish [stallion],  
 to be indeed the fourth [blessing].

---

*Pākasthāman* in 21–24 is translated here as a proper name, but it might as well be a derogatory label “he who is in the sucker seat” and the prizes won from him are the result of luring him into a contest where he would certainly lose.

---

<sup>12</sup>= bodies lacking expression of hormones

<sup>13</sup>here = *maṇipūra* cakra

<sup>14</sup>here = fantasies, daydreams

## RigVeda 8.4

*Devātithi Kāṇva | Bṛhatī alternating with Satobṛhatī except 21  
Purauṣṇih | to Indra and Pūṣan*

*yádindra prāgápāgúdañnyàgvā hūyáse nṛbhiḥ |  
símā purú nṛṣūto asyānavé'si praśardha turváśe || 1||*

*yádva rúme rúsame śyávake kṛpa índra mādáyase sácā |  
kāṇvāstvá bráhmabhi stómavāhasa índrá yachantýá gahi || 2||*

*yáthā gauró apā kṛtām tṛṣyannétyávériṇam |  
āpitvé naḥ prapítvé tūyamā gahi kāṇveṣu sú sácā pība || 3||*

*mándantu tvā maghavannindréndavo rādhodéyāya sunvaté |  
āmúsyā sómamapibaścamú sutām jyéṣṭham táddadhīṣe sáhaḥ || 4||*

*prá cakre sáhasā sáho babháñja manyúmójasā |  
vísve ta índra pṛtanāyávo yaho ní vṛkṣá iva yemire || 5||*

*sahásreṇeva sacate yavīyúdhā yásta ánaḍúpastutim |  
putrām prāvargám kṛṇute suvṛye dāśnóti náma-uktibhiḥ || 6||*

*mā bhema mā śramiṣmográsya sakhyé táva |  
mahátte vṛṣṇo abhicákṣyam kṛtām páśyema turváśam yádum || 7||*

*savyámānu sphigyaṃ vāvase vṛṣā ná dānó asya roṣati |  
mádhvā sámpṛktāḥ sāraghēna dhenávastúyaméhi drávā pība || 8||*

1. When thou, O *Indra*, are called upon by men  
in the east, west, north and south,  
urged by men, thou are everywhere;  
thou, O defiant one, are in a foreigner [and] in *Turvaśa*.
2. Since thou make thyself intoxicated in the presence of  
*Ruma*, *Ruśama*, *Śyāvaka*, and *Kṛpa*,  
[if] *Kaṇva*-s, conveying [thee] by a hymn of praise,  
by means of sacred formulas raise thee,  
O *Indra*, come here!

---

3. As a thirsting wild ass  
goes down a gully made by water,  
come here quickly — in haste for our sake [and] as an ally,  
have a good drink in the presence of *Kaṇva*-s!
4. Let the drops of *Soma* inflame thee, O munificent *Indra* —  
they distill [them] to spread around the favors.  
Drawing [the drops] towards thyself,  
thou drank the best *Soma* pressed out into the bowl —  
this way thou have obtained the greatest overwhelming strength.

---

5. He forcefully induced  
an [expression of] the overwhelming strength,  
with a frenzy he shattered the anger.  
O *Indra*, all thy striving-for-battle [opponents], O agile one,  
fastened themselves [to hold onto the firm ground]  
as trees [do].
6. He has found [the correct] invitatory praise [of *Indra*]  
who associates himself with someone who is as eager to fight  
as if he was joining a thousand [men];  
when having manly vigour, he begets a distinguished son;  
he honors [*Indra*] with expressions of adoration.

---

7. We shall not be afraid, we should not have been weary  
to be in-tune with thee, wrathful.  
Thy great deed of thee the bull is to be seen  
so that we can behold *Turvaśa* [and] *Yadu*.
8. The bull dons a guise [of a sensation] in the left lower back —  
this his gift does not displease;  
the milk is mixed with the honey of the bee,  
quickly come near, haste, drink!

---

*aśví rathí surūpá ídgómāñ ídindra te sákhā |  
śvātrabhájā váyasā sacate sádā candró yāti sabhāmúpa || 9||*

*śśyo ná tśśyannavapānamá gahi pībā sómañ váśāñ ánu |  
niméghamāno maghavandivédīva ójśśthañ dadhiśśe sáhañ || 10||*

*ádhvaryo drāváyā tvám sómamíndrah pipāsati |  
úpa nūnám yuyuje vśśañā hárī á ca jagāma vřtrahá || 11||*

*svayám citsá manyate dásurirjāno yátrā sómasya třmpási |  
ídám te ánnam yújyam sámukśitañ tásyéhi prá dravā pība || 12||*

*ratheśśtháyādhvaryavañ sómamíndrāya sotana |  
ádhi bradhnásyádrayo ví cakśate sunvānto dāśvādhvaram || 13||*

*úpa bradhnám vāvātā vśśañā hárī índramapásu vakśatañ |  
arvāñcam tvā sáptayo dhvaraśśríyo váhantu sávanédúpa || 14||*

9. Just he who has horses, chariots, just well-formed,  
 just rich with evocative expressions [is] thy companion, O *Indra!*  
 He always associates himself with the energy  
 that facilitates thy expansion;  
 [that energy], moon-like, moves towards the meeting place.
10. Thirsting like a male antelope, come to the water pool,  
 drink *Soma* as thou wish!  
 Voiding it inside daily, O munificent one,  
 thou have obtained most vigorous overwhelming strength.
- 
11. O seeking ways to proceed one<sup>1</sup>, do thou make *Soma* rush —  
*Indra* wants to drink.  
 He has at present harnessed two mighty, tawny ones,  
 and he has come here, the *Vṛtra*-slayer.
12. Wherever thou become satiated with *Soma*,  
 thy worshiper thinks on his own.  
 This is a food for thee — poured out, to-be-employed;  
 come here, rush, drink of it!
- 
13. O ye, seeking ways to proceed ones<sup>2</sup>,  
 extract *Soma* for standing on a chariot *Indra!*  
 Above [the highest point<sup>3</sup>] of the reddening<sup>4</sup>  
 the pressing stones<sup>5</sup> manifest him  
 who is worshiped at proceeding on its way [sacrifice].
14. Since two favourite tawny bulls have likely brought *Indra*  
 into waters to [facilitate skin] reddening,  
 [then] let the coursers, auspicious  
 for proceeding on its way [sacrifice],  
 carry thee<sup>6</sup>, who is coming hitherward,  
 in time for *Soma*-pressings!
- 

<sup>1</sup> *adhvaryu*

<sup>2</sup> *adhvaryu-s*

<sup>3</sup> *viṣṭap* — on the basis 8.69.7ab

<sup>4</sup> the reddening due to dilation of blood vessels

<sup>5</sup> here “teeth”

<sup>6</sup> *Pūṣan*

*prá pūśāṇaṃ vr̥ṇāmahe yújyāya purūvāsam |*  
*sá śakra śikṣa puruhūta no dhiyā túje rāyē vimocana || 15||*

*sāṃ naḥ śísīhi bhurījoriva kṣurāṃ rāsva rāyó vimocana |*  
*tvé táṇṇaḥ suvédamusríyaṃ vásu yáṃ tvám hinóṣi mártyaṃ || 16||*

*vémi tvā pūśannr̥ñjāse vémi stótava āghr̥ṇe |*  
*ná táśya vemyáraṇaṃ hí tádvaso stuśé pajráya sāmne || 17||*

*pārā gávo yávasaṃ káccidāghr̥ṇe nítyaṃ rékṇo amartya |*  
*asmákāṃ pūśannavitā śívó bhava máṃhiṣṭho vājasātaye || 18||*

*sthūrāṃ rádhaḥ śatáśvaṃ kurunígasya dívīṣṭīsu |*  
*rājñastveśásya subhágasya rātīsu turváśeśvamanmahi || 19||*

*dhībhiḥ sātāni kāṇvāsya vājīnaḥ priyámedhairabhídyubhiḥ |*  
*ṣaṣṭīm sahásránu nírmajāmaje níryūthāni gávāmṛṣīḥ || 20||*

*vṛkṣáścinme abhipitvé arāraṇuḥ |*  
*gām bhajanta mehánáśvaṃ bhajanta mehánā || 21||*



15. We prefer for an alliance *Pūṣan* who is of many benefits.  
 Being such, O much invoked, empowering one<sup>7</sup>,  
 may thou desire to help us,  
 to give by means of a visualization the focus  
 for the sake of the treasure, O liberating one!
16. Sharpen<sup>8</sup> our [visualization]  
 like a blade [is sharpened] between abrasive planes;  
 Impart the treasure, O liberating one!  
 Which mortal thou will incite — (this is our easily discovered  
 early-morning prize) — is up to thee.
- 
17. I eagerly seek thee, O *Pūṣan*, to straighten [my energy flow],  
 I eagerly seek [thee] to extol [*Indra*], O flaring one!  
 I do not eagerly seek [anything] alien that is his<sup>9</sup>  
 since that<sup>10</sup> thou, O beneficial one,  
 extol for [obtaining] material wealth.
18. Cows in the future, some pasture, O flaring one,  
 one's own inheritance, O immortal one[, I do not seek].  
 Be our destroying reactive impulsiveness promoter, O *Pūṣan*,  
 so generous as to bestow the rush of vigour.
- 
19. Among seeking the Heaven, among generous *Turvaśa*-s  
 we did imagine a substantial gift  
 counting hundred horses of *Kuruṅga* —  
 chieftain vehement and prosperous.
20. By means of visions  
 directed by *priyamedha*-s to the Heaven  
 [we imagined] the riches of possessing the rush of vigour [hymns]  
 of *Kaṇva*-s.  
 [Being] a seer, [in my imagination] I drive away —  
 towards a watering place —  
 sixty thousand [horses] [and] herds of cows.
21. It is my trees who rejoiced at the end of the day —  
 they shall now enjoy in abundance a [single] cow,  
 they shall now enjoy in abundance a [single] horse.

---

<sup>7</sup> *Indra*

<sup>8</sup> this means “to constrain without losing both the projection of the past on the present and the anticipation of the future, both of which are suppressing the mental energy”

<sup>9</sup> *Indra*'s

<sup>10</sup> what is alien

## RigVeda 8.6

Vatsa Kāṇva | Gāyatrī | to Indra

mahāñṅ īndro yá ójasā parján̄yo vṛṣṭimāñṅ iva |  
stómairvatsásya vāvṛdhe || 1||

prajāmṛtásya píprataḥ prá yádbháranta váhnayaḥ |  
víprā ṛtásya váhasā || 2||

kāṇvā índraṃ yádákrata stómairyajñásya sádhanam |  
jāmí bruvata áyudham || 3||

sámasya manyáve víso víśvā namanta kṛṣṭáyāḥ |  
samudráyeva síndhavaḥ || 4||

ójastádasya titviṣa ubhé yátsamávartayat |  
índraścármeva ródasī || 5||

ví cidvṛtrásya dódhato vájreṇa sátáparvaṇā |  
síro bibheda vṛṣṇínā || 6||

imā abhí prá ṇonumo vipámágreṣu dhītáyāḥ |  
agnéḥ sócírṇá didyútaḥ || 7||

gúhā satírúpa tmánā prá yáchócanta dhītáyāḥ |  
kāṇvā ṛtásya dhárayā || 8||

prá támindra naśīmahi rayíṃ gómantamaśvínam |  
prá bráhma pūrvácittaye || 9||

1. Mighty *Indra*, who together with [his] frenzy  
[is] like a storm-cloud full of rain,  
has become stronger through *Vatsa*'s hymns of praise.
  2. By conveying coherence inwardly-excited ones  
[are] protecting the offspring<sup>1</sup> of coherence<sup>2</sup>  
when conveyors<sup>3</sup> [of him] bring [him] forward.
  3. When *Kaṇva-s* by means of hymns of praise  
have made *Indra* an expedient of a fire offering,  
a sibling talks of a weapon.
- 
4. All communities [and] tribes  
shall submit to his rage  
like rivers [submit their waters] to the sea.
  5. That his frenzy has reached fever pitch  
when *Indra* made both *Rodas-es*  
roll together like a hide.
  6. He has cleaved asunder the head of angered *Vṛtra*  
with having hundred knots thunderbolt  
[as if with] a ram<sup>4</sup>.
- 
7. We find our way to these<sup>5</sup> stable visualizations  
ahead of shakes  
as flame of fire [finds it way to kindling before] a flare.
  8. When the visualizations, that are [as if] hidden really near by,  
manifest themselves,  
*Kaṇva-s* [are in-tune<sup>6</sup>] with a stream of coherence.
  9. We might attain, O *Indra*,  
that rich in cows, having horses treasure,  
might [attain] [that]<sup>7</sup> formulation  
[which creates] the presentiment.
- 

<sup>1</sup> *Indra*

<sup>2</sup> *ṛta*

<sup>3</sup> those who become possessed by *Indra*

<sup>4</sup> *urṣni* = "ram" following [Jamison and Brereton, 2014, p.1038]

<sup>5</sup> one example is verse 6

<sup>6</sup> *sakhyé*

<sup>7</sup> 8.3.9b

ahámíddhí pitúspári medhámṛtásya jagrábha |  
ahám sūrya ivājani || 10||

ahám pratnéna mánmanā girāḥ śumbhāmi kaṇvavát |  
yé néndrah śúsmamíddadhé || 11||

yé tvámindra ná tuṣṭuvúrīśayo yé ca tuṣṭuvúh |  
mámédvardhasva súṣṭutaḥ || 12||

yádasya manyúrādhvanīdvī vṛtrāṇ parvaśó ruján |  
apāḥ samudrá márayat || 13||

ní śúṣṇa indra dharṇasīm vájraṇ jaghantha dásyavi |  
vīṣā hyùgra śṛṇviśé || 14||

ná dyáva índramójasā nántárikṣāṇi vajrīṇam |  
ná vivyacanta bhūmayāḥ || 15||

yásta indra mahīrapá stabhūyámāna áśayat |  
ní tám pádyāsu śísñathaḥ || 16||

yá imé ródasī mahí samīcí samájagrabhīt |  
támobhirindra tám guhaḥ || 17||

yá indra yátayastvā bhīgavo yé ca tuṣṭuvúh |  
mámédugra śrudhī hávam || 18||

10. Since it just me who has seized from the father  
the mental vigour of coherence,  
I was born [to illuminate] like the sun.
11. In *Kaṇva*'s fashion  
I reinforce chants with [that] prior manic thought  
with which *Indra* has effected this very fervor.
12. [There are those] who have not extolled thee, O *Indra*,  
and seers who have extolled thee —  
[being] highly praised, grow strong just [by] my [chant].
- 
13. When his anger enveloped [the body and the mind],  
limb-by-limb disintegrating *Vṛtra*,  
he caused the sea<sup>8</sup> to stir up the waters.
14. O *Indra*, thou have hurled strong enough thunderbolt  
into *Śuśṇa* who is an impulse to suffer want,  
because, being a bull, O ferocious one,  
thou hear [a call]<sup>9</sup>.
- 15 Neither Heavens, nor Earths, nor intermediate spaces  
shall contain thunderbolt-wielder *Indra*  
throughout [his] frenzy.
- 
16. Who, standing firm, laid upon  
potent for thee, O *Indra*, waters —  
him thou pierce in footsteps<sup>10</sup> [of thy assent].
17. Who has taken hold  
of these two entire mighty *Rodas*-es  
him, O *Indra*, thou shall conceal with mental obscurations.
18. [There are those] who [are] skillful devotees,  
and [those,] who have extolled thee, O *Indra*;  
hear just my call, O ferocious one!
- 

<sup>8</sup>the heart cakra

<sup>9</sup>on the basis of 8.6.18

<sup>10</sup>cakras from lowest to highest

*imāsta indra pśśnayo ghrtāṃ duhata āśíram |  
enāmṛtāsya pipyúṣiḥ || 19||*

*yá indra pravàstváśá gárbhamácakrīran |  
pári dhármeva súrīyam || 20||*

*tvámíchavasaspate kánvā ukthéna vāvṛdhuḥ |  
tvāṃ sutāsa índavaḥ || 21||*

*távédindra práñtīṣūtá práśastiradrivaḥ |  
yajñó vitantasāyīyaḥ || 22||*

*á na indra mahímīsam púram ná darṣi gómatīm |  
utá prajāṃ suvīryam || 23||*

*utá tyádāśvāsavyaṃ yádindra náhuṣīṣvā |  
ágre vikṣú pradádayat || 24||*

*abhí vrajāṃ ná tatniṣe súra upākácakṣasam |  
yádindra mṛdáyāsi naḥ || 25||*

*yádaṅgá taviṣīyāsa índra prarájasi kṣitīḥ |  
mahāñ apārá ójasā || 26||*

*tāṃ tvā havīṣmatīrvísa úpa bruvata útáye |  
urujrāyasamíndubhiḥ || 27||*

19. These enticements to rebel [are] yielding to thee,  
 O *Indra*, [to be] mixed [with *Soma*] ghee,  
 swelling her<sup>11</sup> with coherence.
20. [These enticements,] that [are] bearing [thee]  
 with mouth<sup>12</sup>, have made thee, O *Indra*, into a germ  
 that is like a prop around the sun<sup>13</sup>.
21. Just thee, O master of the power to change,  
*Kaṇva*-s made stronger with a recited verse,  
 extracted drops of pure *Soma* [made stronger just] thee.
- 
22. Only under thy, O *Indra*, guidance  
 competence [is possible], O stone-wielder,  
 and the fire offering [is] worth to be tussled over<sup>14</sup>.
23. Thou, O *Indra*, make accessible to us potent libation  
 as if [it were] rich with cows stronghold  
 and having manly vigour offspring<sup>15</sup>,
24. and that speed with/of horses  
 which shall make [us] shine at the front  
 among neighboring tribes, O *Indra*!
- 
25. Being an inciter, do thou spread  
 over the [entire] [sacrificial] enclosure  
 what is only to be seen from a close distance —  
 if thou, O *Indra*, would be kind to us.
26. When indeed thou employ the power to control,  
 thou, mighty, throughout a frenzy unbounded,  
 O *Indra*, rule over clans.
27. Such thee offering-oblations tribes  
 invoke to help —  
 extending over a wide space by means of *Soma* drops.
- 

<sup>11</sup> *Prśni*

<sup>12</sup> here “with the mouth” = “with audible speech”

<sup>13</sup> *maṇipūra* cakra

<sup>14</sup> this line follows [Jamison and Brereton, 2014, p.1039]

<sup>15</sup> prob. the inner *Soma*

*upahvaré girīnām saṃgathé ca nadīnām |  
dhiyá vípro ajāyata || 28||*

*átaḥ samudrámudvátascikitváñ áva paśyati |  
yáto vipāná éjati || 29||*

*ádítpratnásya rétaso jyótiṣpaśyanti vāsarám |  
paró yádidhyáte divá || 30||*

*kāṇvāsa indra te matīm víśve vardhanti paúṃsyam |  
utó śaviṣṭha vṛṣṇyam || 31||*

*imām ma indra suṣṭutīm juṣásva prá sú māmava |  
utá prá vardhayā matím || 32||*

*utá brahmaṇyá vayám túbhyaṃ pravṛddha vajrivaḥ |  
víprā atakṣma jīvāse || 33||*

*abhí kāṇvā anūṣatápo ná pravátā yatíḥ |  
índraṃ vānanvatī matíḥ || 34||*

*índramuktháni vāvṛdhuḥ samudrámiva síndhavaḥ |  
ánuttamanyumajáram || 35||*

*á no yāhi parāváto háribhyām haryatábhyām |  
imámindra sutám piba || 36||*



28. In twists and turns of mountains  
and in a confluence of rivers —  
by means of [such] visualization<sup>16</sup>  
the inwardly-excited one<sup>17</sup> is manifested.
29. From this, from [this] height<sup>18</sup>,  
he<sup>19</sup> who is discriminating looks down upon the sea  
drinking from which he<sup>20</sup> shakes [one's body].
30. Only then they behold  
appearing in the morning light of the primordial seed —  
when he<sup>21</sup> kindles [it] on the other side<sup>22</sup> of the Heaven.
- 
31. All *Kaṇva-s* strengthen for thy sake, O *Indra*,  
the mental gesture, manly vigour, and the manliness,  
O having the most power to change one!
32. Enjoy this my correctly articulated praise, O *Indra*,  
promote me well,  
and make [our] mental gesture stronger!
33. And by the power to formulate,  
we, inwardly-excited, O intense thunderbolt-bearer,  
did fashion it<sup>23</sup> in order to live.
- 
34. *Kaṇva-s* have found their way toward *Indra*  
like waters moving along a slope;  
the winning mental gesture,
35. [and] recited verses have strengthened —  
like rivers [strengthen] the sea —  
undecaying *Indra*, whose rage is not [to be] downplayed.
36. For our sake, journey here from afar  
using two delighted-in tawny ones!  
Drink this extracted [*Soma*], O *Indra*!
- 

<sup>16</sup>a visualization of being in an extreme danger

<sup>17</sup>*Indra*

<sup>18</sup>see next verse

<sup>19</sup>adept

<sup>20</sup>*Indra*

<sup>21</sup>*Indra*

<sup>22</sup>prob. about 12 thumb widths above the top of the skull (Verse 24 of  
*Vijñānabhairava* tantra)

<sup>23</sup>the mental gesture

*tvā́mídvṛtrahantama jánāso vṛktábarhiṣaḥ |  
hávante v́jasātaye || 37||*

*ánu tvā́ ródasī ubhé cakraṃ ná vartyétaśam |  
ánu suvā́nāsa índavaḥ || 38||*

*mā́ndasvā́ sú svā́rṇara uténdra śaryaṇávatī |  
mátsvā́ vívasvato matí || 39||*

*vāvṛdhā́ná úpa dyávi vṛ́ṣā vajryàroravīt |  
vṛtrahá somapátamaḥ || 40||*

*ṛ́ṣirhí pūrvajā́ ásyéka íśāna ójasā |  
índra coṣkū́yāse vásu || 41||*

*asmákaṃ tvā́ sutáṃ úpa vítáprṣṭhā abhí práyaḥ |  
śatáṃ vahantu hárayaḥ || 42||*

*imáṃ sú pūrvyáṃ dhíyaṃ mádhorghṛ́tásya pipiyúṣīm |  
káṇvā ukthéna vāvṛdhuh || 43||*

*índramídvimahī́nāṃ médhe vṛ́ṇāta mártyaḥ |  
índraṃ saniṣyú́rūtáye || 44||*

*arvā́ñcaṃ tvā́ puruṣ́tuta priyámedhastutā́ hári |  
somapéyāya vakṣataḥ || 45||*

*śatámaháṃ tíríndire sahásraṃ pársāvā́ dade |  
rádhā́ṃsi yádvā́nām || 46||*

*tríṇi śatányárvatāṃ sahásrā́ dása gónām |  
dadúṣpajráya sámne || 47||*

*údānaṭ kakuhó́ dívamúṣṭrā́ñcaturyújó dádat |  
śrávasā́ yádvam jánam || 48||*

37. Folks, whose sacrificial grass has been twisted, call upon  
just thee, O the best at slaying *Vṛtra*,  
to bestow the rush of vigour.
38. Both *Rodas*-es [follow] thee  
like the wheel is turned [to follow] the flickering one,  
effusing drops of [inner] *Soma* [follow thee].
39. Exhilarate thyself well in *Svarṇara*<sup>24</sup>  
and in *Śaryañāvat*<sup>25</sup>, O *Indra*,  
revel in the mental gesture of *Vivasvat*!
40. Having grown up to the Heaven<sup>26</sup>,  
bearing thunderbolt bull, slayer of *Vṛtra*,  
best drinker of *Soma*, howled loudly.
41. Because thou are the first-born seer,  
alone being in charge by means of a frenzy,  
thou repeatedly stir the treasure, O *Indra*!
42. May hundred tawny having smooth back ones  
convey thee near our extracted [*Soma* drops]  
for the sake of [thy] delight!
43. This most excellent visualization  
swelling with the ghee of the honey<sup>27</sup>  
*Kaṇva*-s have made stronger with a recited verse.
44. Among inspiring ones [it is] just *Indra* [whom]  
a mortal shall choose when nourishing drink [is prepared],  
[if he is] wishing to acquire *Indra* as an aid,
45. so that the two tawny much-eulogized-by-*priyamedha*-s ones  
would convey thee who is coming hitherward  
for a drink of *Soma*, O much-eulogized one!
- 
46. At *Tirindira*'s I have received a hundred,  
at *Parśu*'s a thousand  
*Yadu*'s descendants' gifts.
47. For [obtaining] material wealth they have given  
three hundred coursers,  
[and] ten thousand cows.
48. The prominent one has reached up to the Heaven  
granting [to me] by means of auditory impression  
yoked-in-four oxen and a descendant of *Yadu*.

<sup>24</sup>prob. *ājñā* cakra

<sup>25</sup>prob. the pathways of air to the lungs

<sup>26</sup>here = "the head, top tree cakras"

<sup>27</sup>either pure honey or honeyed extract of *Soma*

## RigVeda 8.12

Parvata Kāṇva | Uṣṇih | to Indra

yá indra somapátamo mádaḥ śaviṣṭha cétati |  
yéna háṃsi nyàtrīṇaṃ támīmahe || 1||

yéna dásagvamádhriḡuṃ vepáyantaṃ svàrṇaram |  
yéna samudrámávithā támīmahe || 2||

yéna síndhuṃ mahīrapó ráthāñi iva pracodáyaḥ |  
pánthāmṛtásya yátave támīmahe || 3||

imáṃ stómamabhíṣṭaye ghṛtáṃ ná pūtámadrivaḥ |  
yéna nú sadyá ójasā vaváksitha || 4||

imáṃ juṣasva girvaṇaḥ samudrá iva pinvate |  
índra víśvābhirūtábhiraṇaváksitha || 5||

yó no deváḥ parāvátaḥ sakhitvanáya māmahé |  
divó ná vṛṣṭíṃ pratháyanavaváksitha || 6||

1. Which, O *Indra*, best-for-drinking-*Soma* excitement  
fixes the mind upon [thee],  
    O having the most power to change one,  
by means of which thou destroy all-consuming fear —  
that we ask [thee] for.
  2. By means of which [excitement]  
    thou have animated] irresistible *daśagva*<sup>1</sup>,  
[and] trembling *Svarṇara*<sup>2</sup>,  
by means of which thou have animated the sea<sup>3</sup> —  
that we ask [thee] for.
  3. By means of which [excitement] thou shall cause *Sindhu*  
to drive potent waters as if [they were] chariots  
to journey along the path of *ṛta* —  
that we ask [thee] for.
- 
4. This hymn of praise to [get thy] assistance  
[is] purified like ghee, O stone-wielder,  
by means of which in an instant, vigorously  
thou have grown.
  5. Enjoy this [*Soma*], O longing-for-a-song one!  
It swells like a sea<sup>4</sup>.  
O *Indra*, together with all [thy] side-effects,  
thou have grown.
  6. [Being that] *deva* who from afar has increased himself  
for the sake of our like-mindedness [with him] —  
as if a rain from the sky,  
spreading [the treasure], thou have nurtured [it].
- 

<sup>1</sup>prob. the *maṇipūra* cakra

<sup>2</sup>prob. *ājñā* cakra

<sup>3</sup>=heart cakra

<sup>4</sup>= like a big lake into which several rivers bring seasonal waters thus making it swell

vavakṣúrasya ketávo utá vájro gábhastyoh |  
yátsúryo ná ródasī ávardhayat || 7||

yádi pravṛddha satpate sahásraṃ mahiṣáñ ághaḥ |  
ádítta indriyáṃ máhi prá vāvṛdhe || 8||

índraḥ súrýasya raśmíbhirnyàrsāsānāmoṣati |  
agnír váneva sāsahíḥ prá vāvṛdhe || 9||

iyám ta ṛtvíyāvatī dhūtíreti návīyasī |  
saparyántī purupriyá mímīta ít || 10||

gárbho yajñásya devayúḥ krátuṃ punīta ānuṣák |  
stómairíndrasya vāvṛdhe mímīta ít || 11||

sanírmitrásya papratha índraḥ sómasya pītáye |  
prácī vāsīva sunvaté mímīta ít || 12||

7. Signs of him have waxed strong,  
and the thunderbolt [is now] in hands —  
because like the sun he caused the two *Rodas-es*  
to become stronger.
8. When, O intense overseer of what's real,  
thou devoured a thousand buffaloes<sup>5</sup>,  
only after [that] thy ample power over affections  
has gained in strength.
9. Using rays of the sun,  
*Indra* burns down seeking-to-harm one;  
he, having ways to prevail —  
like fire [has ways to prevail] over thickets —  
has gained in strength.
- 
10. This new visualization, ready for conceiving,  
proceeds for thy sake;  
attending [to thee], it, dear to many,  
just apportions [the treasure].
11. Seeking-*deva* embryo of a fire offering  
uninterruptedly purifies the [mental] power effective of action;  
with *Indra's* hymns of praise it has gained strength;  
it<sup>6</sup> just apportions [the treasure].
12. A reward of alliance —  
*Indra* has extended himself to drink *Soma*;  
facing [*Vṛtra*] like an ax [its target], to him who presses [*Soma*]  
it<sup>7</sup> just apportions [the treasure].
- 

<sup>5</sup>prob. = a thousand drops of *Soma* juice ythat is sometimes compared to  
a buffalo (9.33.1, 9.69.3, 9.87.7, 9.92.6)

<sup>6</sup>visualization

<sup>7</sup>visualization

*yáṃ víprā ukthávāhaso'bhípramandúrāyávaḥ |  
ghṛtāṃ ná pípya āsānyṛtāsya yát || 13||*

*utá svarāje áditi stómamíndrāya jījanat |  
puruprasástámūtāya ṛtāsya yát || 14||*

*abhí váhnaya ūtáyé'nūṣata práśastaye |  
ná deva vívratā hārī ṛtāsya yát || 15||*

*yátsómamindra víṣṇavi yádvā gha tritá āptyé |  
yádvā marútsu mándase sámíndubhiḥ || 16||*

*yádvā śakra parāvāti samudré ádhi mándase |  
asmákamítsuté raṇā sámíndubhiḥ || 17||*

*yádvāsi sunvató vṛdhó yájamānasya satpate |  
ukthé vā yásya ráṇyasi sámíndubhiḥ || 18||*



13. Whom agitated inwardly-excited  
 conveying-with-verses ones have purposely inflamed,  
 he, as ghee, has swelled in the mouth  
 that<sup>8</sup> which is of *rta*.
14. And *Aditi* should have manifested  
 for self-ruling *Indra* a hymn of praise  
 [which is] much commended as an aid —  
 that which is of *rta*.
15. Conveyors<sup>9</sup> have found their way [to *Indra*]  
 for the sake of help, for competency;  
 the two tawny ones, O *deva*, are not reluctant —  
 that is of *rta*.
- 
16. When [thou drink] *Soma*, O *Indra*, in [the company of] *Viṣṇu*  
 or when, especially, in [the company of] *Trita Āptya*  
 or when in [the company of] *Marut*-s, you get drunk  
 on [accompanying them] drops [of inner *Soma*],
17. or when far away, above the sea<sup>10</sup>,  
 thou, O empowering one, get drunk,  
 take pleasure only in our extracted [Soma]  
 with [accompanying it] drops [of inner *Soma*],
18. or when thou, O overseer of what's real, are strengthening  
 him who presses *Soma* [or] him who is making a fire offering,  
 or [him] in whose recited verse thou delight  
 together with [accompanying it] drops [of inner *Soma*].
- 

<sup>8</sup>speech which is coherent with thoughts, intentions, and emotions

<sup>9</sup>those who become possessed by *Indra*

<sup>10</sup>the heart cakra

*deváṃdevaṃ vó'vasa índramindraṃ grṇīṣāṇi |*  
*ádḥā yajñāya turváṇe vyànaśuḥ || 19||*

*yajñébhiryajñávāhasaṃ sómebhiḥ somapátamam |*  
*hótrābhiríndraṃ vāvṛdhurvyànaśuḥ || 20||*

*mahírasya práñītayaḥ pūrvírutá práśastayaḥ |*  
*vísṽā vásūni dāsúṣe vyànaśuḥ || 21||*

*índraṃ vṛtráya hántave devāso dadhire puráh |*  
*índraṃ vāñīranūṣatā sámójase || 22||*

*mahántaṃ mahinā vayám stómebhirhavanaśrútam |*  
*arkáirabhí prá ṇonumaḥ sámójase || 23||*

*ná yám viviktó ródasī nāntárikṣāṇi vajrīṇam |*  
*ámādídasya titviṣe sámójasaḥ || 24||*

19. To extol *deva*-after-*deva*,  
*Indra*-after-*Indra*<sup>11</sup>, — to help ye,  
 [and,] therefore, for a fire offering to excel —  
 they<sup>12</sup> pervaded [him].
20. Him who is conveyed by a fire offering — with fire offerings,  
 him who is best at drinking *Soma* — with *Soma* juices,  
 [and] with invocations they have strengthened *Indra*, [him]  
 [him] they<sup>13</sup> pervaded.
21. His potent means of guidance,  
 and many competencies —  
 all benefits to a worshiper —  
 they<sup>14</sup> pervaded.
- 
22. *Deva*-s have placed *Indra*  
 in front for *Vṛtra* to be slain;  
 tunes found their way to *Indra* —  
 entirely for the sake of [his] frenzy.
23. [To him,] mighty because of the power to increase-in-size,  
 hearing the summons because of hymns of praise,  
 we find our way using hymns of illumination —  
 entirely for the sake of [his] frenzy].
24. [That] thunderbolt-wielder whom  
 neither two *Rodas*-es encompass  
 nor the intermediate spaces [do],  
 he, just from his [own] forcefulness,  
 has become violently agitated —  
 entirely for the sake of frenzy.
- 

<sup>11</sup>= someone possessed by *Indra*

<sup>12</sup>drops of inner *Soma*

<sup>13</sup>drops of inner *Soma*

<sup>14</sup>drops of inner *Soma*

yádindra pṛtanájye devástvā dadhiré puráh |  
 ádítte haryatá hárī vavakṣatuḥ || 25||

yadā vṛtrāṃ nadīvṛtaṃ sávasā vajrinnávadhiḥ |  
 ádítte haryatá hárī vavakṣatuḥ || 26||

yadā te víṣṇurójasā trīṇi padá vicakramé |  
 ádítte haryatá hárī vavakṣatuḥ || 27||

yadā te haryatá hárī vāvṛdhāte divédive |  
 ádítte víśvā bhúvanāni yemire || 28||

yadā te mārutīrvísastúbhyamindra niyemiré |  
 ádítte víśvā bhúvanāni yemire || 29||

yadā sūryamamúṃ divi súkrāṃ jyótirádhārayaḥ |  
 ádítte víśvā bhúvanāni yemire || 30||

25. When *deva*-s put thee, O *Indra*,  
 in front in a close combat,  
 only after [that] thy two delighted-in tawny ones  
 have grown strong.
26. When thou, O thunderbolt-wielder,  
 using the power to change,  
 have defeated obstructing flowing waters *Vṛtra*  
 only after [that] thy two delighted-in tawny ones  
 have grown strong.
27. When for thy sake *Viṣṇu*  
 energetically has strode out the three steps,  
 only after [that] thy two delighted-in tawny ones  
 have grown strong.
- 
28. When thy two delighted-in tawny ones  
 have been growing strong day-after-day  
 only after [that] all places of existence  
 extended themselves for thee.
29. When thy consisting of *Marut*-s clans<sup>15</sup>  
 have restrained themselves for thy sake, O *Indra*,  
 only after [that] all places of existence  
 extended themselves for thee.
30. When thou made that sun in the Heaven  
 to maintain a resplendent light<sup>16</sup>  
 only after [that] all places of existence  
 extended themselves for thee.
- 

<sup>15</sup>“*Marut*-s clans” = elaborate and aspired to plans for the future

<sup>16</sup>when *maṇipūra* cakra activity causes such abundance of adrenaline that  
 all objects are seen with a golden halo around them as if the sun is behind  
 them

*imāṃ ta indra suṣṭutīm vípra iyarti dhītībhiḥ |  
jāmīm padéva pípratīm prádhvaré || 31 ||*

*yádasya dhāmani priyé samīcīnáso ásvaran |  
nábhā yajñásya dohānā prádhvaré || 32 ||*

*suvíryaṃ svásvyam sugávyamindra daddhi naḥ |  
hóteva pūrvácittaye prádhvaré || 33 ||*

31. Together with visualizations an inwardly-excited one  
rouses for thee, O *Indra*, this correctly articulated praise,  
[that is] bringing over — like steps — [his] sibling  
during proceeding on its path [sacrifice].
32. When in his favorite abode  
they intoned in unison,  
at the junction of a fire offering  
[there comes] forth yielding milk one<sup>17</sup> [of *Prśnī*] —  
during proceeding on its path [sacrifice].
33. Give us, O *Indra*, the manly vigour,  
the dearth of horses, the dearth of cows,  
like invoker of *deva-s* offers a presentiment  
during proceeding on its path [sacrifice].

---

<sup>17</sup>the energy to dare

## RigVeda 8.13

*Nārada Kāṇva | Uṣṇih | to Indra*

*índraḥ sutéṣu sómeṣu krátuṃ punīta ukthyàṃ |  
vidé vṛdhásya dákṣaso mahānhí śáh || 1||*

*sá prathamé vyomani devānāṃ sádane vṛdháh |  
supāráh suśrávastamaḥ sámapsujít || 2||*

*támahve vājasātaya índraṃ bhárāya śuśmīṇam |  
bhávā naḥ sumné ántamaḥ sákhā vṛdhé || 3||*

*iyám ta indra girvaṇo rātīḥ kṣarati sunvatáh |  
mandānó asyá barhíṣo ví rājasi || 4||*

*nūnám tādindra daddhi no yáttvā sunvánta ímahe |  
rayīṇ naścitrámá bharā svarvídam || 5||*

*stotá yátte vícarṣaṇiratipraśardháyadgíraḥ |  
vayá ivānu rohate juśánta yát || 6||*



1. When *Soma* drops [are] extracted  
*Indra* purifies to-be-praised [mental] power effective of action  
to find how to strengthen an able one —  
because he is mighty.
  2. In the primary space of detachment  
in the seat of *deva*-s, he is strengthening,  
giving an easy passage, victorious midst waters,  
abounding in glory.
  3. Upon him I call to bestow a rush of vigour —  
[upon] having fervor for a battle *Indra*.  
Being in a benevolent mindset, become close to us,  
a companion to strengthen [us].
- 
4. This gift of him who presses [*Soma*]  
trickle for thee, O longing for a chant *Indra!*  
becoming inflamed from his sacrificial grass,  
thou illuminate.
  5. Now then, grant us, O *Indra*, that  
which pressing [*Soma*] ones ask thee for —  
bring here for us  
conspicuous finding-*svàr* treasure!
  6. When for thy sake disengaging<sup>1</sup> hymn-singer  
makes chants over-daring,  
like branches [towards the sun] they<sup>2</sup> tend towards [thee],  
so that they would enjoy it<sup>3</sup>.
- 

<sup>1</sup>= “leading away from the mundane”

<sup>2</sup>worshippers

<sup>3</sup>*svàr*

pratnavájjanayā gírah śṛṇudhí jaritúrghavam |  
mádemade vavakṣithā sukṛtvane || 7||

kríḍantyasya sūnṛtā ápo ná pravátā yatíḥ |  
ayá dhiyá yá ucyáte pátirdiváh || 8||

utó pátiryá ucyáte kṛṣṭínáméka ídvasí |  
namovṛdháuravasyúbhīḥ suté raṇa || 9||

stuhí śrutáṃ vipaścítaṃ hári yásya prasakṣīṇā |  
gántārā dāśúṣo gṛháṃ namasvīnaḥ || 10||

tūtujánó mahematé'svebhīḥ pruṣitápsubhīḥ |  
á yāhi yajñámāsúbhīḥ sámíddhí te || 11||

índra śaviṣṭha satpate rayíṃ gṛṇátsu dhāraya |  
śrávaḥ sūrībhyo amṛtaṃ vasutvanám || 12||

7. As in old days, give rise to chants,  
 hear invoker's call —  
 in rapture-after-rapture thou have grown strong  
 for him who performs well.
8. "His well-fitting [chants] frolic  
 like waters moving along a slope."  
 In this manner — by means of an analogy<sup>4</sup> —  
 who is called the protector of the Heaven,
9. and who is called the overseer of tribes,  
 he alone exerts his will<sup>5</sup>.  
 Together with strengthening reverence [towards thee]  
 seeking help ones,  
 take pleasure in the extracted [Soma]!
- 
10. Extol famous, piling up pulsations one  
 whose overpowering two tawny ones  
 will come to the house  
 of full-of-reverence worshiper.
11. Urging again and again,  
 O mentally-disposed-for-a-great-[deed] one,  
 by means of frothing-at-the-mouth<sup>6</sup> horses  
 journey here, by means of swift ones, to [this] fire offering —  
 since it is indeed auspicious for thee.
12. O *Indra*,  
 O having-the-most-power-to-change overseer of what's real,  
 cause the treasure to maintain itself in extolling ones  
 the auditory impression [to maintain] undecaying usefulness  
 for institutors of the sacrifice.
- 

<sup>4</sup>lit. "with a visualization"

<sup>5</sup>following [Jamison and Brereton, 2014, p.1054]

<sup>6</sup>following [Jamison and Brereton, 2014, p.1054]

*háve tvā súra údite háve madhyáṃdine diváh |  
juṣāṇá indra sáptibhirna á gahi || 13||*

*á tú gahi prá tú drava mátsvā sutásya gómataḥ |  
tántuṃ tanuṣva pūrvyáṃ yáthā vidé || 14||*

*yáchakrási parāvāti yádarvāvāti vṛtrahan |  
yádvā samudré ándhaso'vitédasi || 15||*

*índraṃ vardhantu no gíra índraṃ sutása índavaḥ |  
índre havíṣmatīrvíso arāṇiṣuḥ || 16||*

*támídvíprā avasyávaḥ pravátvatībhirūtībhiḥ |  
índraṃ kṣoṇíravardhayanvayá iva || 17||*

*tríkadrukeṣu cétanaṃ deváso yajñámatnata |  
támídvardhantu no gíraḥ sadāvṛdham || 18||*

13. I call upon thee when sun is rising,  
 I call [upon thee] at midday;  
 taking pleasure in [this],  
 come to us by means of the steeds!
14. Come here, I beg, rush, I beg!  
 Revel in accompanied by evocative expressions extracted [*Soma*]  
 First of all, stretch for thyself the thread  
 in the way that is known!
15. When thou, O empowering one, are far away,  
 when close by, O slayer of *Vṛtra*,  
 or when at sea because of the herb —  
 thou are indeed a helper.
- 
16. Let our chants strengthen *Indra*,  
 [let] extracted drops of pure *Soma* [strengthen] *Indra*!  
 Offering oblations clans  
 have taken pleasure in *Indra*.
17. Just him together with affording a swift motion side-effects,  
*Indra*, inwardly-excited seeking-help ones  
 made to strengthen  
 trembling-like-branches ones.
18. During “three-howls” *deva*-s extended for themselves  
 a notable sacrifice;  
 let our chants strengthen just him  
 [who is] always-strengthening!
-

stotā yátte ánuvrata ukthānyrtuthā dadhé |  
 śúciḥ pāvaká ucyate só ádbhutaḥ || 19||

tádídrudrásya cetati yahváṃ pratnéṣu dhāmasu |  
 máno yátrā ví táddadhúrvícetasah || 20||

yádi me sakhyámāvára imásya pāhyándhasah |  
 yéna víśvā áti dvíṣo átārima || 21||

kadā ta indra girvaṇa stotā bhavāti sámntamah |  
 kadā no gávye áśvye vásau dadhaḥ || 22||

utá te súṣṭutā hārī vṛṣaṇā vahato rátham |  
 ajuryásya madántamaṃ yámāmahe || 23||

támāmahe puruṣṭutāṃ yahváṃ pratnābhirūtībhiḥ |  
 ní barhíṣi priyé sadadádha dvitā || 24||

19. When devoted to thee hymn-singer  
 has placed recited verses at proper times,  
 gleaming purifying one<sup>7</sup> —  
 such he is regarded as wondrous.
20. Just that [troop<sup>8</sup>] of *Rudra*  
 he notices, [that, which is] restless in primordial abodes,  
 [and] in that spot wherein discerning ones  
 direct [their] attention.
21. If thou would prefer my companionship,  
 drink this herb  
 by means of which we went beyond  
 all hatreds!
- 
22. When for thee, O longing for a chant *Indra*,  
 a singer of hymns will be most auspicious?  
 When will thou put us into beneficial  
 consisting of horses<sup>9</sup>, consisting of cows<sup>10</sup> [treasure]?
23. And thy<sup>11</sup> two highly praised tawny bulls  
 carry the chariot  
 towards the most intoxicating [drink] of him<sup>12</sup>,  
 who is not subject to old age, whom we approach.
24. Him we approach, much-eulogized restless one  
 together with primordial means of helping —  
 now he shall certainly settle  
 onto favourite sacrificial grass.
- 

<sup>7</sup> inner *Soma* — on the basis of 9.24.6

<sup>8</sup> *śárdhas*

<sup>9</sup> rhythms

<sup>10</sup> evocative expressions

<sup>11</sup> *Indra's*

<sup>12</sup> *Soma*

várdhasvā sú puruṣtuta ṛṣiṣtutābhirūtībhiḥ |  
dhukṣásva pipyúṣmīṣamāvā ca naḥ || 25||

índra tvámavitédasīthā stuvatō adrivaḥ |  
ṛtādīyarmi te dhīyaṃ manoyújam || 26||

ihá tyā sadhamādyā yujānáḥ sómapītaye |  
hárī indra pratádvāsū abhí svara || 27||

abhí svarantu yé táva rudrāsaḥ sakṣata śrīyam |  
utó marútvatīrvīso abhí práyaḥ || 28||

imá asya prátūrtayaḥ padám juṣanta yáddiví |  
nábhā yajñásya sám dadhuryáthā vidé || 29||

ayám dīrghāya cákṣase práci prayatyàdhvaré |  
mīmāte yajñāmānuṣágvicákṣya || 30||



25. Grow much stronger, O much-eulogized one,  
together with praised-by-seers side-effects!  
Draw the swelling draught,  
and help us!
26. O *Indra*, thou are indeed a helper,  
[thou] truly [are a helper] of him who praises with hymns,  
O stone-wielder!  
Because of [experiencing] coherence, I raise for thy sake  
harnessing the mind visualization.
27. In this case, joining those two  
convivial ones to drink *Soma*,  
two tawny ones whose benefit is “forth to that”<sup>13</sup>,  
join [us] in singing, O *Indra*!
- 
28. Let [those] who are thine join in singing,  
*Rudra*-s shall assist [their] good fortune,  
and [so shall] having *Marut*-s clans  
for [thy] delight.
29. Since these his violent motions  
frequent a track that [is] in the Heaven,  
they come together at the junctions of fire offering  
as is known.
30. This one — to observe [him] at length  
during advanced active proceeding on its way [sacrifice] —  
seeing clearly without an interruption,  
marks off [stages of] the sacrifice.
- 

<sup>13</sup>following [Jamison and Brereton, 2014, p.1055]

*vṛṣāyāmindra te rátha utó te vṛṣaṇā hári |*  
*vṛṣā tvám śatakrato vṛṣā hávaḥ || 31||*

*vṛṣā grāvā vṛṣā mádo vṛṣā sómo ayám sutáh |*  
*vṛṣā yajñó yámínvasi vṛṣā hávaḥ || 32||*

*vṛṣā tvā vṛṣaṇam huve vājriñcitrábhīrūtíbhī |*  
*vāvántha hí prátiṣṭutim vṛṣā hávaḥ || 33||*

31. This bull [is] thy, O *Indra*, chariot,  
and [these are] thy two tawny bulls;  
thou, O having hundred wiles one, are a bull,  
[this] invocation is impregnating.
32. A singer is a bull, exhilaration is impregnating,  
this extracted *Soma* is impregnating,  
impregnating is a sacrifice that thou invigorate,  
[this] invocation is impregnating.
33. Being a bull, I call upon thee, a bull,  
O thunderbolt-wielder,  
together with various side-effects;  
since thou have placed within [thy] reach a competing praise,  
[this my] invocation is impregnating.

## RigVeda 8.14

*Goṣūktin Kāṇvāyana, Aśvasūktin Kāṇvāyana | Gāyatrī | to Indra*

*yáḍindrāhāṃ yáthā tvámīśīya vásva éka ít |  
stotá me góśakhā syāt || 1||*

*śíkṣeyamasmai dítseyam śácīpate manīśīne |  
yádahāṃ gópatiḥ syām || 2||*

*dhenúṣṭa indra sūnīṭā yájamānāya sunvaté |  
gāmásvam pipyúṣī duhe || 3||*

*ná te vartásti rádhasa índra devó ná mártyaḥ |  
yáddítsasi stutó maghám || 4||*

*yajñá índramavardhayadyádbhúmiṃ vyávartayat |  
cakrāṇá opaśám diví || 5||*

*vāvrđhānásya te vayám víśvā dhánāni jigyúṣaḥ |  
ūtímindrá vr̥ṇīmahe || 6||*

*vyàntárikṣamatiranmáde sómasya rocaná |  
índro yádábhinadvalám || 7||*

*údgá ājadániḡirobhya āvískr̥ṇvángúhā satīḥ |  
arvāñcaṃ nunude valám || 8||*

*índreṇa rocaná divó dṛđhāni dṛṃhitáni ca |  
sthiráñi ná parāñúde || 9||*

1. If I [were] as thou, O *Indra*,  
the only one to command the treasure,  
my hymn-singer could be a companion to cows.
2. I would seek to help him, I would wish to give [it],  
O master of mighty assistance, to a learned one —  
if I were a master of evocative expressions.<sup>1</sup>
3. Thy milch-cow is quite suitable  
for pressing-*Soma* sacrificer;  
swelled, she yields a cow<sup>2</sup>, a horse<sup>3</sup>.

---

4. There is [neither] *deva*, nor mortal, O *Indra*,  
who can keep thee back from satisfying [thy] desire —  
when thou, eulogized, wish to grant the bounty.
5. Fire offering made *Indra* stronger  
when, having made a cushion in the Heaven,  
it made the Earth<sup>4</sup> to go haywire.
6. We prefer, O *Indra*,  
all prizes of a winner,  
the help of thee who have grown strong.

---

7. When *Indra* did rend asunder the cavern,  
in exhilaration of *Soma*, he traversed  
the intermediate space, [and] luminous spheres.
8. He drove up the cows<sup>5</sup> for *anigiras*-es  
evidently making [them] present in the secret place —  
he has thrust turned hitherward cavern.
9. By *Indra* luminous spheres of the Heaven  
[are made] firm, and fortified, and steady  
[so as] not to be pushed aside.

---

<sup>1</sup>Verses 1 and 2 have some parallels with 7.32.18,19

<sup>2</sup>evocative expression

<sup>3</sup>rhythm

<sup>4</sup>= physical body

<sup>5</sup>evocative expression

*apámūrmírmádanniva stóma indrājirāyate |  
ví te mādā arājiṣuḥ || 10||*

*tvám hí stomavárdhana indrásyukthavárdhanaḥ |  
stotṛñámutá bhadrakṛt || 11||*

*índramítkeśínā hárī somapáyāya vakṣataḥ |  
úpa yajñám surādhasam || 12||*

*apám phénena námuceḥ síra indródavartayaḥ |  
vísṵá yádájaya spṛdhaḥ || 13||*

*māyábhírutsísṛpsata índra dyámārúrukṣataḥ |  
áva dásyūñradhūnuthāḥ || 14||*

*asunvámindra saṃsádaṃ viṣūcīṃ vyànāśayaḥ |  
somapá úttaro bhávan || 15||*

10. Like exhilarating wave of the [inner] waters,  
 a hymn of praise, O *Indra*, is acting quickly;  
 thy raptures illuminate.
11. Since thou, O *Indra*, are strengthening hymns of praise,  
 strengthening recited verses,  
 and [are] hymn-singers' cause of auspicious [state of mind],
12. it is just *Indra* whom two hairy tawny ones  
 would convey to well-satisfying sacrifice  
 for a drink of *Soma*.
- 
13. With foam of the waters thou, O *Indra*,  
 did cause the head of *Namuci* to turn up —  
 when thou defeated all adversaries.
14. Impulses to suffer want,  
 attempting by means of powers to frame [cognition]  
 to creep up [and] to break up the Heaven,  
 thou, O *Indra* did shake off.
15. An assembly [that was] not pressing *Soma*  
 [that was] “turned in both directions”<sup>6</sup> thou made to disappear;  
 a drinker of *Soma* is becoming superior.
- 

The phrase “to dash to pieces the Heaven” in verse 14 probably means “to destroy unitary state of mind thus leading it to a fragmented, ordinary state”.

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<sup>6</sup>having divided loyalties

## RigVeda 8.15

*Goṣūktin Kāṇvāyana, Aśvasūktin Kāṇvāyana | Uṣṇih | to Indra*

*tāmvabhí prá gāyata puruhūtām puruṣtutām |  
índraṃ gīrbhístaviṣámā vivāsata || 1||*

*yásya dvibárhaso bṛhátśáho dādhāra ródasī |  
giriññrájraññ apáh svàr vṛṣatvaná || 2||*

*sá rājasi puruṣtutaññ éko vṛtrāñi jighnase |  
índra játrā śravasyā ca yántave || 3||*

*tām te mádaṃ grñmāsi vṛṣaṇaṃ pṛtsú sāsahím |  
u lokakṛtnúmadrivo hariśrīyam || 4||*

*yéna jyótīṃṣyāyáve mánave ca vivéditha |  
mandānó asyá barhíṣo ví rājasi || 5||*

*tádadyá citta ukthínó'nu ṣṭuvanti pūrváthā |  
vṛṣapatnīrapó jayā divédive || 6||*



1. Ye shall start singing to him,  
much-invoked much-eulogized one —  
with chants ye shall seek to place within [your] reach  
*Indra* [who is] in-control.
  2. Whose ample overwhelming strength from twice-swollen [*Soma*]  
has maintained both *Rodas*-es  
throughout mountains, plains, waters, *svàr* —  
by [cheer] manlyness —
  3. such, thou rule, O much-eulogized one.  
Thou, alone, O *Indra*, smash obstacles  
to expand leading to victory  
and worthy of fame deeds.
- 
4. We extol that wine<sup>1</sup> [that is] for thee,  
[that is] impregnating, [and] having ways to prevail in battles,  
[that is] effective at creating a wide space, O stone-wielder,  
[that is] a blessing for tawny ones,
  5. by means of which thou have found  
for an agitated and intelligent [man] the lights.  
Becoming inflamed from his sacrificial grass,  
thou illuminate.<sup>2</sup>
  6. Even nowadays that of thee  
those in possession of [to-be-]recited verses  
continue to praise in the ancient fashion.  
Day-after-day do win the waters [that are]  
mistresses of the bull<sup>3</sup>.
- 

<sup>1</sup>extract of *Soma*

<sup>2</sup>lines cd are the same as 8.13.4cd

<sup>3</sup>*Soma*

táva tyádindriyám brhátáva súsmamutá krátum |  
vájraṃ śísāti dhiśāṇā váreṇyam || 7||

táva dyaúrindra páuṃsyam pṛthiví vardhati śrávaḥ |  
tvámāpaḥ párvatāsaśca hinvíre || 8||

tvám víṣṇurbṛhánkṣáyo mitró grṇāti váruṇaḥ |  
tvám sárdho madatyánu márutam || 9||

tvám vṛṣā jánānām máṃhiṣṭha indra jajñise |  
satrá víśvā svapatyáni dadhiṣe || 10||

satrá tvám puruṣtutaṃ éko vrtráni tośase |  
nányá índrātkáranam bhúya invati || 11||

yádindra manmaśástvā nánā hávanta útáye |  
asmákebhírñbhirátrā svàrjaya || 12||

7. An effort to visualize sharpens  
 that thy vast power over affections,  
 thy fervor, and resourcefulness,  
 the to-be-preferred [as a weapon] thunderbolt.
8. The Heaven [strengthens] thy manly strength,  
 the Earth strengthens [thy] auditory impression,  
 the waters and knotty ones<sup>4</sup>  
 set thee in motion.
9. Since *Viṣṇu* ([that is], an expanding abode),  
*Mitra*, *Varuṇa* extol thee,  
 a troop having *Marut-s'* trait  
 rejoices over thee.
- 
10. Of [these] people thou are the bull,  
 thou have manifested thyself as most generous;  
 thou have always accepted all  
 good descendants.
11. Thou alone, O much-eulogized one,  
 always amass obstacles [for thyself];  
 No one other than *Indra*  
 infuses more strength into an action.
12. When, O *Indra*, they call upon thee to help,  
 separately, each according to his own desire,  
 [then] in that case, do win *svàr*  
 [being] with our men.
- 

<sup>4</sup>joints of the body

*áram kṣáyāya no mahé vísvā rūpāṅyāvisán |*  
*índram játrāya harṣayā śácīpátim || 13||*

13. Entering fittingly for our mighty abode  
all forms [of the rush of vigour]<sup>5</sup>  
do thou<sup>6</sup> make *Indra*, the master of mighty assistance,  
excited [enough] to be victorious.

---

<sup>5</sup> on the basis of 8.1.4cd

<sup>6</sup> *Soma*

## RigVeda 8.16

*Irimbiṭhi Kāṇva | Gāyatrī | to Indra*

*prá samrājāṃ carṣaṇānāmíndraṃ stotā návyam gīrbhīḥ |  
náraṃ nṛṣāhaṃ māmhiṣṭham || 1 ||*

*yásminnukthāni ráṅyanti víśvāni ca śravasyā |  
apāmávo ná samudré || 2 ||*

*tām suṣṭutyā vivāse jyeṣṭharājāṃ bhāre kṛtnúm |  
mahó vājínaṃ sanībhyaḥ || 3 ||*

*yásyānūnā gabhīrā mādā urávastárutrāḥ |  
harṣumántaḥ sūrasātau || 4 ||*

*támíddhāneṣu hitéṣvadhivākāya havante |  
yéṣāmíndrasté jayanti || 5 ||*

*támícyautnávrāryanti tām kṛtébhis carṣaṇāyāḥ |  
eṣá índro varivaskṛt || 6 ||*

1. Do ye eulogize anew, with chants,  
the joint ruler of drawing to themselves<sup>1</sup> — *Indra*,  
the most generous man overcoming [other] men,
  2. whom recited verses and  
all worthy-of-fame deeds delight —  
like assistance of waters [delights] the sea<sup>2</sup>.
  3. With a correctly articulated praise I wish to win over him—  
the preeminent sovereign [who is] effective in a battle,  
[who is] gladly employing the rush of vigour  
for the sake of rewards.
- 
4. Whose mysterious having-full-power raptures  
are spacious [and] carrying across,  
[and,] in gaining an agent of change,  
rich in hair-bristling excitement —
  5. just him they call upon during arranged contests  
to advocate [on their behalf];  
they win whose *Indra* [is].
  6. Just him those that draw to themselves,  
him they elevate by means of prepared contrivances;  
this *Indra* [is] creating mental space.
- 

---

<sup>1</sup>senses

<sup>2</sup>= big lake the level of which is changed by waters carried by rivers

*índro brahméndra řsiríndraḥ purú puruhūtáḥ |  
mahánmahābhīḥ śácībhiḥ || 7||*

*sá stómyaḥ sá hávyāḥ satyāḥ sátvā tuvikūrmāḥ |  
ékaścitsánnabhībḥūtiḥ || 8||*

*támarkébbhistāṃ sāmabhistāṃ gāyatrāścarṣaṇāyāḥ |  
índraṃ vardhanti kṣitáyāḥ || 9||*

*praṇetāraṃ vásyo áchā kártāraṃ jyótiḥ samātsu |  
sāsahváṃsaṃ yudhámítrān || 10||*

*sá naḥ pápriḥ pārayāti svastí nāvā puruhūtáḥ |  
índro víśvā áti dvíṣaḥ || 11||*

*sá tvám na índra vājebhirdaśasyā ca gātuyā ca |  
áchā ca naḥ sumnám neṣi || 12||*



7. *Indra* [is] the formulator, *Indra* [is] the seer,  
*Indra* [is] often much-invoked,  
 [he,] mighty through potent enabling powers<sup>3</sup>.
8. He [is] to be praised with hymns, he is to be summoned —  
 a real fighter who shields strongly  
 being overwhelming even when [facing opponents] alone.
9. Him with hymns of illumination, him with *sāman*-s<sup>4</sup>,  
 him with hymns in *Gāyatrī* meter, *Indra*,  
 the clans “that draw to themselves” strengthen,
10. [him,] who leads towards what is better  
 who causes the light during clashes,  
 who overcame hostiles by fighting,
11. so that he, our rescuer, would bring [us] over  
 to well-being [as if] by ship — [he,] much invoked,  
*Indra*, [would bring us] beyond all hatreds.
- 
12. Such thou, O *Indra*, with rushes of vigour  
 do render us a service and provide an unobstructed way  
 so as to guide us to a highspirited mindset!

---

<sup>3</sup>this line is the same as 8.2.32c

<sup>4</sup>verses recited to special tunes

## RigVeda 8.17

*Irimbiṭhi Kāṇva | 1–13 Gāyatrī, 14 Bṛhatī, 15 Satobṛhatī | to Indra*

*ā yāhi suṣumā hí ta índra sómaṃ pībā imám |  
édāṃ barhīḥ sado máma || 1||*

*ā tvā brahmayújā hárī váhatāmindra keśínā |  
úpa bráhmāṇi naḥ śṛṇu || 2||*

*brahmāṇastvā vayáṃ yujá somapāmindra somínaḥ |  
sutávanto havāmahe || 3||*

*ā no yāhi sutávato'smákaṃ suṣtutírúpa |  
pībā sú śiprinnándhasaḥ || 4||*

*ā te siñcāmi kukṣyóránu gátrā ví dhāvatu |  
gṛbhāyá jihváyā mádhu || 5||*

*svādúṣte astu saṃsúde mádhumāntanvè táva |  
sómaḥ sámastu te hṛdé || 6||*

*ayámu tvā vicarṣaṇe jánīrivābhí sámvrtaḥ |  
prá sóma índra sarpatu || 7||*

*tuvigrívo vapódaraḥ subāhúrándhaso máde |  
índro vṛtrāṇi jighnate || 8||*

*índra préhi purástváṃ víśvasyésāna ójasā |  
vṛtrāṇi vṛtrahañjahi || 9||*

*dīrgháste astvañkuśó yénā vásu prayáchasi |  
yájamānāya sunvaté || 10||*

*ayáṃ ta índra sómo nípūto ádhi barhísi |  
éhīmasyá drávā pība || 11||*

1. Journey here — because I have pressed *Soma*  
for thee, O *Indra*, drink it!  
Thou shall sit here, on this — mine — sacrificial grass.
2. The two tawny hairy, yoked by formulation ones  
shall convey thee, O *Indra*, here.  
Give ear to our formulation!

---

3. We, formulators together with the yokemate<sup>1</sup>,  
we, having the extract, offering *Soma*, call upon thee,  
O *Indra*, a *Soma*-drinker.
4. Journey towards us, who have the extract,  
closer to our correctly articulated praise;  
drink well, O selective one, the herb.

---

5. I wet thy two cavities;  
Let it<sup>2</sup> run through the limbs,  
grasp the honey with the tongue!
6. May it be palatable for thee in order to taste well,  
rich in honey for thy body,  
may *Soma* be auspicious for thy heart!
7. Let indeed this *Soma*, completely enveloped [with milk],  
glide into thee, O disengaging one,  
like [it does] into fingers<sup>3</sup>, O *Indra*!

---

8. Strong-necked, fat-bellied,  
having strong arms *Indra*  
in rapture from the herb smashes obstacles.
9. O *Indra*, come forth to the fore!  
By means of frenzy thou [are] in charge of everything.  
Smash obstacles, O *Vṛtra*-slayer!

---

10. May long be thy hook  
with which thou offer what's beneficial  
to pressing *Soma* sacrificer!
11. This thy, O *Indra*, *Soma*,  
[was] purified within over the sacrificial grass.  
Come here now, rush, drink it!

---

---

<sup>1</sup>prob. *Soma*

<sup>2</sup>extract of *Soma* herb

<sup>3</sup>lit. "wives"

*śácigo śácipūjanāyám ráñāya te sutáh |  
ākhaṇḍala prá hūyase || 12||*

*yáste śṛṅgavṛṣo napātprāṇapātkuṇḍapāyyah |  
nyàsminadhra á mánaḥ || 13||*

*vástospate dhruvá sthūñāṃsatraṃ somyánām |  
drapsó bhettá puráṃ śásvatīnāmíndro mínīnām sákhā || 14||*

*pṛdākusānuryajató gavéṣaṇa ékaḥ sánnabhí bhūyasaḥ |  
bhūrñimásvaṃ nayattujá puró ḡbhéndraṃ sómasya pītáye || 15||*

12. O respect-for-whom-is-potent, valent one!  
 This extracted [*Soma*] [is] for thy pleasure.  
 O *Ākhaṇḍala*, thou are being invoked!
13. Which [*Soma*] [is prepared] for thee,  
 O grandson of him who strikes with horns,  
 that is to be drunk from a bowl, O great-grandson<sup>4</sup>,  
 in that one the mind has established itself.
- 
14. O overseer of the foundation [of the body]!  
 A stable column<sup>5</sup> [is]  
 the support of shoulders of comrades-in-*Soma*<sup>6</sup>;  
 the drop<sup>7</sup> will rend asunder numerous strongholds;  
*Indra* is a companion of enthusiasts.
15. Worthy of a sacrifice *Pr̥dākusānu*, seeking cows,  
 being the one who is above many,  
 shall guide the restless horse  
 (first with a shock, [then] with a grasp)  
 [that is] *Indra* to drink *Soma*.
- 

This hymn is just a collection of pairs and one triad of stanzas that were likely used at a particular point of a sacrifice to urge forth the participants. Verses 5–6 are probably addressed to an aspirant who is about to taste *Soma* extract.

---

<sup>4</sup>an *Indra* worshiper

<sup>5</sup>strong and energized spine

<sup>6</sup>on the basis of 3.30.1a

<sup>7</sup>concentrated inner *Soma*

## RigVeda 8.21

*Sobhari Kāṇva | Kakubh alternating with Satobṛhatī | to Indra*

*vayámu tvāmapūrvya sthūrāṃ ná káccidbháranto'vasyávaḥ |  
vāje citrāṃ havāmahe || 1||*

*úpa tvā kármanūtáye sá no yúvográscakrāma yó dhṛṣát |  
tvāmíddhyavitāraṃ vavṛmáhe sákhāya indra sānasím || 2||*

*á yāhīmá índavo'svapate gópata úrvarāpate |  
sómaṃ somapate piba || 3||*

*vayāṃ hí tvā bándhumantamabandhávo víprāsa indra yemimá |  
yá te dhāmāni vṛṣabha tébhírá gahi víśvebhīḥ sómapītaye || 4||*

*sídantaste váyo yathā gósrīte mádhau madiré vivákṣaṇe |  
abhí tvāmindra nonumaḥ || 5||*

*áchā ca tvainá námasā vādāmasi kíṃ múhuścídvi dādhayaḥ |  
sánti kāmāso harivo dadíṣṭvāṃ smó vayāṃ sánti no dhíyaḥ || 6||*

*nútnā índra te vayámūtí abhūma nahí nú te adrivaḥ |  
vidmá purá párīṇasaḥ || 7||*

*vidmá sakhitvámutá sūra bhojyámá te tá vajrinnīmahe |  
utó samasminná śísīhi no vaso vāje susīpra gómati || 8||*

1. [It is] we, seeking help (as if carrying something substantial),  
in different ways call upon thee,  
O incomparable one, in a battle.
2. That our youth who is daring, ferocious,  
has stepped closer to thee for the sake of help in action  
because just thee, laden with spoils, O *Indra*,  
we, the companions, have chosen as the helper.

---

3. Journey here! These [are] drops of pure *Soma*,  
O overseer of horses, overseer of cows, overseer of fertile lands,  
drink *Soma*, O overseer of *Soma*!
4. Since we, companionless [but] inwardly-excited,  
have raised thee who has companions, O *Indra*,  
which abodes are [prepared] for thee, O appearing as a bull one,  
make [thy] appearance through all of them — to drink *Soma*!

---

5. Taking a seat for thy sake — like birds —  
by means of mixed with milk honeyed brewing-exhilaration  
nourishing [drink<sup>1</sup>]  
we find our way towards thee, O *Indra*.
6. And [when] we speak to thee in this manner, with reverence,  
would thou envision [this] even for a moment:  
[here] are [our] longings, [here is] thou,  
O accompanied-by-tawny-ones one, bestowing;  
[here] are we, [here] are our visions.

---

7. Just [as we are] in the present day,  
we have become with thy help, O *Indra*,  
since before we have not experienced  
the abundance of thy, O stone-wielder, [treasure].
8. O agent of change, we have found companionship  
and that which is to be felt,  
we come close to these thy two [things], O thunderbolt-wielder;  
O in-whom-[these things]-are-together, do sharpen our [visions],  
O beneficial one, during rich-in-cows rush of vigour,  
O selective one!

---

---

<sup>1</sup>*Soma*

yó na idámidaṃ purá prá vásya ānināya támu va stuse |  
sákhāya índramūtāye || 9||

háryaśvaṃ sátpatiṃ carṣaṇísáhaṃ sá hí ṣmā yó ámandata |  
á tú naḥ sá vayati gávyamáśvyaṃ stotṛbhyo maghāvā śatám || 10||

tváyā ha svidyujá vayám práti śvasántaṃ vṛṣabha bruvīmahi |  
saṃsthé jánasya gómataḥ || 11||

jáyema kāré puruhūta kāriṇo'bhí tiṣṭhema dūḍhyàḥ |  
nṛbhīrvṛtráṃ hanyāma śūsūyāma cáverindra prá ño dhíyaḥ || 12||

abhrātrvyó aná tvámánāpirindra janúsā sanádasi |  
yudhédāpitvámichase || 13||

nákī revántaṃ sakhyāya vindase píyanti te surāśvāḥ |  
yadá kṛṇóṣi nadanúṃ sámūhasyádítpitéva hūyase || 14||



9. Who before has lead us forth to this-and-that,  
 to what's better, it is him I did extol to ye,  
 O companions, *Indra*, to help [us],
10. [him,] having tawny horses overseer of what's real,  
 prevailing over those that draw to themselves<sup>2</sup> one.  
 Since now he, who [just] got drunk, [will] set in motion for us  
 consisting of horses<sup>3</sup>, consisting of cows<sup>4</sup> [treasure] —  
 [he,] the generous one [, will set them in motion]  
 for [his] praises by a hundred.

- 
11. It is with thee, O appearing as a bull one, as a yoke-mate  
 we reply to the snorting<sup>5</sup> one in the presence of  
 abounding-with-evocative-expressions person<sup>6</sup>.
12. In a decisive action, O much invoked one,  
 we, the doers, can win,  
 we can stand up to those who have evil visions —  
 [if] together with men we would slay *Vṛtra*  
 and were to swell [the waters].  
 Thou, O *Indra*, can help our visions!

- 
13. [Since thou] have no brothers[-in-arms],  
 therefore thou, O *Indra*,  
 essentially always lack an ally.  
 Only throughout fighting thou seek an alliance.
14. Thou [will] find no one [who is] wealthy  
 to be like-minded [with thee],  
 those hastening to hard liquor blame  
 thy [influence for the lack of allies].  
 When thou cause the din [of a fight],  
 thou completely remove [them] [from the contest] —  
 only after that thou are called upon  
 as a father [would be called].
- 

---

<sup>2</sup>senses

<sup>3</sup>rhythms

<sup>4</sup>evocative expressions

<sup>5</sup>prob. = showing aggression the way a bull sometimes does before a charge

<sup>6</sup>prob. the messenger delivering warning or demand from the "snorting" one

*má te amājúro yathā mūrása indra sakhyé tvávataḥ |  
ní ṣadāma sácā suté || 15||*

*má te godatra níraráma rádhasa índra má te gḥāmahi |  
dṛḍhā cidaryáḥ prá mṛśābhyá bhara ná te dāmána ādābhe || 16||*

*índro vā ghédíyanmagháṃ sárasvatī vā subhágā dadírvásu |  
tvám vā citra dāsúṣe || 17||*

*citra ídrājā rājaká idanyaké yaké sárasvatīmānu |  
parjánaya iva tatánaddhí vṛṣṭyá sahásramayútā dádat || 18||*

15. For thy, O *Indra*, sake  
 being like-minded with someone like thee,  
 may we not sit down at a pressing  
 like living-at-home dullards.
16. May we not be deprived of thy satisfaction of [our] desire,  
 we shall take thy side, O *Indra*!  
 Lay also hold of fortified [abodes] of the rising upwards one;  
 (bring [it<sup>7</sup>] here, for [*Indra*]);  
 those who keep giving to thee, are not [here] to deceive.
- 
17. Is it just *Indra* [who is bestowing] so large bounty,  
 or [is it] possessing good fortune *Sarasvatī*  
 [who is] bestowing riches,  
 or [is it] thou, O *Citra*, [who gives it] to the worshiper!
18. [It is] just *Citra* [who is] the king,  
 others [are] just minor chieftains who [dwell] along *Sarasvatī*,  
 because like the storm-cloud that shall spread  
 [its fortune] by means of rain,  
 [he is] giving thousand unattached  
 [to reciprocal obligations gifts].

---

<sup>7</sup>*Soma*

## RigVeda 8.24

*Vīśvamanas Vaiyaśva | 1–29 Uṣṇih, 30 Anuṣṭubh | to Indra*

*sákhāya ā śiṣāmahi bráhméndrāya vajrīṇe |  
stuṣá ū śú vo nṛtamāya dhṛṣṇāve || 1||*

*śávasā hyási śrutó vṛtrahátyena vṛtrahā |  
maghármaghóno áti śūra dāśasi || 2||*

*sá na stávāna ā bhara rayīm citráśravastamam |  
nīreké cidyó harivo vásurdadīh || 3||*

*ā nīrekámutá priyámíndra dárṣi jánānām |  
dhṛṣatá dhṛṣṇo stávamāna ā bhara || 4||*

*ná te savyám ná dákṣiṇam hástaṃ varanta āmúraḥ |  
ná paribādho harivo gáviṣṭiṣu || 5||*

*ā tvā góbhīriva vrajám gṛbhúrṇom yadrivaḥ |  
ā smā kāmam jaritúra mánaḥ pṛṇa || 6||*

*vīśvāni vīśvāmanaso dhiyā no vṛtrahantama |  
úgra praṇetarádhi śú vaso gahi || 7||*

*vayám te asyá vṛtrahanvidyāma śūra návyasaḥ |  
váso spārhásya puruhūta rádhasaḥ || 8||*

*índra yáthā hyásti té'parītaṃ nṛto sávaḥ |  
ámṛktā rātīḥ puruhūta dāsúṣe || 9||*

1. O companions, we shall shape<sup>1</sup> the formulation  
for thunderbolt-wielder *Indra*  
[whom] I extol forthwith to ye,  
[and] to the most manly, daring one [among you].
2. Because of the power to change  
and because of removing obstacles<sup>2</sup>  
thou are famed as *Vṛtra*-slayer,  
thou honor [us] with rewards beyond [being just] generous,  
O agent of change!
3. Such, being extolled, bring here for us the treasure  
[that is] best at [maintaining]  
concentrating-attention auditory impression,  
[the treasure,] that is above all [else] beneficial [and] bestowing,  
O accompanied-by-tawny-ones one!

---

4. And make accessible [to us], O *Indra*,  
the cherished superiority over creatures,  
boldly, O daring one, being extolled, bring it here!
5. In forays for cows, O accompanied-by-tawny-ones one<sup>3</sup>,  
neither enemies nor hindrances obstruct  
neither thy left, nor right hand.
6. With chants I make thee, O stone-wielder,  
fit [to bring the treasure] —  
like an enclosure [is made fit to bring wealth] by means of cows.  
Really fulfill the longing and intention of the invoker!

---

7. Through our vision, O the best at slaying *Vṛtra*,  
fall in with all [designs] of him who imagined it all,  
O ferocious leader! O beneficial one!
8. May we experience thee, O *Vṛtra*-slayer,  
as this one's new, O agent of change, beneficial,  
eagerly desired, satisfaction of [our] desire,  
O much invoked one!
9. O *Indra*, just as thy, O dancer,  
power to change is irresistible,  
[so] [thy,] O much invoked one,  
gift to [thy] worshiper [is] unimpaired.

---

<sup>1</sup>lit. "direct"

<sup>2</sup>lit. "slaying *vṛtra-s*"

<sup>3</sup>an adept of *Indra*

á vṛṣasva mahāmaha mahé nṛtama rádhase |  
dṛḍhásiddhṛhya maghavanmaghátṭaye || 10||

nú anyátrā cidadrivastvánno jagmurāsásaḥ |  
mághavañchagdhí táva táanna útíbhīḥ || 11||

nahyàṅgá nṛto tvádanyám vindāmi rádhase |  
rāyé dyumnāya sávase ca girvaṇaḥ || 12||

éndumíndrāya siñcata píbāti somyám mádhu |  
prá rádhasā codayāte mahitvaná || 13||

úpo hárīṇām pátiṃ dáksaṃ pṛñcántamabravam |  
nūnám śrudhi stuvató ásvyásya || 14||

nahyàṅgá purá caná jajñé vīratarastvát |  
nákī rāyá náiváthā ná bhandánā || 15||

édu mádhvo madántaram siñcá vādhvāryo ándhasaḥ |  
evá hí vīrá stávate sadávṛdhaḥ || 16||

índra sthātarharīṇām nákiṣṭe pūrvyástutim |  
údānaṃśa sávāsā ná bhandánā || 17||

tám vo vājānām pátimáhūmahi śravasyávaḥ |  
áprāyubhīryajñébhīrvāvṛdhényam || 18||

10. Pour for thyself, O abundant with the might one, [*Soma*],  
 for ample satisfaction of [thy] desire, O most manly one!  
 Fortified indeed, do strengthen [us], O generous one,  
 to receive [thy] bounty!
11. Never our hopes have gone to any place  
 other than thee, O stone-wielder!  
 Therefore, O generous one, through thy side-effects  
 be potent for us!
12. I surely do not find any other than thee, O dancer,  
 for satisfaction of [my] desire,  
 for luminous treasure and for an impulse to change,  
 O longing for a chant one!
- 

13. Do ye pour in for *Indra* the most refined *Soma*  
 so that he would drink containing *Soma* honey,  
 so that through satisfaction of [his] desire  
 he would spur himself on through extensiveness!
14. I entreated giving lavishly the power of discernment  
 overseer of tawny ones.  
 Now then give ear to extolling rhythmical [verses]!
15. Surely no one more heroic than thee  
 has manifested himself before,  
 no one through the treasure – not exactly [as thou],  
 not through shouting.
- 

16. Just pour in, O *adhvaryu*, what's more intoxicating  
 than the honey or [more intoxicating] than the herb,  
 [so that] always-strengthening hero would be just such  
 for him who is extolling [him].
17. O *Indra*, O driver of tawny ones!  
 No one has attained a peerless praise of thee —  
 [neither by] the power to change nor by shouting.
18. Seeking fame, we invoke him  
 who is the master of your rushes of vigour,  
 him who is to be strengthened by assiduous sacrifices.
-

éto nvíndraṃ stāvāma sákhāya stómyaṃ náram |  
kṛṣṭír̥yó víśvā abhyástyēka ít || 19||

ágorudhāya gaviṣe dyukṣāya dásmyaṃ vácaḥ |  
ghṛtátsvādīyo mádhunaśca vocata || 20||

yáśyāmitāni vīryā ná rádhah páryetave |  
jyótirnā víśvamabhyásti dáks̥iṇā || 21||

stuhíndraṃ vyaśvavádánūrmīṃ vājīnaṃ yámam |  
aryó gáyaṃ máṃhamānaṃ ví dāsúṣe || 22||

evā nūnámúpa stuhi váryasva daśamáṃ návam |  
súvidvāṃsaṃ carakṛtyaṃ carāṇīnām || 23||

vétthā hí níṛṭtīnāṃ vājrahasta parivṛjam |  
áharahaḥ śundhyúḥ paripádāmiva || 24||



19. Come ye here at once! Let us, O companions,  
 extol *Indra* — the man to be extolled,  
 who is the only one who rules over all tribes.
20. Do ye speak to non-impeding-evocative-expressions,  
 seeking evocative-expressions, empowered-by-the-Heaven one  
 a marvelous speech that is more palatable than ghee or honey.
21. Whose satisfaction of [his<sup>4</sup>] desire [is] to span  
 [all facets of life<sup>5</sup>] like [his] countless deeds of valor,  
 [his] reward is over everything like the light.
- 
22. Do thou extol — like *Vyaśva* [did] —  
*Indra* — steady<sup>6</sup> possessing the rush of vigour charioteer,  
 bestowing spoils of him<sup>7</sup>, who is rising upwards,  
 to the worshiper.
23. So now, O *Vaiyaśva*, celebrate in song  
 the new tenth one — the well-learned one,  
 of those who are roaming about [the one who is]  
 to be mentioned with praise.
24. Since thou<sup>8</sup> have understood how to avoid calamities,  
 O thunderbolt-in-hand one, day-after-day  
 [thou are] seeking to be free of doubts  
 as [thou are seeking to be free] of traps.
- 

<sup>4</sup> *Indra's*

<sup>5</sup> *bhuvanāni*

<sup>6</sup> lit. "non-waving"

<sup>7</sup> inner *Soma*

<sup>8</sup> "the new tenth one"

tádindrāva á bhara yénā daṃsiṣṭha kṛtvane |  
dvitá kútsāya śísñatho ní codaya || 25||

támu tvā nūnámīmahe návyam daṃsiṣṭha sányase |  
sá tvám no víśvā abhímātiḥ sakṣáñiḥ || 26||

yá řksādámhaso mucádyó váryātsaptá síndhuṣu |  
vādhardāsásya tuvinṛmṇa nīnamah || 27||

yáthā varo suśámṇe sanībhya ávaho rayím |  
vyàśvebhyaḥ subhage vājinīvati || 28||

á nāryásya dáksīṇā vyàśvāñ etu somínaḥ |  
sthūrám ca rádhah śatávatsahásravat || 29||

yáttvā prchádījānáḥ kuhayá kuhayākṛte |  
eṣó ápaśrito való gomatímáva tiṣṭhati || 30||

25. That assistance bring here, O *Indra*,  
 with which [thou,] O most wondrous one, [grow strong]<sup>9</sup>  
 for him who acts!  
 For *Kutsa* thou have certainly pierced [*Śuṣṇa*] —  
 make [him] hasten back!
26. We now ask such thee, O most wondrous one,  
 for [assistance] that is new for [even] him who is old;  
 such thou [are] vanquishing all plotting against us enemies.
27. [He,] who shall free [us] from bare anxiety,  
 who [rises] from conducting upwards [abode]<sup>10</sup>  
 midst the seven rivers —  
 thou, O having much courage one,  
 have bend the destructive weapon of the fiend.
- 
28. The same way thou, O affording a choice one,  
 conveyed to *Suṣāman* the treasure for [his] acquisitions,  
 to *Vyaśva-s*, O well-endowed  
 rich-in-those-who-employ-the-rush-of-vigour one<sup>11</sup>,
29. may the reward of being a man  
 come to offering *Soma Vyaśva-s*  
 and [so may come] a substantial, hundredfold, thousandfold  
 satisfaction of [their] desire!
30. If he who has sacrificed were to ask thee<sup>12</sup>,  
 “Where, O where-[is-it-to-be]-gained one?”  
 [Thou will answer,] “This retired-from cavern  
 stays away at rich-in-milk [state].”

---

<sup>9</sup>on the basis of 8.13.7cd

<sup>10</sup>on the basis of 9.63.14a

<sup>11</sup>prob. the Dawn

<sup>12</sup>she who is called upon in 8.24.28c

## RigVeda 8.32

Medhatithi Kāṇva | Gāyatrī | to Indra

prá kṛtānyrjīśīnaḥ kāṇvā índrasya gāthayā |  
māde sómasya vocata || 1||

yáḥ sfbīndamánarśaniṃ pípruṃ dāsámahīśúvam |  
vādhdugró riṇánnapáh || 2||

nyárbudasya viśtápaṃ varśmāṇaṃ bṛhatástira |  
kṛśé tátindra páuṃsyam || 3||

práti śrutáya vo dhṛśáttúrṇāśaṃ ná girérádhi |  
huvé suśíprámūtáye || 4||

sá góráśvasya ví vrajám mandānáḥ somyébhyaḥ |  
púram ná śūra darśasi || 5||

yádi me rārāṇaḥ sutá ukthé vā dádhase cánaḥ |  
ārādúpa svadhá gahi || 6||

vayám ghā te ápi śmasi stotára indra girvaṇaḥ |  
tvám no jinva somapāḥ || 7||

utá naḥ pitúmá bhara saṃrarāṇó ávikṣitam |  
mághavanbhúri te vásu || 8||

utá no gómataskṛdhi híraṇyavato aśvínaḥ |  
ídābhiḥ sám rabhemahi || 9||

bṛbádukthaṃ havāmahe sṛprákarasnamūtáye |  
sádhu kṛṇvántamávase || 10||

yáḥ saṃsthé cichatákraturádīm kṛṇóti vṛtrahá |  
jaritṛbhyaḥ purūvásuḥ || 11||

sá naḥ śakráścidá śakaddánavāṇi antarābharáh |  
índro víśvābhirūtíbhīḥ || 12||

1. Do ye, O *Kaṇva*-s, commend with a song  
the deeds of having-direct-impact one —  
of *Indra* in intoxication from *Soma*!
2. Ferocious one, who should have defeated *Sṛbinda*  
who could not harm [him],  
[and] fiendish swelled like a snake *Pipru*,  
[is] releasing waters.
3. Degrade the ultimate of *Arbuda* —  
the height of [his] massy [body]!  
Thou effect at that time the manly strength for thyself.

---

4. Being defiant for the sake of what was famed of you,  
I call upon the selective one, [who is]  
like gaining speed [rock falling] from the hill above, to help.
5. Such, O agent of change, becoming inflamed,  
thou have split open for [thy] comrades-in-*Soma*  
the enclosure of a cow, of a horse as if [it were] a stronghold.
6. If thou would again take pleasure in my extracted [*Soma*]  
or recited verse, and would obtain satisfaction,  
do come from afar here at thy own pleasure.

---

7. We, praisers, are auxiliary to thee,  
O longing for a chant *Indra*!  
Do impel us, O *Soma*-drinker!
8. And bring to us the nourishment,  
distributing [it] fully [as] undiminished!  
O generous one, thy beneficial [thing] is abundant.
9. And make us rich in cows,  
rich in gold, having horses!  
[Then] we would be able to take hold of the refreshing draughts.

---

10. We call upon him who has a choice of verses,  
who makes arms move as if gliding as way to help,  
who in order to aid is effecting what's leading straight to a goal.
11. Who by mere presence [presents] hundred plans  
yet, being a slayer of *Vṛtra*, does it,  
[who] has many benefits for praisers,
12. he, empowering as well, shall stimulate us,  
[he,] having the gift, bringing [it] to intermediate space —  
*Indra* with all [his] side-effects.

yó rāyò'vānirmahānsupārāḥ sunvatāḥ sákhā |  
támíndramabhí gāyata || 13||

āyantāraṃ máhi sthirāṃ pṛtanāsu śravojítam |  
bhúreriśānamójasā || 14||

nákirasya śácīnāṃ niyantā sūnṛtānām |  
nákirvaktā ná dādíti || 15||

ná nūnāṃ brahmāṇāmṛṇāṃ prāsūnāmasti sunvatām |  
ná sómo apratā pape || 16||

pánya ídúpa gāyata pánya ukthāni śaṃsata |  
bráhmā kṛṇota pánya ít || 17||

pánya á dardirachatā sahásrā vājyávrtaḥ |  
índro yó yájvano vṛdháḥ || 18||

ví śú cara svadhá ánu kṛṣṭínámánvāhúvaḥ |  
índra píba sutánām || 19||

píba svádhainavānāmutá yástúgrye sácā |  
utáyámindra yástáva || 20||

átīhi manyuśāvīṇaṃ suśuvāṃsamupáraṇe |  
imāṃ rātāṃ sutāṃ píba || 21||

13. Who is a stream of treasure, mighty,  
giving an easy passage, a companion of him who presses *Soma*  
to him, to *Indra*, ye shall chant,
14. extensively — to steadfast defender,  
to winning renown in close combats,  
[who] by means of a frenzy is in charge of much [of a battle].
15. No one will restrain  
his well-fitting enabling powers,  
no one will say, “he would not give [them]”.
- 
16. There is now no debt  
on quick pressing [*Soma*] formulators,  
*Soma* has not protected [those] for nothing.
17. Ye shall join in singing only when the astonishing one<sup>1</sup>  
[is called upon],  
ye shall recite verses only when the astonishing one  
[is called upon],  
ye shall execute a formula only when the astonishing one  
[is called upon].
18. The astonishing one<sup>2</sup>, unchecked, possessing the rush of vigour,  
shall make accessible again and again  
hundreds [and] thousands [means of helping] —  
*Indra*, who strengthens him who is with an offering.
- 
19. Spread well following thy own predispositions,  
following invocations of the tribes,  
O *Indra*, drink pressed out [*Soma*-drops]!
20. Do drink those [*Soma*-drops]  
that are of those having their own cows,  
and [that *Soma*] that is at *Tugrya*'s [place],  
and this one which is [also] thy, O *Indra*!
21. Pass over him who is pressing [*Soma*] in anger,  
who has pressed [*Soma*] in error,  
drink this presented extracted one!
- 

<sup>1</sup>*Indra*

<sup>2</sup>*Indra*

*ihí tistráh parāváta ihí páñca jánāñ áti |  
dhénā indrāvacaśasat || 22||*

*súryo raśmīñ yáthā sṛjá tvā yachantu me gírah |  
nimnámápo ná sadhryák || 23||*

*ádhvaryavá tú hí šiñcá sómañ vīráya śipríñe |  
bhārā sutásya pūtáye || 24||*

*yá udnáh phaligám bhinánnyàksíndhūñravásṛjat |  
yó góṣu pakvám dhāráyat || 25||*

*áhanvṛtrám̐cīśama aurṇavābhámahīśívam |  
himénāvidhyadárbudam || 26||*

*prá va ugráya niṣṭúré'ṣādhāya prasakśíñe |  
deváttam bráhma gāyata || 27||*

*yó vísvānyabhí vratá sómasya máde ándhasah |  
índro devéṣu cétati || 28||*

*ihá tyá sadhamádyā hārī hiraṇyakeśyā |  
vodhāmabhí práyo hitám || 29||*

*arvāñcam tvā puruṣṭuta priyámedhastutā hārī |  
somapéyāya vakṣatah || 30||*



22. Set out from three distant [realms],  
 pass over the five tribes!  
 It<sup>3</sup> shall keep manifesting nourishing streams [for thee].
23. May my songs draw closer to thee —  
 as if the sun would cast [its] ray,  
 like water [going into] a depression [in ground] — converging.
24. O *adhvaryu*, just pour in *Soma*  
 for the selective hero's sake,  
 bring [the cups] to drink the extracted [juice]!
- 
25. Who shall burst the water-cask<sup>4</sup>  
 he did send the streams downwards;  
 who shall cause to maintain ripe [for action treasure]  
 midst evocative expressions<sup>5</sup>,
26. He, who is sought with a verse, did slay *Vṛtra* —  
 swelled like a snake descendant of the spider,  
 he pierced *Arbuda* with frost<sup>6</sup>.
27. Ye shall start praising in song given-by-*deva* formulation  
 to your ferocious invincible possessing means to overpower  
 [but] lacking speed one.
- 
28. [It is] *Indra* who among *deva*-s  
 while in intoxication from *Soma* juice  
 directs attention towards all spheres of action.
29. Those two convivial  
 tawny ones with golden hair  
 shall convey [him] here to the prepared delight.
30. Two tawny eulogized-by-*priyamedha*-s  
 would convey turned hitherward thee, O much-eulogized one,  
 for a drink of *Soma*.

---

<sup>3</sup>*Soma*

<sup>4</sup>the source of beta-endorphins that is felt as if pouring streams down the  
 body from the top of the head

<sup>5</sup>lit. “cows”

<sup>6</sup>or “icicle” — per [Jamison and Brereton, 2014, p.1095]

## RigVeda 8.33

*Medhatithi Kāṇva | 1–15 Bṛhatī, 16–18 Gāyatrī, 19 Anuṣṭubh | to  
Indra*

*vayāṃ gha tvā sutāvanta āpo ná vṛktābarhiṣaḥ |  
pavītrasya prasrávaṇeṣu vṛtrahanpári stotāra āsate || 1||*

*sváranti tvā suté náro váso nireká ukthínaḥ |  
kadá sutám ṛṣāṇá óka á gama índra svabdīva váṃsagaḥ || 2||*

*kāṇvebhirbhṛṣṇavá dhṛśádovájaṃ darṣi sahasrīṇam |  
piśāṅgarūpaṃ maghavanvicarṣaṇe makṣú gómantamīmahe || 3||*

*pāhí gáýándhaso máda índrāya medhyātithe |  
yáḥ sám̐ślo háryoryáḥ suté sácā vajrī rátho hiraṇyáyaḥ || 4||*

*yáḥ suṣavyáḥ sudákṣiṇa inó yáḥ sukráturgṛṇé |  
yá ākaráḥ sahásrā yáḥ śatāmagha índro yáḥ pūrbhídāritáḥ || 5||*

*yó dhṛṣitó yó'vrto yó ásti śmáśruṣu śritáḥ |  
vībhūtadyumnaścyávanaḥ puruṣtutáḥ krátvā gaúriva sākínáḥ || 6||*

1. It is we, in possession of pressed out [*Soma*],  
     [our] sacrificial grass has been twisted,  
     [find our way] toward thee like waters [moving along a slope]<sup>1</sup>;  
     During filter's effusions, O *Vṛtra*-slayer,  
     praisers assemble around [here].
  2. At a pressing, uttering verses men  
     make thee, O beneficial one, resound above all,  
     address thee, O beneficial one, above all.  
     When thou, thirsting extracted [juice],  
     would come home like panting ox, O *Indra*?
  3. Dared by *Kaṇva*-s, O daring one,  
     thou [will] make accessible [to us]  
     having thousand [different things] rush of vigour.  
     We ask [thee], O generous disengaging one,  
     for flame-like rich-in-cows one — quickly.
- 
4. “Drink!” — sing [thus], O *Medhyātithi*,  
     in rapture from the herb to [that] *Indra*<sup>2</sup>,  
     who [is] facilitating commingling<sup>3</sup> of the two tawny ones,  
     who, bearing thunderbolt, in the presence of extracted [*Soma*]  
     [becomes] an enchanting chariot,
  5. who has good left hand [and] an excellent right hand  
     who, infusing strength, is extolled as having good designs,  
     who is a source of thousand [means of helping],  
     who, being *Indra*, [brings] hundred bounties,  
     who, [being] aroused, [is] a breaker of strongholds,
  6. who is provoked to dare, who is unchecked,  
     who is attached to a beard, [who is] much-eulogized,  
     whose power to illuminate came into being,  
     [who is] rousing to action,  
     who through [his] resourcefulness [is] as capable as an ox.
- 

<sup>1</sup>on the basis of 8.6.34ab

<sup>2</sup>here = an adept of *Indra*

<sup>3</sup>into the rush of vigour

*ká īṃ veda suté sácā pībantam kádváyo dadhe |  
ayám yáḥ púro vibhináttýójasā mandānáḥ śipryándhasaḥ || 7||*

*dāná mṛgó ná vāraṇáḥ purutrā carátham dadhe |  
nákiṣtvā ní yamadā suté gamo mahāñścarasyójasā || 8||*

*yá ugráḥ sánnániṣṭṛta sthiró ráñāya sámśkrtaḥ |  
yádi stotúrmaghávā śṛṇávaddhávaṃ néndro yoṣatyá gamat || 9||*

*satyámithhá vṛśédasi vṛśajūtirnó'vṛtaḥ |  
vṛśā hyùgra śṛṇviśé parāvāti vṛśo arvāvāti śrutáḥ || 10||*

*vṛśaṇaste abhíśavo vṛśā kásā hiraṇyáyī |  
vṛśā rátho maghavanvṛśaṇā hárī vṛśā tvám satakrato || 11||*

*vṛśā sótā sunotu te vṛśannṛjīpinnā bhara |  
vṛśā dadhanve vṛśaṇam nadīṣvā túbhyaṃ sthātarharīṇām || 12||*

7. Who in the presence of extracted [*Soma*]  
 has become acquainted with him drinking?  
 What mental and bodily vigour has he acquired?  
 This one, who vigorously breaks open the strongholds,  
 being selective, is becoming inflamed from the herb.
8. Like blocked in many places wild beast [finds] a route,  
 [so] he has obtained for himself gifts.  
 No one restrains thee, thou shall come to [this] pressing!  
 Mighty, thou move vigorously.
9. Who is ferocious, not thrown out [of the state of *Indra*],  
 [who is] steadfast, [he is] ready for the pleasure of [*Soma*].  
 If the generous one hears praiser's call,  
*Indra* would not be aloof, he shall come.
- 
10. Thus [it is] true — thou are indeed a bull,  
 having thrust of a bull, for our sake unchecked.  
 Because, being a bull, O ferocious one,  
 far away thou hear [a call],  
 near by [thou are] famed as an impregnating one.
11. Strong<sup>4</sup> are thy reins,  
 mighty<sup>5</sup> is golden whip,  
 strong<sup>6</sup> is [thy] chariot, two tawny ones are bulls;  
 thou, O having hundred wiles one, are a bull.
12. Let vigorous<sup>7</sup> presser press for thee [*Soma*]!  
 O going straight bull, bring here [the treasure]!  
 A bull<sup>8</sup> has hastened a bull<sup>9</sup> into flowing waters  
 for thee, O driver of tawny ones!
- 

<sup>4</sup>lit. "bulls"

<sup>5</sup>lit. "bull"

<sup>6</sup>lit. "bull"

<sup>7</sup>lit. "bull"

<sup>8</sup>inner *Soma*

<sup>9</sup>extract of *Soma* herb

*éndra yāhi pītāye mādhu śaviṣṭha somyām |  
nāyámáchā maghāvā śṛṇávadgíro bráhmokthá ca sukrátuḥ || 13||*

*váhantu tvā ratheṣṭhámá hárayo rathayújah |  
tirásidaryám sávanāni vṛtrahannanyéṣām yá śatakrato || 14||*

*asmákamadyántamaṃ stómaṃ dhiṣva mahāmaha |  
asmákam te sávanā santu śáṃtamā mādāya dyukṣa somapāḥ || 15||*

13. Journey here, O *Indra*, for a drink  
of containing *Soma* honey,  
    O having the most power to change!  
As if close to coming [here], the generous one,  
    having good designs,  
shall hear chants, formulation, recited verses.
14. Let tawny yoked-to-a-chariot ones<sup>10</sup>  
convey here thee who is standing on a chariot,  
even bypassing him<sup>11</sup> who is to-be-conducted-upwards,  
    O *Vrtra*-slayer,  
bypassing pressing which are of others,  
    O having hundred wiles one!
15. Put our hymn of praise as nearest [to thee] today,  
    O abundant with might one!  
May our pressings be wholesome for thy exhilaration,  
    O empowered-by-the-Heaven drinker of *Soma*!
- 

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<sup>10</sup> drops of *Soma* extract absorbed into the worshiper

<sup>11</sup> inner *Soma*

*nahí śástáva nó máma śāstré anyásya ráṅyati |  
yó asmānvīrá āṅayat || 16||*

*índraścidghā tādabravīstrijā aśāsyāṃ mánah |  
utó áha krátuṃ raghúm || 17||*

*sáptī cidghā madacyútā mithuná vahato rátham |  
evéddhūrṅṣṇa úttarā || 18||*

*adháh paśyasva mópári saṃtarāṃ pādakaú hara |  
má te kaśaplakaú dṛśanstrí hí brahmá babhúvitha || 19||*



16. Since he<sup>12</sup> does not [enjoy] neither thy, nor mine  
 [but] delights in teaching of another —  
 the hero<sup>13</sup> who did lead us here,  
 [To the institutor of the sacrifice:]  
 17. “It is *Indra* himself who said this —  
 mind of a woman is not to be controlled,  
 and the power effective of action [is] certainly fleeting.  
 18. [Still,] it is the pair of two reeling with excitement steeds  
 who draw the chariot  
 just so the pole is superior to the bull”.  
 [To the woman present at the sacrifice:]  
 19. “Look down, not upwards,  
 pull two little feet tightly together,  
 they shall not see thy two [?] acting as a whip,  
 since thou, [although] being a woman,  
 have become a formulator<sup>14</sup>”.

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Verses 16–19 are likely telling of an institutor of a sacrifice to *Indra*, who had poor ability to visualize part of a sequence designed for a worshiper to become possessed by *Indra*, and thus was provided by sacrifice leaders with means to do it — a real woman (probably his wife) present at the sacrifice who thus also became a formulator of the sequence and is given in verse 19 instructions how to behave in order to avoid provoking those present to act sexually.

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<sup>12</sup>an institutor of the sacrifice

<sup>13</sup>*Indra*

<sup>14</sup>*brahmán* — this line is follows [Т. Я. Елизаренкова, 1989, 1995, 1999]

## RigVeda 8.34

*Nīpātithi Kāṇva | 1–15 Anuṣṭubh, 16–18 Gāyatrī | to Indra*

*éndra yāhi háribhirúpa káṇvasya suṣṭutím |  
divó amúṣya śásato dívaṃ yayá divāvaso || 1||*

*á tvā grāvā vādannahá somí ghóṣeṇa yachatu |  
divó amúṣya śásato dívaṃ yayá divāvaso || 2||*

*átrā ví nemíreṣāmúrāṃ ná dhūnute vṛkaḥ |  
divó amúṣya śásato dívaṃ yayá divāvaso || 3||*

*á tvā káṇvā ihāvase hávante vājasātaye |  
divó amúṣya śásato dívaṃ yayá divāvaso || 4||*

*dádhāmi te sutánāṃ vṛṣṇe ná pūrvapáyyam |  
divó amúṣya śásato dívaṃ yayá divāvaso || 5||*

*smátपुराणधिरना á gahi viśvátodhīrna ūtāye |  
divó amúṣya śásato dívaṃ yayá divāvaso || 6||*

1. Journey here, O *Indra*, by means of tawny ones,  
to *Kaṇva*'s correctly articulated praise!  
[He<sup>1</sup>] of that Heaven [is] governing,  
O beneficial-by-day one, [so that] ye journey during the day!
2. In this place a singer is speaking to thee.  
May he who offers *Soma* extend it with a battlecry!  
[He] of that Heaven [is] governing,  
O beneficial-by-day one, [so that] ye journey during the day!
3. By this time their felly [starts wobbling] to and fro  
as wolf shakes off a ewe [from a herd].  
[He] of that Heaven [is] governing,  
O beneficial-by-day one, [so that] ye journey during the day!

---

4. Here *Kaṇva*-s in order to obtain the rush of vigour  
call upon thee to help.  
[He] of that Heaven [is] governing,  
O beneficial-by-day one, [so that] ye journey during the day!
5. I set up for thee as for the bull  
the initial [round] of drinks of pressed out [*Soma* juices].  
[He] of that Heaven [is] governing,  
O beneficial-by-day one, [so that] ye journey during the day!
6. Always-bearing-abundance-[of-the-treasure] for us,  
considering-from-all-sides, come here to aid us!  
[He] of that Heaven [is] governing,  
O beneficial-by-day one, [so that] ye journey during the day!

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<sup>1</sup>prob. "the sun"

á no yāhi mahemate sāhasrote śātāmagha |  
divó amúṣya śásato dívaṃ yayá divāvaso || 7||

á tvā hótā mánurhito devatrā vakṣadídyaḥ |  
divó amúṣya śásato dívaṃ yayá divāvaso || 8||

á tvā madacyútā hárī śyenám pakṣéva vakṣataḥ |  
divó amúṣya śásato dívaṃ yayá divāvaso || 9||

á yāhyaryá á pári svāhā sómasya pītáye |  
divó amúṣya śásato dívaṃ yayá divāvaso || 10||

á no yāhyúpaśrutyukthéṣu raṇayā ihá |  
divó amúṣya śásato dívaṃ yayá divāvaso || 11||

sárūpairá sú no gahi sámhṛtaiḥ sámhṛtāśvaḥ |  
divó amúṣya śásato dívaṃ yayá divāvaso || 12||

7. Journey here for our sake,  
 O mentally-disposed-for-a-great-[deed] one!  
 O [a source of] thousand means of helping,  
 O [having] hundred bounties one!  
 [He] of that Heaven [is] governing,  
 O beneficial-by-day one, [so that] ye journey during the day!
8. Here, the invoker<sup>2</sup> of *deva*-s,  
 impelled by [capable of thinking] man,  
 being implored, shall convey thee [to be] among *deva*-s.  
 [He] of that Heaven [is] governing,  
 O beneficial-by-day one, [so that] ye journey during the day!
9. Here two reeling with excitement tawny ones  
 would carry thee as two wings [carry] a hawk.  
 [He] of that Heaven [is] governing,  
 O beneficial-by-day one, [so that] ye journey during the day!
- 
10. Journey here, from him who tends upwards<sup>3</sup> — all around —  
*svāhā*, to drink *Soma*!  
 [He] of that Heaven [is] governing,  
 O beneficial-by-day one, [so that] ye journey during the day!
11. Journey here for our sake!  
 By giving ear to recited verses, cause delight in this place!  
 [He] of that Heaven [is] governing,  
 O beneficial-by-day one, [so that] ye journey during the day!
12. Having [thy] horses prepared, come here quickly to us  
 with similar [to each other] prepared ones!  
 [He] of that Heaven [is] governing,  
 O beneficial-by-day one, [so that] ye journey during the day!
- 

<sup>2</sup>prob. *Agni*

<sup>3</sup>that is, the inner Soma

ā yāhi pārvatebhyaḥ samudrāsyaḍdhi viṣṭāpah |  
divó amúṣya śásato dívamḥ yayá divāvaso || 13||

ā no gávyānyáśvyā sahásrā śūra dardṛhi |  
divó amúṣya śásato dívamḥ yayá divāvaso || 14||

ā naḥ sahasraśó bharāyútāni śatāni ca |  
divó amúṣya śásato dívamḥ yayá divāvaso || 15||

ā yádindraśca dádvahē saháśramḥ vāsurociṣaḥ |  
óḷṣṭhamáśvyamḥ paśúm || 16||

yá ṛjrá vātaramḥaso'ruṣáso raghuṣyádaḥ |  
bhrájante sūryā iva || 17||

pārāvatasya rātīṣu draváccakreṣvāsúṣu |  
tíṣṭhamḥ vānasya mádhya ā || 18||

13. Journey here from above the top of the sea<sup>4</sup>  
 for the sake of knotty ones!  
 [He] of that Heaven [is] governing,  
 O beneficial-by-day one, [so that] ye journey during the day!
14. Break open for us thousands related to cows  
 related to horses [strongholds], O agent of change!  
 [He] of that Heaven [is] governing,  
 O beneficial-by-day one, [so that] ye journey during the day!
15. Bring to us in thousand ways  
 unattached [to reciprocal obligations] hundred gifts!  
 [He] of that Heaven [is] governing,  
 O beneficial-by-day one, [so that] ye journey during the day!
- 
16. When [I] and *Indra*  
 obtain from *Vasurocis*  
 most-fierce thousand-[strong] herd of horses<sup>5</sup>
17. which [are] going-straight speedy-as-wind  
 tempered quick-to-hasten,  
 [which] shine like suns,
18. when quick gifts of him<sup>6</sup> who is coming from a distance  
 [are] oozing in cakras<sup>7</sup>,  
 I [will] stand in the middle of the wood[en] [chariot].
- 

This hymn is a warrior's invocation of *Indra* in anticipation of expected at daybreak enemies (those whose felly by this time starts wobbling — verse 3.). The spell of verses 16–18 makes the warrior to as-if-program himself to enter the state of *Indra* by absorbing into the body extract of *Soma* at the right moment.

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<sup>4</sup>prob. “from the third cakra” since it is located above the top of the heart cakra that is “the sea”

<sup>5</sup>= drops of *Soma* juice

<sup>6</sup>prob. *Indra*

<sup>7</sup>lit. “wheels”

## RigVeda 8.36

Śyāvāsva Ātreya | 1–6 Śakvarī, 7 Mahāpañkti | to Indra

avitāsi sunvató vṛktābarhiṣaḥ  
pībā sómaṃ mādāya kām śatakrato |  
yāṃ te bhāgāmādhārayanvīśvāḥ sehānāḥ pṛtanā  
urú jráyaḥ sámapsujínmarútvāñ indra satpate || 1||

prāva stotāraṃ maghavannāva tvāṃ  
pībā sómaṃ mādāya kām śatakrato |  
yāṃ te bhāgāmādhārayanvīśvāḥ sehānāḥ pṛtanā  
urú jráyaḥ sámapsujínmarútvāñ indra satpate || 2||

ūrjā devāñ āvasyójasā tvāṃ  
pībā sómaṃ mādāya kām śatakrato |  
yāṃ te bhāgāmādhārayanvīśvāḥ sehānāḥ pṛtanā  
urú jráyaḥ sámapsujínmarútvāñ indra satpate || 3||

janitā divó janitā pṛthivyāḥ  
pībā sómaṃ mādāya kām śatakrato |  
yāṃ te bhāgāmādhārayanvīśvāḥ sehānāḥ pṛtanā  
urú jráyaḥ sámapsujínmarútvāñ indra satpate || 4||



1. Thou are a helper of him who is pressing [*Soma*],  
of him whose sacrificial grass has been twisted.  
Drink *Soma* for, well, an exhilaration,  
O having hundred wiles one,  
[that] thy share which they did keep!  
Completely winning midst waters a wide [mental] space,  
[thou are] prevailing in all battles,  
[are] being accompanied by *Marut*-s,  
O *Indra*, O overseer of what's real!
2. Favour the praiser, help thyself!  
Drink *Soma* for, well, an exhilaration,  
O having hundred wiles one,  
[that] thy share which they did keep!  
Completely winning midst waters a wide [mental] space,  
[thou are] prevailing in all battles,  
[are] being accompanied by *Marut*-s,  
O *Indra*, O overseer of what's real!
3. With [thy] strength thou help *deva*-s, with the frenzy — thyself.  
Drink *Soma* for, well, an exhilaration,  
O having hundred wiles one,  
[that] thy share which they did keep!  
Completely winning midst waters a wide [mental] space,  
[thou are] prevailing in all battles,  
[are] being accompanied by *Marut*-s,  
O *Indra*, O overseer of what's real!
4. [Being] a progenitor of the Heaven, a progenitor of the Earth  
drink *Soma* for, well, an exhilaration,  
O having hundred wiles one,  
[that] thy share which they did keep!  
Completely winning midst waters a wide [mental] space,  
[thou are] prevailing in all battles,  
[are] being accompanied by *Marut*-s,  
O *Indra*, O overseer of what's real!

*janitáśvānāṃ janitā gāvāmasi  
 pībā sōmaṃ mādāya kām śatakrato |  
 yāṃ te bhāgāmādhārayanvīśvāḥ sehānāḥ pṛtanā  
 urú jrāyaḥ sāmāpsujīnmarūtivāṃ indra satpate || 5||*

*ātriṇāṃ stómamadrivo mahāskṛdhi  
 pībā sōmaṃ mādāya kām śatakrato |  
 yāṃ te bhāgāmādhārayanvīśvāḥ sehānāḥ pṛtanā  
 urú jrāyaḥ sāmāpsujīnmarūtivāṃ indra satpate || 6||*

*śyāvāśvasya sunvatástáthā śṛṇu  
 yáthāśṛṇorátreḥ kármāṇi kṛṇvatáḥ |  
 prá trasádasyumāvitha tváméka ín  
 nṛṣáhya indra bráhmāṇi vardháyan || 7||*

5. Thou are a progenitor of horses<sup>1</sup>, a progenitor of the cows<sup>2</sup>.  
 Drink *Soma* for, well, an exhilaration,  
 O having hundred wiles one,  
 [that] thy share which they did keep!  
 Completely winning midst waters a wide [mental] space,  
 [thou are] prevailing in all battles,  
 [are] being accompanied by *Marut*-s,  
 O *Indra*, O overseer of what's real!
6. Swiftly effect *Atri*-s' hymn of praise, O stone wielder!  
 Drink *Soma* for, well, an exhilaration,  
 O having hundred wiles one,  
 [that] thy share which they did keep!  
 Completely winning midst waters a wide [mental] space,  
 [thou are] prevailing in all battles,  
 [are] being accompanied by *Marut*-s,  
 O *Indra*, O overseer of what's real!
7. As thou listened [to invocation] of *Atri*,  
 [who was] performing ritual actions,  
 so do listen [to invocation] of pressing [*Soma*] *Śyāvāśva*!  
 Thou [were] the only one who helped *Trasadasyu*.  
 At prevailing over men, O *Indra*,  
 [be] strengthening the formulations!

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<sup>1</sup>rhythms

<sup>2</sup>evocative expressions

## RigVeda 8.37

Śyāvāsva Ātreya | 1 Atijagatī, 2–7 Mahāpankti | to Indra

prédám bráhma vṛtratur̥yeṣvāvitha  
prá sunvatáh śacīpata índra víśvābhirūtībhiḥ |  
mádhyaṃdinasya sávanasya vṛtrahannanedyā  
píbā sómasya vajrivaḥ || 1||

sehāná ugra pṛtanā abhí drúhah  
śacīpata índra víśvābhirūtībhiḥ |  
mádhyaṃdinasya sávanasya vṛtrahannanedyā  
píbā sómasya vajrivaḥ || 2||

ekarādasyá bhúvanasya rājasi  
śacīpata índra víśvābhirūtībhiḥ |  
mádhyaṃdinasya sávanasya vṛtrahannanedyā  
píbā sómasya vajrivaḥ || 3||

sasthāvānā yavayasi tváméka íchacīpata  
índra víśvābhirūtībhiḥ |  
mádhyaṃdinasya sávanasya vṛtrahannanedyā  
píbā sómasya vajrivaḥ || 4||

kṣémasya ca prayújaśca tvámīśiṣe  
śacīpata índra víśvābhirūtībhiḥ |  
mádhyaṃdinasya sávanasya vṛtrahannanedyā  
píbā sómasya vajrivaḥ || 5||

kṣatrāya tvamāvasi ná tvamāvitha  
śacīpata índra víśvābhirūtībhiḥ |  
mádhyaṃdinasya sávanasya vṛtrahannanedyā  
píbā sómasya vajrivaḥ || 6||

śyāvāśvasya rébhatastáthā śṛṇu  
yáthāśṛṇorátreḥ kármāṇi kṛṇvatáh |  
prá trasádasyumāvitha tváméka ín  
nṛṣáhya índra kṣatrāṇi vardháyan || 7||

1. Thou have promoted a formulation  
     during hastening past *vr̥tra-s*<sup>1</sup>,  
 pro[moted] [a formulation] of him who was pressing [*Soma*]  
 with all [thy] ways of helping,  
 O master of mighty assistance *Indra!*  
 At midday pressing, O not-to-be-constrained *Vṛtra*-slayer,  
 drink *Soma*, O thunderbolt-bearer!
2. Prevailing in battles, O ferocious one, over foes,  
 with all [thy] ways of helping,  
 O master of mighty assistance *Indra!*  
 At midday pressing, O not-to-be-constrained *Vṛtra*-slayer,  
 drink *Soma*, O thunderbolt-bearer!
3. The only ruler of this facet of life, thou rule,  
 with all [thy] ways of helping,  
 O master of mighty assistance *Indra!*  
 At midday pressing, O not-to-be-constrained *Vṛtra*-slayer,  
 drink *Soma*, O thunderbolt-bearer!
4. Thou [are] the only one who makes the two persisting ones<sup>2</sup>  
     to unite  
 with all [thy] ways of helping,  
 O master of mighty assistance *Indra!*  
 At midday pressing, O not-to-be-constrained *Vṛtra*-slayer,  
 drink *Soma*, O thunderbolt-bearer!
5. Thou are a master of settled life and of gearing up [for war] —  
 with all [thy] ways of helping,  
 O master of mighty assistance *Indra!*  
 At midday pressing, O not-to-be-constrained *Vṛtra*-slayer,  
 drink *Soma*, O thunderbolt-bearer!
6. Thou lead to a supremacy — thou do not [just] help  
 with all [thy] ways of helping,  
 O master of mighty assistance *Indra!*  
 At midday pressing, O not-to-be-constrained *Vṛtra*-slayer,  
 drink *Soma*, O thunderbolt-bearer!
7. As thou listened [to invocation] of *Atri*,  
     [who was] performing ritual actions,  
 so do listen to murmuring *Śyāvāśva!*  
 Thou [were] the only one who helped *Trasadasyu*.  
 At prevailing over men,  
 O *Indra*, [be] strengthening the supremacy!

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<sup>1</sup>obstacles

<sup>2</sup>*Rodas*-es

## RigVeda 8.38

*Śyāvāsya Ātreya | Gāyatrī | to Indra and Agni*

*yajñāsya hí sthá ṛtvījā sásnī vájješu kármasu |  
índrāgnī tásya bodhatam || 1||*

*tośásā rathayāvānā vṛtraháṇāparājītā |  
índrāgnī tásya bodhatam || 2||*

*idám vāṃ madirám mádhvádhuḡṣannádrībhīrnáraḡ |  
índrāgnī tásya bodhatam || 3||*

*juṣéthām yajñámīṣṭáye sutám sómaṃ sadhastutī |  
índrāgnī á gatam narā || 4||*

*imá juṣethām sávanā yébhīrhavyáñyūháthuh |  
índrāgnī á gatam narā || 5||*

*imám gāyatrāvartaniṃ juṣéthām suṣṭutīm máma |  
índrāgnī á gatam narā || 6||*

*prātaryāvabhirá gatam devébhīrjenyāvasū |  
índrāgnī sómapītaye || 7||*

*śyāvāśvasya sunvató'trīṇām śṛṇutam hávam |  
índrāgnī sómapītaye || 8||*

*evá vāmahva útáye yáthāhuvanta médhīrāḡ |  
índrāgnī sómapītaye || 9||*

*áhám sárasvatīvatoríndrāgnīyórávo vṛṇe |  
yábhyām gāyatrámṛcyáte || 10||*

1. Since you two are proper priests of a fire offering,  
[and] procuring during rushes of vigour, during ritual actions  
[difficult to overcome strength<sup>1</sup>]  
O *Indra-Agni*, become aware of that!
  2. [You] two, amassing [it], riding a chariot  
slayers of *Vṛta*, unconquered ones,  
O *Indra-Agni*, become aware of that!
  3. For you two the men milked with stones  
this brewing-exhilaration honey,  
O *Indra-Agni*, become aware of that!
  4. For the sake of [our] endeavoring to obtain [it],  
enjoy the fire offering [and] extracted *Soma*, O praised jointly!  
O *Indra-Agni*, come here, O men!
  5. Enjoy these pressings [of *Soma*]  
with which you two have conveyed oblations [to the life-force]!  
O *Indra-Agni*, come here, O men!
  6. Enjoy this my correctly articulated praise  
of which track [is] the *Gāyatrī* meter!  
O *Indra-Agni*, come here, O men!
- 
7. Do come here, O [you] two whose benefits are noble,  
together with arising at day-break *deva*-s,  
O *Indra-Agni*, to drink *Soma*!
  8. Do listen to *Atri*-s' invocation  
of pressing [*Soma*] *Śyāvāśva*,  
O *Indra-Agni*, to drink *Soma*!
  9. Thus I call upon you two for help  
as those possessing of mental vigour have called upon [you] —  
O *Indra-Agni*, to drink *Soma*!
  10. I prefer the help of accompanied by *Sarasvatī*  
*Indra-Agni*  
for whom [this] hymn in the *Gāyatrī* meter is recited.

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<sup>1</sup> on the basis of 5.35.1c

## RigVeda 8.40

*Nābhāka Kāṇva | 1, 3–11 Mahāpankti, 2 Śakvarī, 12 Triṣṭubh | to  
Indra and Agni*

*īndrāgnī yuvāṃ sū naḥ  
sāhantā dāsatho rayīm |  
yéna dr̥ḍhā samátsvā vīdú citsāhiṣīmāhyagnīrvāneva vāta ín  
nábhantāmanyaké same || 1||*

*nahí vāṃ vavrāyāmahé'théndramíd  
yajāmahe śaviṣṭham ṛṇāṃ náram |  
sá naḥ kadā cidárvatā gámadā vājasātaye gámadā medhásātaye  
nábhantāmanyaké same || 2||*

*tá hí mádhyam bhárāṇām indrāgnī adhikṣitáh |  
tá u kavítvanā kaví pṛcháyāmānā sakhīyaté  
sám dhītámaśnutam narā  
nábhantāmanyaké same || 3||*

*abhyārca nabhākavádindrāgnī yajāsā girá |  
yáyorvísvamidám jágadiyám dyáuḥ  
pṛthivī mahyùpásthe bibhṛtó vásu  
nábhantāmanyaké same || 4||*

*prá bráhmāṇi nabhākavádindrāgnībhyāmirajyata |  
yá saptábudhnamarṇavám jihmábāramapornutá  
índra íśāna ójasā  
nábhantāmanyaké same || 5||*



1. O *Indra-Agni*, you two are easily overpowering us  
[and] imparting the treasure  
with which in clashes we might overpower strongholds  
[and] even the firm one<sup>1</sup> —  
just as fire [overpowers] thickets when [there is] wind.  
May others burst, O two balanced ones<sup>2</sup>!
2. Since we do not evade you two,  
moreover rather, we sacrifice just to *Indra*  
as having the most power-to-change man of [all] men.  
When by means of the courser<sup>3</sup>  
would he come here to us to obtain the nourishing drink?  
May others burst, O two balanced ones!
3. Since those two, *Indra* [and] *Agni*,  
abide in the midst of battles,  
through [their] poetic skill those two, gifted with insight,  
[are] seeking [him<sup>4</sup>] for him who is in-tune [with them].  
Do realize what is being envisioned, O two men!  
May others burst, O two balanced ones!
4. Like *Nābhaka* do thou celebrate  
with a sacrifice, with a chant *Indra* [and] *Agni*  
whose this entire world of the living [is],  
into whose lap the Heaven, this mighty Earth  
bring the treasure.  
May others burst, O two balanced ones!
5. Like *Nābhaka* ye shall prepare formulations  
for *Indra* [and] *Agni*,  
who two surround having-seven-bases  
having-drain-on-one-side<sup>5</sup> flood.  
By means of frenzy *Indra* is in charge of [it].  
May others burst, O two balanced ones!

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<sup>1</sup>prob. *Vṛtra*

<sup>2</sup>*Rodas-es*

<sup>3</sup>inner *Soma*

<sup>4</sup>inner *Soma*

<sup>5</sup>“the drain” is at the top of the skull

ápi vr̥śca purāṇavádvratáteriva guspitám  
 ójo dāsásya dambhaya |  
 vayám̐ tādasya sám̐bhṛtaṃ vásvīndreṇa ví bhajemahi  
 nábhantāmanyaké same || 6||

yádīndrāgnī jānā imé vihváyante tánā girá |  
 asmákebhīrn̐bhīrvayám̐  
 sāsahyāma pṛtanyató vanuyāma vanuṣyató  
 nábhantāmanyaké same || 7||

yá nú śvetāvavó divá uccárāta úpa dyúbhiḥ |  
 īndrāgn̐yóránu vratám̐úhānā yanti síndhavo  
 yánsīṃ bandhádámuñcatām̐ nábhantāmanyaké same || 8||

pūrvīṣṭa īndrópamātayaḥ  
 pūrvīrutá práśastayaḥ sūno hinvásya harivaḥ |  
 vásvo vīrasyāp̐śco yá nú sád̐hanta no dhīyo  
 nábhantāmanyaké same || 9||

tám̐ síśītā svṛktīb̐histveṣám̐ sátvānam̐rgm̐yāyā |  
 utó nú cidyá ójasā  
 súṣṇasyāṇḍāni bhédati jéṣatsvārvatīrapó  
 nábhantāmanyaké same || 10||

6. Also, as of old, do thou severe accumulated [layer of defenses]  
 as if [layers] of a creeper [from a tree]!  
 Do thou [, O *Agni*,] cause [*Indra*] to destroy  
 the vigour of the fiend<sup>6</sup>,  
 so that we can apportion prepared benefit<sup>7</sup>  
 of this one<sup>8</sup> to *Indra*!  
 May others burst, O two balanced ones!
7. When at length these people vie in calling  
*Indra* [and] *Agni* with a chant,  
 we with our men we were able to overpower those  
 who assailed us,  
 we might [even] place within reach those  
 seeking to place [us] within [their] reach.  
 May others burst, O two balanced ones!
8. Those two bright ones<sup>9</sup>, which now [are] down from the sky,  
 rise in accordance with [passing of] days.  
 Following the sway of *Indra* [and] *Agni*  
 the rivers which the two set loose from the damning up  
 keep conveying [the treasure].  
 May others burst, O two balanced ones!
9. Many [are] cues for thee,  
 O *Indra*, and many [are] competencies,  
 O accompanied-by-tawny-ones inciter of hastening-on,  
 so that our visions, which [are] to give abundantly now  
 the benefit of the hero, would succeed.  
 May others burst, O two balanced ones!
10. Whet ye him, the vehement fighter, with well-twisted [stanzas],  
 [him, who is] to-be-praised-in-verses,  
 and who forthwith by means a frenzy  
 [will] break the eggs of *Śuṣṇā* —  
 so that he would win accompanied by *svâr* waters.  
 May others burst, O two balanced ones!

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<sup>6</sup> *Vṛtra*

<sup>7</sup> extract of *Soma*

<sup>8</sup> *Soma* herb

<sup>9</sup> the Sun and the Moon

*tám śiśītā svadhvarāṃ satyāṃ sātvanamṛtvīyam |*  
*utó nú cidyá óhata*  
*āṇḍā śúṣṇasya bhédatyájaiḥ svàrvatīrapó*  
*nábhantāmanyaké same || 11||*

*evéndrāgnībhyāṃ pitṛvánnāvīyo*  
*mandhātrvādaṅgirasvādavāci |*  
*tridhātunā śármaṇā pātamasmán*  
*vayāṃ syāma pátayo rayīṇām || 12||*

11. Whet ye him<sup>10</sup>, who is easily proceeding on his path,  
 a true fighter observing the proper [for fighting] time,  
 and who forthwith [will] attend to [*Indra*],  
 [who] breaks the eggs of *Śuṣṇa*  
 [and who] has won accompanied by *svàr* waters.  
 May others burst, O two balanced ones!

---

12. So, to *Indra* [and] *Agni* the new [verse<sup>11</sup>] was spoken  
 as fathers [did it] — thoughtfully, provokingly.  
 Do you two together with having three components refuge<sup>12</sup>  
 protect us [so that] we might be masters of riches!

---

<sup>10</sup>adept of *Indra*

<sup>11</sup>on the basis of 6.18.15d

<sup>12</sup>extract of *Soma* herb

## RigVeda 8.45

*Triśoka Kāṇva | Gāyatrī | to Indra*

ā ghā yé agnímindhaté str̥ṇānti barhírānuśák |  
yéśāmíndro yúvā sákhā || 1||

brhánnididhmá eṣāṃ bhūri śastáṃ pṛthúḥ sváruḥ |  
yéśāmíndro yúvā sákhā || 2||

áyuddha ídyudhá vṛtaṃ súra ájati sátvabhiḥ |  
yéśāmíndro yúvā sákhā || 3||

ā bundám vṛtrahá dade jātáḥ pṛchadví mātáram |  
ká ugráḥ ké ha śṛṇvire || 4||

práti tvā śavaśí vadadgirāvápso ná yodhiṣat |  
yáste śatrutvámācaké || 5||

utá tvám maghavañchr̥ṇu yáste váṣṭi vavákṣi tát |  
yádvīḍáyāsi vīḍú tát || 6||

yádājím yátyājikíḍíndraḥ svasvayúruṣa |  
rathítamo rathínām || 7||

ví śú víśvā abhiyújo vájrinvísvagyáthā vṛha |  
bhávā naḥ suśrávastamaḥ || 8||

asmákam sú rátham purá índraḥ kṛṇotu sātáye |  
ná yám dhúr̥vanti dhūrtáyaḥ || 9||

vṛjyáma te pári dvíśó'raṃ te śakra dāváne |  
gamémédindra gómataḥ || 10||

1. Indeed those continually spread sacrificial grass  
 who kindle [their] fire,  
 whose youthful companion is *Indra*.
  2. Indeed abundant is their fuel, frequent [is their] recitation,  
 wide<sup>1</sup> [is their] sacrificial post  
 whose youthful companion is *Indra*.
  3. Even [when] not-being-fought, the agent of change hastens  
 towards surrounded-by-fighting [companion] with [his] fighters  
 whose youthful companion is *Indra*.
- 
4. Slayer of *Vrtra*, having been manifested<sup>2</sup>,  
 taking an arrow, would ask various questions of [his] mother<sup>3</sup>,  
 “Who are ferocious ones? Who have learned [the skills]?”
  5. She, having the power to change, would reply,  
 “Like skillful ones on a hill he would wage war  
 who desires thy enmity.”
  6. “And do listen [to this], O generous one!  
 Who desires [something] of thee, thou [will] command that,  
 what thou make firm — that is what is firm.”
  7. “When a participant of a fighting match  
 sets out to a fighting match,  
*Indra*, seeking good horses, [is], moreover,  
 the best charioteer of [all] charioteers.”
- 
8. Quickly tear into pieces all assailants from everywhere,  
 O thunderbolt-wielder!  
 Be for us abounding in glory.<sup>4</sup>
  9. May *Indra* make our chariot in front  
 to obtain [the prize],  
 [*Indra*,] whom injuries do not bend.
  10. We can avoid hostilities towards thee sufficiently enough  
 in order for thee to give, O empowering one!  
 We can indeed set out, O *Indra*,  
 towards rich in cows [enclosures<sup>5</sup>]!
- 

<sup>1</sup>or, manifold

<sup>2</sup>lit. “born”

<sup>3</sup>prob. *Prśni*

<sup>4</sup>this line is the same as 3.45.5d

<sup>5</sup>on the basis of 4.31.13b

*śānaiścidyānto adriśó'śvāvantaḥ śatagvīnaḥ |  
vivākṣaṇā anehāsaḥ || 11||*

*ūrdhvā hí te divédive sahásrā sūnṛtā śatā |  
jaritṛbhyo vimāṃhate || 12||*

*vidmā hí tvā dhanamjayámindra dṛḍhā cidārujám |  
ādārīṇam yáthā gáyam || 13||*

*kakuhám cittvā kave mándantu dhṛṣṇavíndavaḥ |  
á tvā paṇím yádīmahe || 14||*

*yáste revāṃ ádāśuriḥ pramamárṣa maghátṭaye |  
tásya no véda á bhara || 15||*

*imá u tvā ví cakṣate sákhāya indra somínaḥ |  
puṣṭāvanto yáthā paśúm || 16||*

*utá tvābadhiraṃ vayám śrútkarṇam śántamūtāye |  
dūrādihá havāmahe || 17||*

*yáchuśrūyá imám hávam durmárṣam cakriyā utá |  
bhāverāpírno ántamaḥ || 18||*

*yácciddhí te ápi vyáthirjaganvāṃso ámanmahi |  
godá índra bodhi naḥ || 19||*

*á tvā rambháṃ ná jívrayo rarabhmā śavasaspate |  
uśmási tvā sadhástha á || 20||*

*stotrámíndrāya gāyata puruṇṛmṇāya sátvane |  
nákiryám vṛṇvaté yudhí || 21||*



11. Though moving quietly, O stone-wielder,  
 [*Soma* drops] [are] abounding in horses,  
 having the treasure of hundred [effects],  
 nourishing, incomparable.
12. Since day-after-day thy elevated [energy]<sup>6</sup>  
 bestows on invokers  
 a thousand well-fitting [means of helping]<sup>7</sup>, a hundred bounties,
13. since we have experienced thee as winning contests,  
 O *Indra*, as shattering even strongholds,  
 as making accessible spoils,
14. even [when thou are already] prominent,  
 O gifted with insight one,  
 may the drops of *Soma* inflame thee, O daring one,  
 when we ask thee for a niggard —
15. who, being rich, is not worshiping [thee],  
 has neglected giving to thee,  
 bring here for us his property!

- 
16. It is these offering-*Soma* companions  
 [who] manifest thee, O *Indra*,  
 fattening [thee] as a domestic animal.
17. And thee [,who is] not aloof,  
 who is having ears that hear,  
 we call upon here from afar to help.
18. When thou would hear this call,  
 and would effect what is difficult to forget,  
 [then] thou might become our innermost ally.

- 
19. Even when we think [that we] also took for thy sake  
 an uncertain path,  
 just become imparting cows<sup>8</sup> to us, O *Indra*!
20. We have grasped thee like worn out [men] [grasp] a staff,  
 O master of the power to change!  
 We wish thee in the place [where thou are] meeting [*Soma*].
21. Chant ye for *Indra* a hymn of praise —  
 for having much courage fighter  
 whom no-one wards off in a clash!

---

<sup>6</sup> *śakti* — on the basis of 7.21.10c

<sup>7</sup> on the basis of 8.34.7b

<sup>8</sup> evocative expressions

abhí tvā vṛṣabhā suté sutám sṛjāmi pītáye |  
tr̥mpá vyaśnuhī mādāma || 22||

mā tvā mūrā aviśyāvo mópahāsvāna á dabhan |  
mākīṃ brahmadviśo vanaḥ || 23||

ihá tvā góparīṇasā mahé mandantu rādhasē |  
sáro gauró yáthā piba || 24||

yá vṛtrahá parāvāti sánā návā ca cucyuvé |  
tá saṃsátu prá vocata || 25||

ápibatkadrávaḥ sutámíndraḥ sahásrabāhve |  
átrādediṣṭa páuṃsyam || 26||

satyám tátturvásē yádau vídāno ahnavāyyám |  
vyānaṭ turváṇe sámī || 27||

tarāṇiṃ vo jánānāṃ tradám vájasya gómataḥ |  
samānāmu prá saṃsiṣam || 28||

ṛbhukṣāṇam ná vārtava ukthéṣu tugryāvṛdham |  
índraṃ sóme sácā suté || 29||

yáh kṛntádídvi yonyám trisókāya girīṃ pṛthúm |  
góbhvo gātúm níretave || 30||

22. Towards thee, O resembling a bull one, during a *Soma* libation  
I cast the extracted [*Soma*] to drink.  
Become satiated, take possession of the wine!
23. May not greedy<sup>9</sup> dullards,  
may not those who mock [us] deceive thee!  
May thou never place those who are hostile to formulations  
within reach [of victory]!
24. Let they inflame thee in this place  
with abounding in evocative expressions [verse]  
for the sake of great satisfaction of [thy] desire!  
Like a [thirsting<sup>10</sup>] wild ass, drink a pond [of *Soma*]!
- 
25. Those old and new [deeds],  
that slayer of *Vṛtra* has stirred [up] far away,  
do ye commend at assemblies!
26. *Indra* drank *Kadru*'s extracted [*Soma*]  
for thousand-arm-[strong] [troop];  
here at this time he has indicated the manly strength.
27. That [is] true [and] not to be denied,  
[that strength is] found in *Turvaśa* [and] in *Yadu*,  
[but] the effort to excel [it] has come to naught.
28. I shall commend to ye the same one,  
[who is] instrumental in carrying across of the [common] people,  
[who is] setting free accompanied  
by evocative expressions rush of vigour —
29. in order not to keep back [him who is] the master of *Ṛbhū*-s,  
[who] during recited verses is strengthening *Tugrya* —  
*Indra* in the presence of extracted *Soma* —
30. [*Indra*,] who for *Triśoka* shall just rend asunder  
forming spacious receptacle skull<sup>11</sup>  
for evocative expressions<sup>12</sup> to go out along unimpeded path.
- 

<sup>9</sup> *aviśyū* = “greedy” is following [Jamison and Brereton, 2014, p.1121]

<sup>10</sup> on the basis of 8.4.3ab

<sup>11</sup> lit. “mountain”

<sup>12</sup> lit. “cows”

yáddadhīśé manasyási mandānáḥ prédíyakṣasi |  
má tátkarindra mṛḍáya || 31||

dabhrám ciddhí tvāvataḥ kṛtām śṛṇvé ádhi kṣámi |  
jígātvindra te mánaḥ || 32||

távēdu táḥ sukṛtáyó'sannutá práśastayaḥ |  
yádindra mṛḍáyāsi naḥ || 33||

má na ékasminnāgasi má dváyorutá triṣú |  
vádḥirmá śūra bhūriṣu || 34||

bibháyā hí tvāvata ugrádabhiprabhaigíṇaḥ |  
dasmádahámṛtiśáhaḥ || 35||

má sákhyuḥ śúnamá vide má putrásyā prabhūvaso |  
āvṛtvadbhūtu te mánaḥ || 36||

kó nú maryā ámithitaḥ sákhā sákhāyamabravīt |  
jahá kó asmádīṣate || 37||

evāre vṛṣabhā suté'sinvanbhúryāvayaḥ |  
śvaghñíva nivátā cāran || 38||

á ta etá vacoyújā hárī gr̥bhṇe sumádrathā |  
yádīṃ brahmábhya íddádaḥ || 39||

31. When thou have obtained [a libation of *Soma*],  
 [and] thou, becoming inflamed,  
     employ the mind [of the worshiper thus],  
     “Thou<sup>13</sup> just endeavor to make [another] fire offering...” —  
 do not do that! O *Indra*, be kind [to us]!
32. Since even a small deed of someone like thee  
 is heard about [all-]over the land,  
 may the mind become thy share, O *Indra*!
33. Only those thy competencies  
 shall indeed be well praised  
 when thou, O *Indra*, would be kind to us.
34. Do not destroy us, O agent of change,  
 [when] [we have] a single fault, two,  
 and three — [even] many!
35. Since I have been afraid of someone like thee —  
 ferocious having completely shattering [strikes],  
 accomplishing wonderful deeds, prevailing over assailants,
36. let me not find the lack of like-mindedness [with thee],  
 nor [lack] of a son, O whose-benefits-are-manifest one!  
 Let the mind become returning to thee!
- 
37. Now, what companion, O recruits, not-being-double-dealt,  
 [ever] said to [his] companion, “I quit.”?  
 Who would flee from us?
38. [Even] at a limited *Soma* libation, thou,  
     O resembling a bull one,  
 lacking provisions [of *Soma* extract],  
     [still] frequently made [it] to help [us]  
 behaving low-key like a gambler with a winning throw of dice<sup>14</sup>.
39. I will hold-in these two thy yoked-by-the-speech  
 tawny ones which are with the same chariot  
 when thou shall impart it<sup>15</sup> just to formulators.
- 

<sup>13</sup>the worshiper

<sup>14</sup>assuming after [Jamison and Brereton, 2014, p. 227,589] that *śvaghñin*=“a gambler with a winning throw of dice”

<sup>15</sup>the treasure

*bhindhí víśvā ápa dvíṣaḥ pári bádho jahí mṛdhaḥ |  
vásu spārhám tādā bhara || 40||*

*yádviḍávin dra yátsthiré yátpársāne párābhṛtam |  
vásu spārhám tādā bhara || 41||*

*yásya te víśvāmānuṣo bhūrer dattásya védati |  
vásu spārhám tādā bhara || 42||*

40. Shatter all hatreds [among companions],  
extinguish impulses to suppress, inhibitions!  
Bring here that desirable beneficial thing!
41. Which is in [him who is] firm, which is in [him who is] steadfast,  
which is offered when [one is] on a precipice,  
bring here that desirable beneficial thing!
42. Which the humankind knows from a multitude [of men]  
as granted [to them], [as] thy,  
bring here that desirable beneficial thing!

## RigVeda 8.46

Vaśa Aśvya | various | to Indra, Vāyu

tvāvataḥ purūvaso vayámindra praṇetaḥ |  
smási sthātarharīṇām || 1||

tvām hí satyámadrivo vidmá dātáramiṣām |  
vidmá dātāraṇ rayīṇām || 2||

á yásya te mahimānaṇ śátamūte śátakrato |  
gīrbhírgrṇānti kārávaḥ || 3||

sunīthó ghā sá mártyo yám marúto yámaryamá |  
mitráḥ pāntyadrúhaḥ || 4||

dádhāno gómadáśvavatsuvīryamādityájūta edhate |  
sádā rāyā puruspfhā || 5||

támíndraṇ dánamīmahe śavasānámábhīrvam |  
íśānaṇ rāyá īmahe || 6||

tásmínhí sántyūtáyo víśvā ábhīravaḥ sácā |  
támá vahantu sáptayaḥ purūvasuṇ mādāya hárayaḥ sutám || 7||

yáste mádo váreṇyo yá indra vṛtrahántamaḥ |  
yá ādadīḥ svàrṇbhīryáḥ pṛtanāsu duṣṭáraḥ || 8||



1. We are like thee, O one of many benefits,  
O leader *Indra*,  
O driver of tawny ones!
2. Since we have found the real thee, O stone-wielder,  
[to be] a giver of libations,  
we have found the giver of the treasure,
3. whose — thy — power to increase-in-size,  
O one of hundred ways of helping, singers of eulogies  
extol with chants, O having hundred wiles one!

---

4. That mortal surely is enjoying good guidance  
whom *Marut-s*, whom *Aryaman*,  
*Mitra* — [all] free-from-malice — protect.
5. Obtaining for himself rich-in-cows rich-in-horses manly vigour,  
impelled by *Āditya-s*, he grows intense,  
[being] always with the much-desired treasure.

---

6. We ask that *Indra* for the gift —  
we approach changing powerfully, fearless one,  
[who is] in charge of the treasure.
7. Since all giving fearlessness side-effects  
are always in him<sup>1</sup>,  
let the coursers convey here the one<sup>2</sup> of many benefits  
to exhilarate [*Indra*],  
[let] tawny ones<sup>3</sup> [convey here] extracted [*Soma*]!
8. [*Soma*,] which for thee [is] to-be-preferred wine,  
which, O *Indra*, [is] the best at slaying *Vṛtra*,  
which together with men procures [for thee] *svàr*,  
which [is] difficult to surpass in battles.

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<sup>1</sup>in *Soma*

<sup>2</sup>*Soma*

<sup>3</sup>stalks of *Soma* plant

yó duṣṭáro viśvavāra śravāyyo vājeṣvāsti tarutā |  
sá naḥ śaviṣṭha sávanā vaso gahi gaméma gómati vrajé || 9||

gavyó ṣú ño yáthā purāśvayótá rathayá |  
varivasyá mahāmaha || 10||

nahí te śūra rádhasó'ntaṃ vindāmi satrá |  
daśasyá no maghavannú cidadrivo dhíyo vājebhirāvitha || 11||

yá ṛṣvāḥ śrāvayátsakhā víśvétsá veda jánimā puruṣṭutáḥ |  
táṃ víśve mánuṣā yugéndraṃ havante taviṣāṃ yatásrucaḥ || 12||

sá no vājeṣvavitá purūvasuḥ  
purasthātá maghāvā vṛtrahá bhuvat || 13||

abhí vo vīrámándhaso mádeṣu gāya girā mahā vícetasam |  
índraṃ náma śrútyaṃ śákínaṃ váco yáthā || 14||

dadí rékṇastanvè dadírvásu dadírvájeṣu puruhūta vājínam |  
nūnámátha || 15||

víśveṣāmirajyántaṃ vásūnāṃ sāsahváṃsaṃ cidasyá várpasaḥ |  
kṛpayató nūnámátyátha || 16||

9. Who [is] difficult to surpass [in battles]<sup>4</sup>,  
 O treasured-by-all one,  
 he is to-be-praised deliverer midst rushes of vigour.  
 Being such for us, O having the most power to change one,  
 come to the pressings, O beneficial one,  
 [so that] we might set out to rich-in-cows enclosure!
10. Forthwith, through our desire for cows, as before,  
 through [our] desire for horses and for chariots,  
 be accompanied by mental space,  
 O abundant with might one!
11. Since I do not always find the limit  
 to the satisfaction of thy desire, O agent of change,  
 do us, O generous one, forthwith a favour, O stone-wielder!  
 Thou have promoted [our] visions with rushes of vigour.
- 
12. Who, helping in dire straights, makes [his] companion famous,  
 he, much-eulogized, knows all kinds [of men],  
 him through human lifespan all raising sacrificial ladle  
 call upon, *Indra*, [who is] in-control.
13. He, our helper midst rushes of vigour, the one of many benefits,  
 he, generous *Vṛtra*-slayer, shall become standing in front.
14. In rapture from the herb praise with a mighty song  
 your discerning hero  
 named *Indra* — famous, capable like an utterance,
15. [him,] bestowing inheritance,  
 bestowing what's beneficial to the body,  
 bestowing during rushes of vigour, O much invoked one,  
 [him] who employs the rush of vigour,  
 now then,
16. him who arranges all beneficial things,  
 [him] who has even prevailed over pretense [of strength]  
 of this one,  
 [him, who] now, moreover, [prevailed] over [his] imploring [stance].
- 

<sup>4</sup>on the basis of 5.86.2

*mahāḥ sū vo áramiṣe stāvāmahe mūḍhúṣe araṅgamā́ya jágmaye |  
 yaḡñébhīrgīrbhírviśvámanuṣāṃ marútāmiyakṣasi  
 gáye tvā námasā girá || 17||*

*yé pātáyante ájmabhirgīrñāṃ snúbhīreṣāṃ |  
 yaḡñāṃ mahiṣvāññāṃ sumnāṃ tuviṣvāññāṃ prádhvaré || 18||*

*prabhañgāṃ durmatīnāmíndra śaviṣṭhā bhara |  
 rayímasmábhyaṃ yújyaṃ codayanmate  
 jyéṣṭhaṃ codayanmate || 19||*

*sánītaḥ súsanitarúgra cítra cétīṣṭha súnṛta |  
 práśāhā samrāṭ sáhuriṃ sáhantaṃ bhujyúṃ vājeṣu púrvyam || 20||*

17. Swiftly [and] well, I have sought suitable for ye  
 [unimpeded pathway towards the strong one]<sup>5</sup>.  
 “For emitting abundantly [the treasure],  
 for one whose moves are sufficient,  
 who is in constant motion, we give praise.”  
 With fire offerings, with chants, I seek to sacrifice  
 to *Marut*-s of the common people.  
 I praise thee reverently with a chant.
18. [Those] who throughout raids make themselves move rapidly  
 along the heights of these mountains  
 [shall attain] the fire offering of those who are increasingly noisy  
 [and] highspirited mindset of those who are roaring often  
 during proceeding on its path [sacrifice].
- 
19. Bring here, O having the most power to change *Indra*,  
 destruction of noxious moods,  
 [bring here] for us to-be-deployed treasure,  
 O one whose intention is to stir,  
 the most excellent [treasure],  
 O one whose intention is to stir!
20. O gaining one, O gaining easily one, O ferocious one,  
 O manifold one, O most attentive one, O well-fitting one,  
 [Bring here] during rushes of vigour, first of all,  
 the two enduring ones,  
 O joint ruler [of drawing to themselves<sup>6</sup>]<sup>7</sup>,  
 prevailing, [and] seeking-to-bend ones!
- 

<sup>5</sup>on the basis of 6.22.5cd

<sup>6</sup>senses

<sup>7</sup>on the basis of 8.16.1a

á sá etu yá ívadāñ ádevaḥ pūrtámādadé |  
yáthā cidváso ásvyáḥ pṛthuśrávasi kánitè'syá vyúṣyādadé || 21 ||

ṣaṣṭím saḥásráśvyasyāyútāsanamúṣṭrānām viṃśatím śatā |  
dáśa śyāvīnām śatā dáśa tryàruṣiṇām dáśa gāvāṃ saḥásrā || 22 ||

dáśa śyāvā ṛdhádrayo vītāvārāsa āśávaḥ |  
mathrá nemím ní vāvrtuḥ || 23 ||

dānāsaḥ pṛthuśrávasaḥ kánitāsya surādhasaḥ |  
ráthaṃ hiraṇyáyaṃ dádanmámhiṣṭhaḥ sūrírabhūd  
várṣiṣṭhamakṛta śrávaḥ || 24 ||

á no vāyo mahé táne yāhí makháya pājase |  
vayám hí te cakṛmá bhúri dāváne sadyáścinnamáhi dāváne || 25 ||

yó áśvebhírváhate vásta usrástrīḥ saptá saptatīnām |  
ebhīḥ sómebhīḥ somasúdbhīḥ somapā dānāya śukrapūtapāḥ || 26 ||

yó má imám cidu tmánāmandaccitrám dāváne |  
araṭvé ákṣe náhuṣe sukṛtvani sukṛttarāya sukrátuḥ || 27 ||

21. Let he come here who [is] as magnificent and  
 [who,] being without the *deva*, has received the reward  
 such as indeed *Vaśa Aśvya* has received  
 at brightening of this [dawn]  
 at *Prthuśravas Kānita's* [place].
22. I obtained sixty [horses], [and] thousands  
 unattached [to them but] related to horses [items],  
 twenty oxen [and] hundreds [related items],  
 ten bay mares [and] hundreds [related items],  
 ten tamed-in-three-ways [?],  
 ten cows [and] thousands [related items].
23. Ten brown swift [trained-to-be-]released-to-speed-up  
 trained-to-be-keeping-back  
 agitated [horses] has turned back  
 the felly [of the chariot of my life].
24. *Prthuśravas Kānita's* gifts  
 [are] well satisfying.  
 Giving an enchanting chariot,  
 [this] institutor of the sacrifice  
 turned out to be the most generous,  
 he has made [his] fame the greatest.
- 
25. Journey here, to us, O *Vāyu*,  
 for an abundant continuation [of the treasure],  
 for a fighting spirit, for the firmness [of the body] —  
 since we have performed [an offering] to thee  
 in order [for thee] to give much,  
 in order [for thee] to give extensively at the very moment.
26. Who with horses conveys himself [and] wears morning lights,  
 [do drink] thrice seven [times] seventy [drops]  
 in order to give by means of these *Soma* drops, O *Soma*-drinker,  
 [extracted] by *Soma*-pressing [worshippers],  
 O drinker of purified-to-be-translucent [drops]!
27. Who, in order to give, inflamed for me  
 at least this, the conspicuous one<sup>8</sup>,  
 in made of the *Araṭu* wood axle  
 in the presence of acting skilfully *Nahuṣa* —  
 [I,] skillful, [made it] for a more skillful one.

---

<sup>8</sup> *Agni*

ucathyè vápuṣi yáḥ svaráḍutá vāyo ghr̥tasnáḥ |  
 áśveṣitaṃ rájeṣitaṃ súneṣitaṃ prájma tádidám nú tát || 28 ||

ádha priyámisiráya ṣaṣtīm sahásrāsanam |  
 áśvānāmínná vṛṣṇām || 29 ||

gávo ná yūthámúpa yanti vādhraya úpa má yanti vādhrayaḥ || 30 ||

ádha yáccárathe gaṇé śatámúṣṭrāṃ ácikradat |  
 ádha śvítneṣu viṃśatīm śatá || 31 ||

śatám dāsé balbūthé víprastáruḥṣa á dade |  
 té te vāyavimé jánā mādantíndragopā mādanti devágopāḥ || 32 ||

ádha syá yóṣaṇā mahí pratīcí vāsamaśvyám |  
 ádhirukmā ví nīyate || 33 ||



28. [That one<sup>9</sup> is] who, when in deserving praise form,  
 [is] self-ruling,  
 O *Vāyu*, and bathing in ghee.  
 [The mind is] driven by horses<sup>10</sup>, cast into regions,  
 driven to the growth [of the treasure],  
 that train [of changes] pro[ceeds]; now this is it!
- 
29. Then I obtained [what's] dear for the instigating one<sup>11</sup> —  
 sixty [and] thousands [related items]  
 of only horses that are as if bulls.
30. Like cows approach a herd,  
 the geldings come towards me, the geldings.
31. Then, when from a roaming flock  
 he called out a hundred oxen,  
 then among whitish ones [I obtained] twenty  
 [and] hundreds [related items].
32. At [the place of] fiendish *Balbūtha Tarukṣa*,  
 I, inspired, have received a hundred.  
 Such are these thy, O *Vāyu*, people —  
 they, having *Indra* as protector, inflame  
 divine protectors — they inflame.
33. Then, that facing *Vaśa Aśvya*  
 potent wearing gold  
 maiden<sup>12</sup> is guided [upwards].

---

<sup>9</sup> *Agni*

<sup>10</sup> rhythmic pulses of blood

<sup>11</sup> *Indra*

<sup>12</sup> the stream of treasure

## RigVeda 8.49

*Praskaṇva Kāṇva | Bṛhatī alternating with Satobṛhatī | to Indra*

*abhí prá vaḥ surādhasamíndramarca yáthā vidé |  
yó jaritṛbhyo maghávā purūvásuḥ sahasreṇeva śíkṣati || 1||*

*śatánikeva prá jigāti dhṛṣṇuyá hánti vrtrāṇi dāsúṣe |  
girériva prá rásā asya pinvire dátrāṇi purubhójasah || 2||*

*á tvā sutāsa índavo mādā yá indra girvaṇaḥ |  
ápo ná vajrinnánvokyàṃ sáraḥ pṛṇánti śūra rádhasē || 3||*

*anehásaṃ pratáraṇaṃ vivákṣaṇaṃ mádhvaḥ svádiṣṭhamvīṇ piba |  
á yáthā mandasānāḥ kirási naḥ prá kṣudréva tmánā dhṛṣát || 4||*

*á na stómamúpa draváddhiyānó áśvo ná sóṭṛbhiḥ |  
yáṃ te svadhāvansvadáyanti dhenáva indra káṇveṣu rātáyaḥ || 5||*

*ugráṃ ná vīráṃ námasópa sedima víbhūtimákṣitāvasum |  
udrīva vajrinnavató ná siñcaté kṣárantīndra dhītáyaḥ || 6||*

*yáddha nūnāṃ yádvā yajñé yádvā pṛthivyámádhi |  
áto no yajñámāsúbhirmahemata ugrá ugrébhirá gahi || 7||*

1. Do thou celebrate with a chant  
for you well-satisfying *Indra*, as is known,  
[*Indra*,] who is generous [and] of many benefits to invokers,  
is eager to help [you] as if with a thousand [men].
2. As facing a hundred [enemies] [warrior],  
he boldly dives [into the fray],  
for a worshiper he slays *vṛtra*-s.  
As [streams] from a mountain, juices of this one  
swell much-nourishing allotted portions [of the treasure].
3. Extracted drops of pure *Soma*, exhilarating,  
fill up thee, O longing for a chant *Indra*,  
like waters, O thunderbolt-wielder,  
following [way] home [fill up] a pond,  
to satisfy [thy] desire, O agent of change!
4. Drink incomparable, prolonging [life], nourishing,  
sweeter than honey — him<sup>1</sup> —  
in such manner so that becoming exhilarated, daring,  
thou would sprinkle for us [the treasure] —  
at least as specks<sup>2</sup> [of dust].
5. Hurrying here, to our hymn of praise,  
urged on by pressers [of *Soma*]  
as if [thou were] a horse<sup>3</sup>,  
which for thee, O having the power of self-determination one,  
milk<sup>4</sup> and gifts among *Kaṇva*-s  
make palatable, O *Indra*!
6. As near to a ferocious hero, we have reverently sat  
near the pervading one whose benefits are undecaying.  
Like a well, O thunderbolt-wielder,  
as a cistern for [someone who is] pouring [it] out,  
visualizations and their effects ooze [inner waters], O *Indra*!
7. Whether now at some fire offering,  
or in [some other] land,  
hence to our fire offering on swift [horses],  
O mentally-disposed-for-a-great-[deed] one,  
being ferocious, here come with ferocious ones<sup>5</sup>!

---

<sup>1</sup>*Soma*

<sup>2</sup>following [Jamison and Brereton, 2014, p.1132]

<sup>3</sup>= *Soma* extract

<sup>4</sup>lit. “cows”

<sup>5</sup>*Marut*-s

*ajirāṣo hārāyo yé ta āśávo vātā iva prasakṣīṇaḥ |*  
*yébhírāpatyaṃ mánuṣaḥ parīyase yébhírviśvaṃ svàrdṛśé || 8||*

*etāvatasta īmaha índra sumnásyā gómataḥ |*  
*yáthā právo maghavanmédhyaṭithiṃ yáthā nípātithiṃ dháne || 9||*

*yáthā káṇve maghavantrasádasyavi yáthā pakthé dásavraje |*  
*yáthā gósārye ásanorṛjísvanīndra gómaddhíraṇyavat || 10||*

8. Thy agile tawny ones which, moving quickly,  
 like winds [are] possessing means to overpower,  
 by means of which thou go about human offspring[s],  
 by means of which [thou go about] the all-pervading [light]<sup>6</sup>  
 to behold *svàr*.
9. We come from as much of thy, O *Indra*,  
 benevolent, rich-in-cows<sup>7</sup> mindset,  
 as [the one] thou, O generous one, favoured [with] *Medhyātithi*,  
 as *Nīpātithi* in [arranged] contest.
10. As at *Kaṇva Trasadasyu*'s [place], O generous one,  
 as at *Paktha Daśavraja*'s [place],  
 as at *Gośarya Rjīśvan*'s thou, O *Indra*,  
 obtained rich-in-cows<sup>8</sup>, abounding-in-gold [all-pervading light].

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<sup>6</sup>on the basis of 9.61.18c

<sup>7</sup>evocative expressions

<sup>8</sup>evocative expressions

## RigVeda 8.50

*Puṣṭigu Kāṇva | Bṛhatī alternating with Satobṛhatī | to Indra*

*prá sú śrutám surádhasamárcā śakrámahīṣṭaye |  
yáḥ sunvaté stuvaté kámyam vásu sahástreṇeva mámhate || 1||*

*śatánikā hetáyo asya duṣṭárā índrasya samíṣo mahīḥ |  
girírná bhujmá maghávatsu pinvate yádīm sutá ámandiṣuḥ || 2||*

*yádīm sutása índavo'bhí priyámámandiṣuḥ |  
ápo ná dhāyi sávanaṃ ma á vaso dúghā ivópa dāsúṣe || 3||*

*anehásaṃ vo hávamānamūtáye mádhvaḥ kṣaranti dhítáyaḥ |  
á tvā vaso hávamānāsa índava úpa stotréṣu dadhire || 4||*

*á naḥ sóme svadhvará iyānó átyo ná tośate |  
yáṃ te svadāvansvādanti gūrtáyaḥ pauré chandayase hávam || 5||*

*prá vīramugráṃ vívicim dhanaspṛtaṃ víbhūtīm rádhaso maháh |  
udrīva vajrinnavató vasutvaná sádā pīpetha dāsúṣe || 6||*

*yáddha nūnám parāváti yádva pṛthivyám diví |  
yujáná indra háribhirmahemata ṛṣvá ṛṣvébhirá gahi || 7||*

1. Illuminate by means of speech the famous well-satisfying  
empowering one for the sake of [his] assistance,  
[him,] who increases as if thousandfold to-be-desired treasure,  
[illuminate] to pressing [*Soma*]  
praising [him] with hymns [worshiper]!
2. Facing-a-hundred-[enemies] difficult-to-avoid missiles  
of this one<sup>1</sup>  
[are] mighty darts of *Indra*.  
Like a sinuous mountain<sup>2</sup> [swells streams],  
among generous ones he swells [waters]  
when extracted [drops of *Soma*] inflame him.
3. When extracted drops of pure *Soma*  
inflame him, the dear one,  
like waters, he, O beneficial one, is for me placed  
close to pressed out *Soma* juice,  
like milch-cow nearby for a worshiper.
4. For ye visualizations and their effects ooze incomparable  
calling upon [*Indra*] for help [drops] of honey.  
Calling upon thee, O beneficial one, drops of pure *Soma*  
place [thee] near to hymns of praise.
5. During our, proceeding well on its path *Soma* [sacrifice],  
he<sup>3</sup>, repeatedly approaching like a courser, amasses himself,  
[he,] whom for thee, O having a good taste one,  
praises make palatable.  
At *Paura*'s [place] thou make a call upon [thee] to appear.
6. [Appease] the ferocious discerning carrying-away-prizes hero  
[who is] presiding over<sup>4</sup> great satisfaction of [our] desire!  
Like a well, O thunderbolt-wielder, [like] a cistern,  
thou always swell for a worshiper useful [qualities].
7. Whether now far away,  
whether on Earth [or] in Heaven,  
yoking, O *Indra*, tawny ones,  
O mentally-disposed-for-a-great-[deed] one,  
helping in dire straights, come here  
together with helping in dire straights ones!

---

<sup>1</sup> worshipping *Indra* warrior

<sup>2</sup> *Kailāsa*?

<sup>3</sup> extract of *Soma* herb being absorbed into the body

<sup>4</sup> lit. "pervading"

rathiráso hárayo yé te asrídha ójo vātasya píprati |  
 yébhírní dásyuyṁ mánuṣo nighóṣayo yébhīḥ svàḥ parīyase || 8 ||

etāvataste vaso vidyāma sūra návyasaḥ |  
 yáthā práva étaṣaṁ kṛtvye dhāne yáthā vásaṁ dásavraje || 9 ||

yáthā káṇve maghavanmédhe adhvaré dīrghánīthe dāmūnasi |  
 yáthā gósarye ásiṣāso adrivo máyi gotráṁ hariśrīyam || 10 ||



8. Speedy tawny ones<sup>5</sup>, which for thee are not failing,  
 deliver the vigour of the wind,  
 [they] with which thou hush man's impulse to suffer want,  
 with which thou go about *svàr*.
9. We shall experience anew, O agent of change,  
 as much of thee, O beneficial one,  
 as [when] thou promoted the flickering one<sup>6</sup>  
 at efficacious [at determining a champion] arranged contest,  
 as [when thou promoted] the will [to win] at *Daśavraja's* [event],
10. as [when] at *Kaṇva's* [place], O generous one,  
 during proceeding on its way animal sacrifice  
 at a long counsel related to domestic [affairs],  
 as [when] at *Gośarya's* [place], O stone-wielder,  
 thou acquired in me a lineage  
 [that is] a blessing for tawny ones.

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<sup>5</sup> drops of *Soma* juice

<sup>6</sup> inner *Agni*

## RigVeda 8.51

*Śruṣṭigu Kāṇva | Bṛhatī alternating with Satobṛhatī | to Indra*

*yáthā mánau sáṃvarāṇau sómamindrápibaḥ sutám |  
nípātithau maghavanmédhyātithau púṣṭigau śrúṣṭigau sácā || 1 ||*

*pārṣadvāṇáḥ práskāṇvaṃ sámasādayacháyānaṃ jívrimúddhitam |  
sahásrāṇyasiṣāsadgávāmṛṣistvóto dásyave vṛkaḥ || 2 ||*

*yá ukthébhírná vindháte cikídyá ṛṣicódanaḥ |  
índraṃ támáchā vada návyasyā matyářiṣyantaṃ ná bhójase || 3 ||*

*yásmā arkám saptásīrṣāṇamānṛcústridhátumuttamé padé |  
sá tvimá vísvā bhúvanāni cikradadádíjjaniṣṭa paúṃsyam || 4 ||*

*yó no dātá vásūnāmíndraṃ tám̐ hūmahe vayám |  
vidmá hyasya sumatíṃ návīyasīṃ gaméma gómati vrajé || 5 ||*

*yásmāi tvám̐ vaso dānāya śíkṣasi sá rāyáspóṣamaśnute |  
tám̐ tvā vayám̐ maghavannindra girvaṇaḥ  
sutávanto havāmahe || 6 ||*

*kadā caná starīrasi néndra saścasi dāsúṣe |  
úpopénnú maghavanbhūya innú te dānaṃ devásya pṛcyate || 7 ||*

1. As at *Manu Sāmvarāṇi*'s [place], O *Indra*,  
 thou did drink extracted *Soma*,  
 in *Nīpātithi*, O generous one, in *Medhyātithi*,  
 in *Puṣṭigu* — in the presence of *Śruṣṭigu*.
2. Having-attendants one made reposing worn out *Praskaṇva*  
 to sit [at an assembly].  
 The seer did acquire thousands of cows  
 being helped by thee  
 [because of] being a wolf to the impulse to suffer want.
3. Who is not bereft of recited verses,  
 who, being observant, [is] inspiring seers,  
 do thou speak to that *Indra* by means of novel mental gesture  
 to enjoy [him] as a non-injuring one.
4. For whom they have sang seven-headed hymn of illumination,  
 [for whom] consisting of three components [ambrosia<sup>1</sup>]  
 [was placed] into the highest footprint [of *Viṣṇu*],  
 he, I pray, shall call out to all these facets of life;  
 only after that one shall manifest manly strength.
5. Who [is] a giver of beneficial things to us,  
 that *Indra* we call upon.  
 Since we have found novel effective mental gesture for this one,  
 we might set out to rich-in-cows enclosure.
6. To whom thou, O beneficial one, are eager to give,  
 he gains an abundance of the treasure.  
 Such thee, O generous longing for a chant *Indra*,  
 we, in possession of extracted [*Soma*], call upon.
7. Thou, O *Indra*, are never a barren cow,  
 nor are thou assisting [only one] worshiper.  
 Just now bit-by-bit, O generous one, just now once more,  
 for thee *deva*'s gift was put together.

---

<sup>1</sup> *amṛta*

*prá yó nanakṣé abhyójasā kríviṃ vadháḥ śúṣṇaṃ nighoṣáyan |*  
*yadédástambhīpratháyannamúṃ dívamádíjjanīṣṭa pā́rthivah || 8||*

*yásyāyáṃ víśva áryo dásah śevadhipā arīḥ |*  
*tiráścidaryé rúsame pávīravi túbhyétsó ajyate rayīḥ || 9||*

*turanyávo mádhumantaṃ ghr̥taścútaṃ víprāso arkámānṛcuḥ |*  
*asmé rayīḥ paprathe vṛṣṇyaṃ sávo'smé suvā́nāsa índavaḥ || 10||*

8. Only when he, hushing with frustrations *Śuṣṇa*,  
 has vigorously approached the flesh,  
 only when he, making this [Earth] spread<sup>2</sup>,  
 has propped the Heaven,  
 only after that he shall manifest himself as an earthly one,
9. [he,] whose this one,  
 [and] every one who conducts [inner *Soma*] upwards [are],  
 [whose] the savage [and] rising upwards one<sup>3</sup>,  
 that protects the receptacle of the treasure, [are].  
 Even more than that — at aspiring *Ruśama Pavīru*'s [place],  
 just for thee that treasure<sup>4</sup> is smeared [with milk]<sup>5</sup>.
10. Zealous<sup>6</sup> inwardly-excited ones have sang  
 rich in honey, oozing with ghee hymn of illumination.  
 The treasure has spread in us the manly power to change,  
 in us [are] effusing drops of pure *Soma*.

---

<sup>2</sup> making it come to mind's light in an expanding set of sensations, and  
 making it swell with inner waters

<sup>3</sup>inner *Soma*

<sup>4</sup>juice of *Soma* plant

<sup>5</sup>on the basis of 9.32.3c

<sup>6</sup>lit. "seeking ways to be swift"

## RigVeda 8.52

*Āyu Kāṇva | Bṛhatī alternating with Satobṛhatī | to Indra*

*yáthā mánau vívasvati sómaṃ śakrápibaḥ sutám |  
yáthā trité chánda indra jújoṣasyāyáú mādayase sácā || 1||*

*pṛśadhre médhye mātariśvaníndra suváné úmandathāḥ |  
yáthā sómaṃ dáśaśipre dáśoṇye syúmaras̄māvṛjūnasi || 2||*

*yá ukthā kévalā dadhé yáḥ sómaṃ dhṛṣitáḥpibat |  
yásmái víṣṇustrīṇi padā vicakramá úpa mitrásya dhármabhiḥ || 3||*

*yásya tvámindra stómeṣu cākáno vāje vājiñchatakrato |  
tám tvā vayám sudúghāmiva godúho juhūmási śravasyávaḥ || 4||*

*yó no dātā sá naḥ pitā maháñ ugrá íśānakṛt |  
áyāmannugró maghāvā purūvásurgóráśvasya prá dātu naḥ || 5||*

*yásmái tvám vaso dānāya máṃhase sá rāyáspóśaminvati |  
vasūyávo vásupatiṃ śatákratuṃ stómairíndraṃ havāmahe || 6||*

1. As at *Manu Vivasvat's* [place]  
 thou, O empowering one, drank extracted *Soma*,  
 as thou, O *Indra*, enjoy a metre at the third [cakra],  
 thou make thyself exhilarated  
 in the presence of an agitated [man].
2. At *Pṛṣadhra's* [place] thou, O *Indra*,  
 inflamed thyself on effusing [*Soma*],  
 when “swelling in the mother” one<sup>1</sup> [was] vigorous,  
 the same way as [thou drank] *Soma* at *Daśaśipra's*, at *Daśoṇya's*  
 at *Syūmaraśmi's*, at *Rjūnas's* [place].
- 
3. Who has fixed [attention]  
 on not connected with anything else [but *Indra*] verses,  
 who daringly drank *Soma*,  
 for whom *Viṣṇu* strode out three steps  
 in accordance with the nature of [his] amity,
4. whose hymns of praise thou, O *Indra*, enjoy again and again,  
 O having hundred wiles one,  
 O capable of a rush of vigour during a rush of vigour,  
 we, seeking fame, call upon such thee<sup>2</sup>  
 like milkmen [call upon] yielding-much milk [cow].
- 
5. Who is the giver to us, that one is our father —  
 mighty ferocious, rendering one competent.  
 While [we are] not on an expedition, may he —  
 ferocious, generous, one of many benefits —  
 grant us [a pattern] of rhythm<sup>3</sup>  
 [originating] from an evocative expression<sup>4</sup>.
6. For whom thou, O beneficial one, increase thyself  
 in order to give,  
 he spurs on an abundance of the treasure.  
 Seeking benefits, by means of hymns of praise we call upon  
 the overseer of benefits — having-hundred-wiles *Indra*.
- 

<sup>1</sup> *Agni* — on the basis of 3.29.11c

<sup>2</sup> *Indra* adept

<sup>3</sup> lit. “horse”

<sup>4</sup> lit. “cow”

*kaḍā caná prá yuchasyubhé ní pāsi jánmanī |  
túrīyāditya hávanam ta indriyámá tasthāvamṛtaṃ diví || 7||*

*yásmāi tvāṃ maghavannindra girvaṇaḥ śíkṣo śíkṣasi dāśúse |  
asmákam gíra utá suṣṭutīm vaso kaṇvaváchṛṇudhī hávam || 8||*

*ástāvi mánma pūrvyāṃ bráhméndrāya vocata |  
pūrvīrṛtāsya bṛhatīranūṣata stotúrmedhá aṣṛkṣata || 9||*

*sámíndro ráyo bṛhatīradhūnuta sám kṣoṇí sámú sūryam |  
sám śukrásah śúcayaḥ sám gāvāśirah  
sómā índramamandiṣuḥ || 10||*



7. Thou are never absent,  
 thou watch over both types of existence.  
 O fourth *Āditya*, [to gain] the power over affections  
 [is] a challenge to thee —  
 the ambrosia has ascended to the Heaven.
8. To which worshiper thou, O generous longing for a chant *Indra*,  
 are eager to help, O helpful one,  
 hear — as a *Kaṇva* — the call,  
 our chants, and a correctly articulated praise.
9. Prior understanding is praised;  
 do ye [now] utter a formulation for *Indra*!  
 Many wide-ranging [conceptions<sup>5</sup>] of *ṛta*  
 have found their way [to *Indra*],  
 thoughts of the praiser have poured out.
10. At the same time *Indra* fanned potent treasure  
 [in many warriors],  
 at the same time [he shook] both two trembling ones<sup>6</sup>  
 and [agitated] the sun<sup>7</sup>,  
 at the same time translucent gleaming mixed with milk  
 drops of *Soma* inflamed *Indra*.

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<sup>5</sup>*manisā*

<sup>6</sup>the Heaven and Earth

<sup>7</sup>*maṇipūra cakra*

## RigVeda 8.53

*Medhya Kāṇva | Brhatī alternating with Satobṛhatī | to Indra*

*upamāṃ tvā maghónāṃ jyéṣṭhaṃ ca vṛṣabhāṇām |  
pūrbhītamaṃ maghavannindra govīdamīśānaṃ rāyá īmahe || 1||*

*yá āyúṃ kútsamatithigvámárdayo vāvṛdhānó divédive |  
tām tvā vayám háryaśvaṃ sátákratuṃ vājayánto havāmahe || 2||*

*á no víśveṣām rásaṃ mádhvaḥ siñcantvádrayaḥ |  
yé parāvátī sunviré jáneṣvā yé arvāvátīndavaḥ || 3||*

*vísivā dvéṣāṃsi jahí cáva cá kṛdhi víśve sanvantvá vásu |  
síṣṭeṣu citte madiráso aṃśávo yátrā sómasya tṛmpási || 4||*

*índra nédīya édihi mitámedhābhirūtībhiḥ |  
á śaṃtama śáṃtamābhirabhíṣṭibhirá svāpe svāpībhiḥ || 5||*

*ājítuṛaṃ sátpatiṃ víśvácarṣaṇiṃ kṛdhí prajásvābhagam |  
prá sú tirā sácībhiryé ta ukthínaḥ krátuṃ punatá ānuśák || 6||*

1. Thee, [who is] the best of generous ones  
and the most excellent of resembling a bull ones,  
the best at breaking strongholds, O generous *Indra*,  
[the best at] finding evocative expressions<sup>1</sup>,  
we approach, [thee, who] is charge of the treasure.
  2. Who, having becoming stronger day-after-day,  
made agitated *Kutsa Atithigva* to shake vehemently,  
such thee — having tawny horses, having hundred wiles —  
we, practising rushes of vigour, call upon.
  3. May [for] our [benefit] the [pressing] stones besprinkle  
the sap of all [stalks] of the honey<sup>2</sup> —  
[those] which were extracted faraway, among the folks,  
[and those] drops of pure *Soma* which [are] close by.
- 
4. Strike at all aversions and make them here off!  
May all [stalks] drip the beneficial [honey]!  
Wherever thou [decide to] satiate thyself with *Soma*,  
even among what remains [there are] for thee  
brewing exhilaration stalks.
  5. O *Indra*, do come just here, very near,  
with meted-out-by-the-nourishing-drink side-effects!  
[Come,] O most auspicious one, with various means to assist,  
with good allies, O good ally!
  6. Do thou make overpowering-[opponents]  
overseer of what's real in battles  
drawing everyone towards himself  
true champion to be endowed with offsprings!  
With [thy] enabling powers  
do thou carry easily forth, [across obstacles],  
[those men] who, uttering for thee verses,  
are continually refining [their] resourcefulness!
- 

<sup>1</sup>lit. "cows"

<sup>2</sup>here = *Soma* plant juice

*yáste sādhiṣṭhó'vase té syāma bháreṣu te |  
vayám hótrābhirutá deváhūtibhiḥ sasavāṃso manāmahe || 7||*

*ahám hí te harivo bráhma vājayúrājím yāmi sádotibhiḥ |  
tvāmídevá támáme sámaśvayúrgavyúrágre mathnám || 8||*

7. Thou favour [him], who is the most effective  
 for thee [to manifest thyself].  
 Might we be such for thee in battles!  
 By calling out we imagine [ourselves] [as]  
 having obtained [thy help] by means of *deva*-invocations.
8. “Since I, seeking the rush of vigour,  
 [have obtained] a formula for thee,  
 O accompanied-by-tawny-ones one,  
 [and] always journey to a fighting match  
 with [thy] means of helping,  
 just such thee indeed ...<sup>3</sup> [I,] seeking horses,  
 seeking evocative expressions<sup>4</sup>  
 [call out loudly] during violent agitation,  
 in front of trouble-makers.”

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<sup>3</sup>while pronouncing this formula, one shall visualize here most relevant to  
 him aspects or manifestations of *Indra*

<sup>4</sup>lit. “cows”

## RigVeda 8.54

*Mātarīśvan Kāṇva | Bṛhatī alternating with Satobṛhatī | to Indra*

*etátta indra vīryàṃ gīrbhūrgrṇānti kāravaḥ |  
té stóbhanta ūrjamāvanghr̥taścūtāṃ pauraśo nakṣandhītībhīḥ || 1||*

*nākṣanta índramávase sukr̥tyáyā yéṣāṃ sutéṣu mándase |  
yáthā saṃvarté ámodo yáthā kṛśá evásmé indra matsva || 2||*

*á no víśve sajóśaso dévāso gántanópa nah |  
vásavo rudrá ávase na á gamañchṛṇvántu marúto hávam || 3||*

*pūśá víṣṇurhávanāṃ me sárasvatyávantu saptá síndhavaḥ |  
ápo vátāḥ párvatāso vánaspátīḥ śṛṇótu pṛthiví hávam || 4||*

*yádindra rádho ásti te mághonāṃ maghavattama |  
téna no bodhi sadhamádyo vṛdhé bhágo dānāya vṛtrahan || 5||*

*ájipate nṛpate tvámíddhí no vāja á vakṣi sukrato |  
vītí hótrābhirutá devávitībhīḥ sasavámso ví śṛṇvire || 6||*

*sánti hyàryá āśīsa índra áyurjánānām |  
asmánnakṣasva maghavannúpávase dhukṣásva pipyúsīmīṣam || 7||*

*vayám ta indra stómebhirvidhema tvámasmākaṃ satakrato |  
máhi sthūrám śasayám rádho áhrayaṃ  
práskaṇvāya ní tośaya || 8||*

1. This thy deed of valor, O *Indra*,  
singers of eulogies praise with chants;  
they, uttering joyful sounds, promote oozing with ghee strength;  
they, cherishing [it], shall attain [it]  
by means of visualizations and their effects.
2. With correct action they attain *Indra* to help [them]  
in whose extracted [*Soma*] thou delight —  
as thou exulted at *Samvarta*'s [place], as at *Kṛśá*'s.  
Just in this way do exult at our [place], O *Indra*!
3. [Coming] towards us, all acting in harmony [with each other],  
O *deva*-s, do ye visit us!  
Beneficial ones, *Rudra*-s shall come to help us.  
May *Marut*'s hear the call!
4. May *Pūṣan*, *Viṣṇu*, *Sarasvatī*,  
the seven rivers further my challenge!  
Waters, the wind, mountains, governed by a motive one,  
may the Earth hear [my] invocation!
5. What is for thee, O *Indra*, the satisfaction of [thy] desire,  
O the most generous of generous ones,  
with that become our feasting companion — to strengthen [us],  
a good fortune for a gift, O *Vṛtra*-slayer!
6. Since only thou, O overseer of fighting matches,  
overseer of men,  
has conveyed us into the rush of vigour,  
O having good designs one,  
with a full draught [of *Soma*], by calling out, by arousing *deva*-s  
having obtained [thy help], they have become famous.
7. Since the blessings are in to-be-conducted-upwards one<sup>1</sup>,  
[and] the life-force of the folks [is] in *Indra*,  
approach us, O generous one, in order to help,  
draw out the swelling draught!
8. May we honor thee, O *Indra*, with hymns of praise,  
thou [are] ours, O having hundred wiles one!  
Do cause great substantial abundant, non-modest  
satisfaction of his desire to amass for *Praskaṇva*!

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<sup>1</sup>*Soma*

## RigVeda 8.59

*Suparṇa Kāṇva | Jagatī | to Indra and Varuṇa*

*imāni vāṃ bhāgadhéyāni sisrata  
índrāvaruṇā prá mahé sutéṣu vāṃ |  
yajñéyajñe ha sávanā bhuraṇyátho  
yátsunvaté yájamānāya síkṣathaḥ || 1 ||*

*niṣṣídharvīróśadhīrāpa āstām  
índrāvaruṇā mahimānamáśata |  
yá sísratū rájasaḥ pāré ádhvano  
yáyoḥ sátrurnákirádeva óhate || 2 ||*

*satyáṃ tādindrāvaruṇā kṛśásya vāṃ  
mádhva ūrmīṃ duhate saptá vāñih |  
tābhirdāśvāmsamavatam śubhaspatī  
yó vāmádabdho abhí páti cítibhiḥ || 3 ||*

*ghṛtaprúsaḥ saúmyā jīrádānavaḥ  
saptá svásāraḥ sádana ṛtásya |  
yá ha vāmindrāvaruṇā ghṛtaścútas  
tābhirdhattam yájamānāya síkṣatam || 4 ||*

*ávocāma mahaté saúbhagāya  
satyáṃ tveṣábhyaṃ mahimānamindriyám |  
asmānsvindrāvaruṇā ghṛtaścútas  
trībhiḥ sāptébhīravatam śubhaspatī || 5 ||*



1. These giving fortune [drops] flow forth for you two,  
     O *Indra-Varuṇa*, to magnify you two at *Soma* libations.  
     At every fire offering you two stir instigations  
     when you two are eager to help pressing-*Soma* sacrificer.
2. [When those] two, O *Indra-Varuṇa*,  
     were [for us] attaining-their-aim herbs, waters,  
     they<sup>1</sup> obtained the power to increase-in-size —  
     [they] two who have glided onto the opposite side  
     of the path of the airy realm,  
     [they,] the two whose no being-without-*deva-s* enemy  
     observes [their presence].
3. That [is] true, O *Indra-Varuṇa*, for you two the seven melodies  
     draw out a wave of honey of the slender [stem].  
     With them<sup>2</sup>, O two masters of reinforcement,  
     do animate the worshiper who, unimpaired,  
     beholds you two with attention by means of [active] thoughts.
4. Sprinkling-ghee dealing-with-*Soma* quick-to-bestow  
     seven sisters<sup>3</sup> [are] in the seat of *ṛta*,  
     [they,] who are oozing ghee for you two, O *Indra-Varuṇa*!  
     By means of those [waters] do you two  
     impart [the treasure] to the worshiper! Be eager to help!
5. For the sake of great fortune, we have spoken the truth,  
     for the sake of two vehement ones  
     [we have effected by means of speech]  
     the power to increase in size, the power over affections.  
     Do us, [who are] oozing ghee, a favour,  
     O *Indra-Varuṇa*, with the three [upper cakras],  
     with the heptades [of inner waters],  
     O two masters of reinforcement!

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<sup>1</sup>inner waters

<sup>2</sup>the melodies

<sup>3</sup>inner waters — on the basis of 4.42.4ab

*índrāvaruṇā yádṛṣībhyo manīśāṃ*  
*vācó matīm śrutámadattamágre |*  
*yáni sthānānyasṛjanta dhírā*  
*yajñām tanvānāstápasābhyàpaśyam || 6||*

*índrāvaruṇā saumanasámádr̥ptaṃ*  
*rāyáspósaṃ yájamāneṣu dhattam |*  
*prajāṃ puṣṭíṃ bhūtimasmásu dhattam*  
*dīrghāyutvāya prá tirataṃ na áyuh || 7||*

6. O *Indra-Varuṇa*, that at the beginning you two gave to seers  
 a correct conception — phrases, a mental gesture,  
 the oral tradition.  
 [and] which stations, they, facilitating contemplations,  
 did cast upon [the inner *Soma*] [thus] extending the sacrifice,  
 [that] I do perceive through the heat [of spiritual practices].
7. O *Indra-Varuṇa*, do place into sacrificers  
 pleasing non-vain abundance of the treasure!  
 Do place into us offsprings prosperity thriving!  
 Do transfer forth our life-force for the sake of long life!

## RigVeda 8.61

*Bharga Pragātha | Bṛhatī alternating with Satobṛhatī | to Indra*

*ubháyaṃ śṛṇávacca na índro arvágidāṃ vácāḥ |  
satrácya maghāvā sómapītaye dhīyā śáviṣṭha ā gamat || 1||*

*táṃ hí svarājaṃ vṛṣabhāṃ támójase dhīśāne niṣṭatakṣātuḥ |  
utópamāñāṃ prathamó ní ṣīdasi sómakāmaṃ hí te mánāḥ || 2||*

*ā vṛṣasva purūvaso sutásyendrāndhasaḥ |  
vidmā hí tvā harivaḥ pṛtsú sāsahímádhṛṣṭaṃ ciddadhṛṣvānim || 3||*

*áprāmisatya maghavantáthédasadíndra krátvā yáthā vásaḥ |  
sanéma vājaṃ táva śiprinnávasā makṣú cidyánto adrivaḥ || 4||*

*śagdhyū śú śacīpata índra vísvābhirūtíbhīḥ |  
bhágaṃ ná hí tvā yaśásaṃ vasuvídamánu śūra cárāmasi || 5||*

*pauró úśvasya purukṛdgávāmasyútso deva hiraṇyáyaḥ |  
nákirhí dānaṃ parimárdhiṣattvé yádyadyāmi tátá bhara || 6||*

*tvám hyéhi cérove vidā bhágaṃ vásuttaye |  
údvāvṛṣasva maghavanágaviṣṭaya údindrásvamīṣṭaye || 7||*

1. Since *Indra* would hear  
 this our double[-sided] utterance from a certain point,  
 he, generous, having the most power to change,  
 shall come with the help of a concentrated visualization here  
 to drink *Soma*.
2. Since him, who is self-ruling, appearing as a bull,  
 him the two efforts to visualize have carved out  
 for the sake of a frenzy,  
 “Would thou<sup>1</sup>, the first among most excellent ones, sit down —  
 since thy mind [is] desirous of *Soma*!”
3. Pour for thyself, O one of many benefits,  
 extracted from the herb [*Soma*], O *Indra*,  
 because we found thee, O accompanied-by-tawny-ones one,  
 to have ways to prevail in battles,  
 [and,] though not-to-being-dared, daring to attack.
4. O unalterably real, generous one! It shall be just  
 as [thou] wish — because of [thy] resourcefulness, O *Indra*!  
 We might attain the rush of vigour with thy,  
 O selective one, help,  
 even [if we are] moving quickly, O stone-wielder!
5. Be [for us]<sup>2</sup> quite potent, O master of mighty assistance,  
 O *Indra*, with all [thy] side-effects —  
 since we follow thee — esteemed, knowing what’s beneficial —  
 O agent of change, like a good fortune!
6. Thou, doing much for a horse, for cows, are satiating,  
 [are] abounding-in-gold spring, O *deva*!  
 Since no one would neglect the gift [that is] in thee<sup>3</sup>,  
 whatever I “journey to”, bring here that!
7. Just come here for the sake of behaving respectfully one,  
 so that thou will find  
 the good fortune to grant what’s beneficial!  
 Thou should have poured [it] out aplenty, O generous one,  
 for a foray for cows,  
 [thou should have poured it out], O *Indra*, aplenty  
 for a foray for a horse.

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<sup>1</sup>“thou” here addresses both *Indra* and present adept of *Indra*

<sup>2</sup>on the basis of 8.24.11c

<sup>3</sup>that is, “in being in the state of *Indra*”

tvám purú sahásrāṇi śatāni ca yūthá dānāya maṃhase |  
 á puraṃdarāṃ cakṛma vípravacasa índraṃ gāyantó'vase || 8||

avipró vā yádávidhadvípro vendra te vácaḥ |  
 sá prá mamandattvāyá śatakṛato prácāmanyo áhaṃsana || 9||

ugrábāhurmrakṣakṛtvā puraṃdaró yádi me śṛṇávaddhávam |  
 vasūyávo vásupatiṃ śatákratuṃ stómairíndraṃ havāmahe || 10||

ná pāpāso manāmahe nārāyāso ná jáḍhavaḥ |  
 yádínnavíndraṃ vṛṣṇaṃ sácā suté sákhāyaṃ kṛṇávāmahai || 11||

ugrāṃ yuyujma pṛtanāsu sāsahímṛṇákātímádābhyam |  
 védā bhṛmāṃ citsánitā rathítamo vājínaṃ yámídū náśat || 12||

yáta índra bháyāmahe táto no ábhayaṃ kṛdhi |  
 mághavañchagdhí táva tána utíbhírví dvíṣo ví mṛdho jahi || 13||

tvám hí rādhaspate rádhaso maháh kṣáyasyási vidhatáh |  
 táṃ tvā vayám maghavanníndra girvaṇaḥ  
 sutávanto havāmahe || 14||

8. In order to give, thou increase  
 many hundreds and thousands of herds.  
 We have prepared for a sacrifice the stronghold-breaker<sup>4</sup>  
 of him<sup>5</sup> who is inspiring by utterances,  
 chanting to *Indra* for the sake of [his] help.
9. Whether not-inwardly-excited one or inwardly-excited one  
 offered to thee, O *Indra*, an utterance,  
 he shall be sporting for thy sake, O having hundred wives one,  
 O [thou] whose anger is directed into the future<sup>6</sup>,  
 O [thou,] procuring one's individuality!
10. If [only] the ferocious-with-his-arms, performing "grind-down",  
 breaker of strongholds would hear my call!  
 "Seeking benefits, by means of hymns of praise we call upon  
 the overseer of benefits — having hundred wives *Indra*!"<sup>7</sup>
11. We do not consider [ourselves] [to be] wicked,  
 nor stingy, nor dull,  
 if just now we shall make bull *Indra*  
 in the presence of extracted [*Soma*] [our] companion.
12. We have engaged the ferocious,  
 having ways to prevail in battles,  
 desiring what's due [to him], not-to-be-deceived one.  
 Obtaining[-the prize] best charioteer has found  
 capable of the rush of vigour [chariot]  
 [which is] also endeavoring [to employ it] —  
 [that chariot] which he shall obtain.
13. Whatever we are afraid of, O *Indra*,  
 effect for us fearlessness for that!  
 O generous one, enable for us that of thee  
 with [thy] side-effects!  
 Disperse hatreds, inhibitions!
14. Since thou, O master of accomplishment of [one's] desires,  
 because of an abundant satisfaction of [thy] desire  
 dwell in abode of honoring [thee man],  
 such thee, O generous longing for a chant *Indra*,  
 we, in possession of extracted [*Soma*], call upon.<sup>8</sup>

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<sup>4</sup>*Indra*

<sup>5</sup>adept of *Indra*

<sup>6</sup>lit. "further ward"

<sup>7</sup>the last two lines are the same as 8.52.6cd

<sup>8</sup>these two lines are the same as 8.51.6cd

índra spádutá vṛtrahá paraspá no váreṇyah |  
 sá no rakṣiṣaccaramám sá madhyamám  
 sá paścátpātu naḥ puráh || 15||

tvám naḥ paścádadharáduttarátpurá índra ní pāhi viśvátah |  
 āré asmátkṛṇuhi dáivyaṃ bhayámāré hetírádevīḥ || 16||

adyádyā śváḥśva índra trāsva paré ca naḥ |  
 víśvā ca no jaritṛṇsatpate áhā dívā náktam ca rakṣiṣah || 17||

prabhaṅgí śúro maghāvā tuvīmaghaḥ sámmiślo viryāya kám |  
 ubhá te bāhú vṛṣaṇā śatakrato ní yá vájraṃ mimikṣātuḥ || 18||



15. *Indra* [is] a scout and *Vṛtra*-slayer,  
 protecting-beyond, [he is] for us to-be-preferred [to others].  
 [Being] such, he shall guard that one of us [who is] on the edge,  
 [and] that one [who is] in the midst [of troubles].  
 May he protect us from behind [and] from the front!
16. Do thou watch over us, O *Indra*, from behind, from below,  
 from above, from the front — on all sides!  
 Make divine terror [to be] far away from us,  
 far away non-divine missile!
17. Day-after-day and next day and afterwards  
 do preserve us, O *Indra*!  
 Through all the days, O overseer of what's real,  
 by day and by night  
 thou shall guard our praisers!
18. Shattering [obstacles], generous,  
 having many gifts agent of change  
 [is] commingling [inner waters] for the sake of, well,  
 the valor.  
 Both thy arms, O having hundred wiles one,  
 which wield the thunderbolt, are bull-like.<sup>9</sup>

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<sup>9</sup>this stanza addresses, it seems, the adept of *Indra* mentioned in stanzas 2 and 8.

## RigVeda 8.62

*Pragātha Kāṇva | 1–6, 10–12 Pañkti, 7–9 Bṛhatī | to Indra*

*pró asmā úpastutiṃ bháratā yájjújoṣati |  
ukthávríndrasya máhinaṃ váyo vardhanti somíno  
bhadrá índrasya rātáyaḥ || 1||*

*ayujó ásamo nṛbhírēkaḥ kṛṣṭṛayásyaḥ |  
pūrvírāti prá vāvṛdhe víśvā jātānyójasā  
bhadrá índrasya rātáyaḥ || 2||*

*áhitena cidárvatā jīrādānuḥ siṣāsati |  
pravácyamindra tátáva vīryāṇi kariṣyató  
bhadrá índrasya rātáyaḥ || 3||*

*á yāhi kṛṇávāma ta índra bráhmāṇi várdhanā |  
yébbhiḥ śaviṣṭha cākáno bhadrámihá śravasyaté  
bhadrá índrasya rātáyaḥ || 4||*

*dhṛṣatáściddhṛṣánmánaḥ kṛṇóṣīndra yáttvám |  
tīvráḥ sómaiḥ saparyató námobhiḥ pratibhūṣato  
bhadrá índrasya rātáyaḥ || 5||*

*áva caṣṭa řcīśamo'vatāñ iva mánuṣaḥ |  
juṣṭvī dáksasya somínaḥ sákhāyaṃ kṛṇute yújaṃ  
bhadrá índrasya rātáyaḥ || 6||*

1. Do ye bring forward for this one an invitatory praise  
 so that he [would] enjoy [it]!  
 Offering *Soma* [companions]<sup>1</sup> augment  
 with recited verses *Indra's* gladsome mental and bodily vigour.  
 Auspicious are *Indra's* gifts!
2. Unjoined unequaled by men,  
 he, alone [but] dexterous,  
 has gained in strength beyond many tribes,  
 [beyond] all creatures by means of a frenzy.  
 Auspicious are *Indra's* gifts!
3. When even with an unprepared courser,  
 he, quick-to-bestow, seeks to procure [the prize].  
 That of thee, O *Indra*, [is] to be proclaimed —  
 deeds of valor you two will perform.  
 Auspicious are *Indra's* gifts!
4. Journey here! We shall perform for thee,  
 O *Indra*, strengthening formulations  
 which thou, O having the most power to change one,  
 will enjoy again and again.  
 [There is] an auspicious state of mind in this  
 for him who employs auditory impressions.  
 Auspicious are *Indra's* gifts!
5. The mindset of even a defiant one —  
 [the mindset,] which thou, O *Indra*, create — is defiant,  
 [the mindset] of him who is attending [to thee]  
 with pungent *Soma* drops,  
 of him who honors [thee] reverently.  
 Auspicious are *Indra's* gifts!
6. He, who is sought with a verse,  
 looks down as a human [looks] at wells.  
 Being satisfied with the power of discernment of him,  
 who employs *Soma*,  
 he makes the companion harnessed<sup>2</sup>.  
 Auspicious are *Indra's* gifts!

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<sup>1</sup>on the basis of 8.45.16ab

<sup>2</sup>that is, companion's body enters the state of *Indra*

*vísve ta indra vīryàṃ devá ánu krátum daduh |*  
*bhúvo vísvasya gópatih puruṣtuta*  
*bhadrá índrasya rātáyaḥ || 7||*

*grṇé tādindra te śáva upamáṃ devátātaye |*  
*yáddhāṃsi vrtrámójasā śacipate*  
*bhadrá índrasya rātáyaḥ || 8||*

*sámaneva vapuṣyatáh kṛṇávanmānuṣā yugá |*  
*vidé tádindraścétanamádha śrutó*  
*bhadrá índrasya rātáyaḥ || 9||*

*újjātámindra te śáva úttvámúttáva krátum |*  
*bhúriḡo bhúri vāvr̥dhurmághavantáva śármaṇi*  
*bhadrá índrasya rātáyaḥ || 10||*

*ahám ca tvám ca vrtrahansám yujyāva sanībhya á |*  
*arātīvá cidadrivó'nu nau śúra maṃsate*  
*bhadrá índrasya rātáyaḥ || 11||*

*satyámídvá u táṃ vayámíndraṃ stavāma nánṛtam |*  
*mahám̃ ásunvato vadhó bhúri jyótiṃṣi sunvató*  
*bhadrá índrasya rātáyaḥ || 12||*

7. Following [thy] designs, O *Indra*,  
 all *deva*-s have imparted to thee valor,  
 thou shall become the chief<sup>3</sup> of all,  
 O much-eulogized one!  
 Auspicious are *Indra*'s gifts!
8. That thy, O *Indra*, power to change is extolled  
 [as] the most excellent for [being in] the presence of the divine.  
 When by means of frenzy thou slay *Vṛtra*,  
 O master of mighty assistance,  
 auspicious are *Indra*'s gifts!
9. Since he would create — like [he creates] conflicts —  
 those throughout human lifespan who marvel at [him],  
*Indra* knows that [as] notable;  
 therefore [he is] famed.  
 Auspicious are *Indra*'s gifts!
10. In the shelter of thee, O generous one,  
 they have frequently increased thy, O *Indra*,  
 manifested<sup>4</sup> power to change,  
 thee, thy resourcefulness, O having much one!  
 Auspicious are *Indra*'s gifts!
11. I and thou, O *Vṛtra*-slayer,  
 might engage here together for the sake of rewards —  
 even someone who is accompanied by the holding back one,  
 O stone-wielder,  
 would have approved us two, O agent of change!  
 Auspicious are *Indra*'s gifts!
12. Indeed just such *Indra*, real,  
 we praise, not a cheating one.  
 Mighty, he is a destruction of a non-pressing[-*Soma*] one,  
 [and,] often [guiding] lights of a pressing[-*Soma*] one.  
 Auspicious are *Indra*'s gifts!

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<sup>3</sup>lit. cowherd

<sup>4</sup>lit. "born"

## RigVeda 8.63

*Pragātha Kāṇva* | 2,3,6,8-11 *Gāyatrī*, 1,4,5,7 *Anuṣṭubh*, 12 *Triṣṭubh*  
| to *Indra*

*sá pūrvyó mahānāṃ venāḥ krátubhirānaje* |  
*yásya dvārā mānuṣpitā devēṣu dhíya ānájé* || 1||

*divó mānaṃ nótsadansómaprṣṭhāso ádrayaḥ* |  
*ukthā bráhma ca sáṃsyā* || 2||

*sá vidvāñ āṅgirobhya índro gā avṛṇodápa* |  
*stuṣé tādasya paúṃsyam* || 3||

*sá pratnáthā kavivṛdhá índro vākásya vakṣáñiḥ* |  
*śívó arkásya hómānyasmatrā gantvāvase* || 4||

*ādū nú te ánu krátuṃ svāhā várasya yágyavaḥ* |  
*śvātrámārkā anūṣaténdra gotrásya dāvāne* || 5||

*índre víśvāni vīryā kṛtāni kártvāni ca* |  
*yámarkā adhvarāṃ vidúḥ* || 6||

*yátpāñcajanya yā viséndre ghóṣā ásrkṣata* |  
*ástṛṇādbarhānā vipò'ryó mánasya sá kṣáyāḥ* || 7||

1. He, peerless among the mighty ones, eager,  
has anointed himself with [various] designs,  
[he,] over whose doors intelligent father<sup>1</sup>  
has smeared for himself visions.
2. Having *Soma* at their base<sup>2</sup> stones<sup>3</sup>  
shall settle upwards in likeness of sky<sup>4</sup>.  
Verses and formulation [are] to be recited.
3. Such — having found [thus raised *Soma*] — *Indra*  
for the sake of *anīgiras*-es uncovered evocative expressions<sup>5</sup>.  
I extol that his manly deed.

- 
4. Such — as of old strengthening poets —  
*Indra* [is] making stronger him who is speaking;  
during continuous offering of a hymn of illumination,  
may he, destroying reactive impulsiveness,  
come to us in order to help!
  5. Now then for thee, following the design,  
those seeking to sacrifice [utter] *svāhā* of the request.  
[Their] hymns of illumination have found their way  
to the strengthening drink,  
O *Indra*, in order [for thee] to give [them] a lineage.

- 
6. All deeds of valor [were] done and [will] be-done  
in [the state of] *Indra*,  
whom hymns of illumination  
consider as facilitating the way [to those deeds].
  7. When battle-cries let themselves fly  
throughout tribe that is one of five tribes [and] into *Indra*,  
it certainly did spread shivers.  
He<sup>6</sup> [is then]  
the abode of mental activity of the rising upwards one<sup>7</sup>.

---

<sup>1</sup>inner *Soma*

<sup>2</sup>area of lower thoracic vertebrae

<sup>3</sup>= “floating ribs”

<sup>4</sup>this seems to refer to performance of *Uddīyana bandha*

<sup>5</sup>lit. “cows”

<sup>6</sup>*Indra*

<sup>7</sup>inner *Soma*

*iyámu te ánuṣṭutiścakṛṣé táni páuṃsyā |  
prāvaścakráśya vartaním || 8||*

*asyá vṛṣṇo vyódana urú kramiṣṭa jīvāse |  
yávam ná paśvá á dade || 9||*

*táddádhanā avasyávo yuṣmābhirdákṣapitarah |  
syāma marútvato vṛdhé || 10||*

*báḍṛtvíyāya dhāmna řkvabhiḥ sūra nonumah |  
jéṣāmendra tváyā yujá || 11||*

*asmé rudrá mehánā párvatāso  
vṛtrahátye bhárahūtau sajóṣāḥ |  
yáḥ sáṃsate stuvaté dhāyi pajrá  
índrajyeṣṭhā asmāñ avantu devāḥ || 12||*



8. Here is the ensuing praise of thee,  
 “Thou have done these manly deeds,  
 thou did favour the track of the wheel.”
9. At this bull’s burn-out he<sup>8</sup>  
 should have made a wide step [for the bull] to live.  
 He<sup>9</sup> has accepted [it] as tethered animals [accept] barley.
10. We, seeking help, [are] obtaining that.  
 Together with ye [we have] the power of discernment as  
 [our] father<sup>10</sup> [has];  
 to strengthen [us], might we be attended by *Marut*-s!
- 
11. In truth, we find our way, O agent of change,  
 to being-just-in-time abode together with reciting verses ones.  
 With thee as a yokemate we shall win!
12. [They,] rugged, howling abundantly in us, in order to slay *Vṛtra*  
 acting in harmony [with each other] during a call to battle,  
 with him, who is set up for him who recites,  
 for him who is praising [to be] resilient —  
 having *Indra* as the best [among them],  
 may they, *deva*-s, help us!

---

<sup>8</sup>prob. *Viṣṇu*

<sup>9</sup>the bull, that is a warrior who was in a state of *Indra*

<sup>10</sup>inner *Soma* — on the basis of 8.63.1

## RigVeda 8.64

*Pragātha Kāṇva | Gāyatrī | to Indra*

*úttvā mandantu stómāḥ kṛṇuṣvā rādho adrivaḥ |  
áva brahmadviṣo jahi || 1||*

*padá paññrarādháso ní bādhasva maháñ asi |  
nahí tvā káscaná prāti || 2||*

*tvámīśiṣe sutānāmíndra tvámásutānām |  
tvám rājā jánānām || 3||*

*éhi préhi kṣáyō divyāghóṣañcarṣaññám |  
óbhé pṛṇāsi ródasī || 4||*

*tyám citpárvatam girím sátávantaṃ sahasrīṇam |  
ví stotṛbhyo ruojitha || 5||*

*vayámu tvā dívā suté vayám náktam havāmahe |  
asmákam kāmamá pṛṇa || 6||*

*kvā syā vṛṣabhó yívā tuvigrīvo ánānataḥ |  
brahmá kástám saparyati || 7||*

*kásya svitsávanam vṛṣā jujuṣvāñ áva gachati |  
índram ká u svidá cake || 8||*

*kám te dānā asakṣata vṛtrahankám svvīryā |  
ukthé ká u svidántamaḥ || 9||*

1. May hymns of praise fire thee up!  
Effect the satisfaction of [thy] desire, O stone-wielder!  
Drive away those who are hostile to formulations!
  2. With [thy] foot press down not-satisfying [thy] desire niggards!  
Thou are mighty —  
no way anyone [can] oppose thee.
  3. Thou are a master of those pressing [*Soma*],  
O *Indra*, thou [are a master] of those not pressing [*Soma*],  
thou are the chieftain of [all] folks.
  4. Come here! Come forth! Abode [is] in the Heaven!  
Listening to those<sup>1</sup> drawing to themselves,  
thou fill both *Rodas*-es.
  5. Even him — the rugged “mountain”  
[who was] accompanied by hundred fighters,  
[who was] possessing thousand [tricks]—  
thou have crushed for the sake of praisers.
  6. We call upon thee at the *Soma* pressing  
throughout the day and night.  
Fulfill our desire!
- 
7. Where [is] this resembling-a-bull youth,  
strong-necked, not-bending-[to other’s-will]?  
Which formulator attends to him?
  8. To whose pressing do thou think  
enjoying [it] bull descends?  
Who do thou think strives after *Indra*?
  9. Whom do gifts to thee accompany?  
O *Vṛtra*-slayer, whom aspects of manly vigour [accompany]?  
Who do thou think during verse-recitation  
[is] the most intimate [to thee]?
- 

<sup>1</sup>senses

*ayám te mánuṣe jáne sómaḥ pūrúṣu sūyate |  
tásyéhi prá dravā píba || 10||*

*ayám te śaryañávati suṣómāyāmádhi priyáḥ |  
ārkíye madántamaḥ || 11||*

*támadyá rádhase mahé cāruṃ mādāya ghṛṣvaye |  
éhīmindra dravā píba || 12||*

10. This *Soma* is pressed for thee  
 among commoners<sup>2</sup>, in a human —  
 come here, rush forth, drink it!
11. This [*Soma*] for thee [is] in *Śaryaṇāvāt*<sup>3</sup>,  
 wanted at *Suṣomā*,  
 most intoxicating in *Ārjīkīya*.
12. Now, for the sake of great thrill-inducing exhilaration,  
 for satisfaction of [thy] desire,  
 approach that, esteemed [*Soma*],  
 O *Indra*, rush, drink it!

---

<sup>2</sup>or, *Pūru-s*

<sup>3</sup>prob. the pathways of air to the lungs

## RigVeda 8.65

*Pragātha Kāṇva | Gāyatrī | to Indra*

*yádindra prāgápāgúdañnyàgvā hūyāse nṛbhīḥ |  
ā yāhi túyamāsúbhīḥ || 1||*

*yádvē prasrávaṇe divó mādáyāse svàrṇare |  
yádvē samudré ándhasaḥ || 2||*

*ā tvā gīrbhírmahámurīm huvé gāmiva bhójase |  
índra sómasya pītāye || 3||*

*ā ta indra mahimānaṃ hárayo deva te máhaḥ |  
rátthe vahantu bíbhṛataḥ || 4||*

*índra grṇīṣá u stuṣé mahāñ ugrá īśānakṛt |  
éhi naḥ sutāṃ pība || 5||*

*sutāvantastvā vayám práyasvanto havāmahe |  
idám no barhírāsáde || 6||*

*yácciddhí śásvatāmásíndra sádharmaṇastvám |  
tām tvā vayám havāmahe || 7||*

*idám te somyám mádhvádhuḥṣannádríbhírnáraḥ |  
juṣāṇá indra tátṓba || 8||*

*vísāvāñ aryó vipaścító'ti khyastúyamā gahi |  
asmé dhehi śrávo bhát || 9||*

1. When thou, O *Indra*, are called upon by men  
east, west, north and south,  
journey quickly here by means of swift ones!
  2. When during effusion from the Heaven,  
or when at sea because of the herb,  
thou made thyself exhilarated in *Svarṇara*,
  3. I summon thee, [who is] like-a-wide-space [and] excessive,  
with chants to use [them] like a cow,  
O *Indra*, [for thee] to drink *Soma*.
- 
4. Let those bearing on a chariot, tawny ones convey here  
thy, O *deva*, might,  
thy, O *Indra*, power to increase in size!
  5. O *Indra*, I extoll [now], I have praised [thee before].  
Mighty, ferocious, rendering one competent —  
come here! Drink our pressed out [*Soma*]!
  6. We, in possession of extracted [*Soma*],  
offering libations, call upon thee  
to sit down upon this our sacrificial grass.
- 
7. Since thou are equally supporting  
numerous [people], O *Indra*,  
such thee we call upon.<sup>1</sup>
  8. For thee the men milked with stones this —  
containing *Soma* honey.  
Taking pleasure in [this], O *Indra*, drink it!
  9. Thou shall overlook all [who are just] piling up pulsations  
from the rising upwards one. Come here quickly!  
Put into us an extensive auditory impression!
- 

<sup>1</sup>this verse is the same as 4.32.13

*dātā me pṛṣatīnām rājā hiraṇyavinām |*  
*mā devā maghāvā riṣat || 10||*

*sahāsre pṛṣatīnāmādhi ścandráṃ bṛhátprthú |*  
*śúkrám hiraṇyamā dade || 11||*

*nápāto durgáhasya me sahásreṇa surádhasaḥ |*  
*śrávo devéṣvakraṭa || 12||*



10. To me a giver of specked ones,  
the chieftain of those [who are] eager for gold,  
may not the generous one, O *deva*-s, hurt [him]!
11. Above thousand speckled ones,  
I have received ample  
brightly radiant pure gold.
12. Grandsons of *Durgaha*, [who are]  
by means of [that] thousand quite satisfying to me,  
have created for themselves renown among *deva*-s.

## RigVeda 8.66

*Pragātha Kāṇva* | 1–14 *Bṛhatī* alternating with *Satobṛhatī*, 15  
*Anuṣṭubh* | to *Indra*

*tárobhīrvo vidádvāsumíndraṃ sabādha ūtáye* |  
*bṛhádḡāyantaḥ sutásome adhvaré huvé bháram ná kāríṇam* || 1 ||

*ná yáṃ dudhrá vārante ná sthirá múro máde suśiprámándaḥsaḥ* |  
*yá ādṛtyā śásamānáya sunvaté dātā jaritrá ukthyám* || 2 ||

*yáḥ śakró mṛkṣó ásvyo yó vā kíjo hiranyáyaḥ* |  
*sá ūrvásya rejayatyápāvṛtimíndro gávyasya vṛtrahá* || 3 ||

*níkhātaṃ cidyáḥ purusambhṛtáṃ vásúdídívāpati dāsúṣe* |  
*vajrí suśipró háryaśva ítkaṛadíndraḥ krátvā yáthā vāsāt* || 4 ||

*yádvāvántha puruṣtuta purá cichūra nṛṇám* |  
*vayám táta indra sám bharāmasi*  
*yajñāmukthám turám vácaḥ* || 5 ||

*sácā sómeṣu puruhūta vajrivo mādāya dyukṣa somapāḥ* |  
*tvámíddhí brahmakṛte kámyaṃ vásu déṣṭhaḥ sunvaté bhúvaḥ* || 6 ||

*vayámenamidá hyó'pīpemehá vajríṇam* |  
*tásmā u adyá samanā sutám bharā nūnám bhūṣata śruté* || 7 ||

1. For ye as a prize, I, chanting solemnly  
     during advancing on its way  
     involving extracted *Soma* [sacrifice],  
     summon urgently with expedient [means] the doer —  
     finding-beneficial-things *Indra* to help —
2. the selective one, whom,  
     when [he is] in exhilaration from the herb,  
     neither provoking-anger-ones nor steadfast enemies obstruct,  
     who, being attentive, will give to [his] praiser,  
     to exerting himself pressing [*Soma*] one, to-be-praised [treasure].
3. Who [is] empowering, accumulating [strength],  
     related to horses<sup>1</sup> one, who [is] indeed an enchanting *k̄jā*<sup>2</sup>,  
     he, *Indra*, *Vrtra*-slayer, makes the hidingplace  
     of related to cows<sup>3</sup> “submarine fire”<sup>4</sup> tremble.
4. Who for a worshiper reveals accumulated-by-many treasure —  
     even buried one, he — bearing thunderbolt  
     having tawny horses selective *Indra* —  
     because of [his] resourcefulness, shall do as he wishes.
5. What of men, thou, O much-eulogized one,  
     have placed within [thy] reach before, O agent of change,  
     that we gather for thee, O *Indra* —  
     a fire offering, a recited verse, a prompt utterance —
6. in the presence of drops of *Soma*,  
     O much invoked thunderbolt-bearer,  
     for [thy] exhilaration,  
     O empowered-by-the-Heaven drinker of *Soma*,  
     since only thou shall become for him,  
     who is performing a formulation, who presses [*Soma*],  
     [the one who is] giving-the-most [that] to-be-desired treasure.
7. Only yesterday in this place we could have swelled him,  
     the thunderbolt-wielder —  
     likewise, bring thou to him pressed out [*Soma*] today!  
     Do ye now use efforts in [doing] what was taught!

---

<sup>1</sup>the two tawny ones

<sup>2</sup>seems to be a musical instrument

<sup>3</sup>evocative expressions

<sup>4</sup>prob. means “fire in the belly” since “sea” stands for “heart cakra”, or, alternatively, “heart-felt inspiration”

*vṛkaścidasya vāraṇā urāmāthirā vayúneṣu bhūṣati |  
sémám na stómaṃ jujuṣāṇā á gahíndra prá citráyā dhíyá || 8||*

*kádū nvàsyákṛtamíndrasyāsti páuṃsyam |  
kéno nú kaṃ śrómatena ná śuśruve janúṣaḥ pári vṛtrahā || 9||*

*kádū mahírádhr̥ṣṭā asya táviṣṭh̥ kádu vṛtraghno ástrtam |  
índro víśvānbekanáṭāṃ ahard̥śá utá krátvā paṇṭīṃrabhí || 10||*

*vayám ghā te ápūrvyéndra bráhmāṇi vṛtrahan |  
purútámāsaḥ puruhūta vajrivo bhṛtīm ná prá bharāmasi || 11||*

*pūrvīściddhí tvé tuvikūrminnāśáso hávanta indrotáyaḥ |  
tiráscidaryáḥ sávanā vaso gahi sáviṣṭha śrudhí me hávam || 12||*

*vayám ghā te tvé ídvíndra víprā ápi ṣmasi |  
nahí tvádanyáḥ puruhūta káscaná mághavannāsti marḍitá || 13||*

*tvám no asyá ámaterutá kṣudhò'bhísasteráva spr̥dhi |  
tvám na ūtí táva citráyā dhíyá śíkṣā śaciṣṭha gātuvít || 14||*

*sóma ídvaḥ sutó astu kálayo má bibhītana |  
ápédeṣá dhvasmāyati svayám ghaiṣó ápāyati || 15||*

8. Even a wolf, his encircling stirring an ewe,  
 uses efforts according to enticements.  
 Such, O *Indra*, enjoying this our hymn of praise, come here!  
 [Come] forth by means of capturing attention visualization!
9. What manly deed of this *Indra*  
 is still not done? By whom, considered to have been trained,  
 he, *Vrtra*-slayer, has not been made famous  
 around [the time] of his manifestation?
10. Which his potent power to control was not challenged?  
 What of *Vrtra*-slaying one [was] undistracted?  
*Indra* [will scatter] all usurers who saw the light of day,  
 and, by means of [his] resourcefulness,  
 [he shall challenge] niggards.
11. It is we, best-among-many, who present to thee, O *Indra*,  
 as an offering, O *Vrtra*-slayer,  
 original<sup>5</sup> formulations,  
 O much invoked thunderbolt-bearer!
12. Since indeed many hopes [are vested] in thee,  
 O having a strong shield one,  
 side-effects [of having many hopes] summon [thee], O *Indra*!  
 Even without pressings of the rising upwards one, come here!  
 O having the most power to change one, do hear my call!
13. It is we, who, inwardly-excited, are auxiliary to thee,  
 [abide] just in thee, O *Indra*,  
 because there is no one other than thee, O much invoked one,  
 who is showing compassion, O generous one!
14. Do thou defend us from a curse,  
 from this impulsiveness and hunger!  
 May thou, finding an unimpeded way,  
 desire to help us, O best at assisting,  
 with [that] way of helping —  
 with capturing attention visualization!
15. May just your *Soma* be pressed,  
 O *Kali*-s, do not fear!  
 This decay just goes away,  
 it goes away on its own.

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<sup>5</sup>lit. "having nothing preceding"

## RigVeda 8.68

*Priyamedha Āṅgīrasa | Gāyatrī except 1,4,7,10 Anuṣṭubh | to  
Indra*

*á tvā rátham yáthotáye sumnáya vartayāmasi |  
túvikūrmímṛtīśāhamíndra śáviṣṭha sátpate || 1||*

*túviśuṣma túvikrato śácīvo víśvayā mate |  
á paprātha mahitvaná || 2||*

*yásya te mahinā maháh pári jmāyántamīyátuḥ |  
hástā vájraṃ hiraṇyáyam || 3||*

*viśvānarasya vaspátimánānatasya śávasaḥ |  
évaísca carṣaṇīnámūtí huve ráthānām || 4||*

*abhíṣṭaye sadāvṛdham svārmīdḥeṣu yám nárah |  
nánā hávanta útáye || 5||*

*parómātramícīṣamamíndramugráṃ surádhasam |  
íśānaṃ cidvāsūnām || 6||*

*tám tamídrádhase mahá índraṃ codāmi pītáye |  
yáh pūrvyámānuṣṭutimíśe kṛṣṭínám ṛtúḥ || 7||*

*ná yásya te śavasāna sakhyámānámśa mártyaḥ |  
nákīḥ śávāṃsi te naśat || 8||*

*tvótāsastvá yujápsú sūrye maháddhānam |  
jáyema pṛtsú vajrivaḥ || 9||*

1. We make thee to turn here like a chariot —  
to help, for the sake of a benevolent mindset —  
[thee,] who shields strongly, who overcomes assailants,  
O *Indra*, O having the most power to change  
overseer of what's real!
2. O having-much-fervor, having abundant resourcefulness,  
accompanied by enabling powers one!  
With allpervading extensiveness thou, O intelligent one,  
have fulfilled [our desires]!
3. Whose two hands, using thy power to increase in size,  
have swiftly grasped  
moving along the earth<sup>1</sup> enchanting thunderbolt...

---

4. Using habits of drawing to themselves [senses]  
and using help of chariots  
I call upon every-man's [and] yours master  
of not-bending-[to other's-will] power to change,
5. [him,] always-strengthening in order to assist,  
whom men in having *svàr*-as-the-prize [contests]  
call upon separately for help,
6. [him,] immense, who is sought with a verse,  
well-satisfying ferocious *Indra*,  
[who is] also in charge of beneficial things.

---

7. Just that very *Indra* I hasten for a drink  
for the sake of great satisfaction of [your] desire,  
[him,] who [commands] ancient ensuing [his deeds] praise.  
The dancer commands tribes.
8. No mortal has obtained  
the like-mindedness of such thee, O changing powerfully one!  
No one shall attain thy powers to change.
9. Helped by thee, with thee as a yokemate  
in waters<sup>2</sup>, in the sun<sup>3</sup>,  
we can win in battles the great prize, O thunderbolt-bearer!

---

<sup>1</sup> here =“the body”

<sup>2</sup>inner waters

<sup>3</sup>*maṇipūra* cakra

tám tvā yajñébhīrīmahe tám gīrbhīrgīrvaṇastama |  
 índra yáthā cidāvītha vájēṣu purumáyyam || 10||

yásya te svādú sakhyám svādvī práṇītiradrivaḥ |  
 yajñó vitantasáyyaḥ || 11||

urú ṇastanvè tána urú kṣáyāya naskṛdhi |  
 urú ṇo yandhi jīvāse || 12||

urúm nṛbhya urúm gáva urúm ráthāya pánthām |  
 devāvītiṃ manāmahe || 13||

úpa mā śáddvādvā nárah sómasya hárṣyā |  
 tíṣṭhanti svādurātáyāḥ || 14||

ṛjrávīndrotá á dade hárī ṛkṣasya sūnávi |  
 āśvamedhásya róhitā || 15||

suráthāñ ātithigvé svabhīśúñrārksé |  
 āśvamedhé supésasaḥ || 16||

śáddāvāñ ātithigvá indroté vadhūmataḥ |  
 sácā pūtákratau sanam || 17||

áṣu cetadvīṣaṇvatyantárrjreśváruṣī |  
 svabhīśúḥ kásāvati || 18||

ná yuṣmé vājabandhavo nīnīśúsáná mártyaḥ |  
 avadyámádhi dīdharat || 19||



10. Such thee we approach by means of fire offerings,  
 such with chants, O most longing for a chant one,  
 as thou, O *Indra*, [were when thou]  
 have helped *Purumāyya* during rushes of vigour.
11. Like-mindedness of such thee [is] palatable,  
 guidance [of such thee] [is] palatable, O stone-wielder,  
 [and] a fire offering [to thee] is worth to be tussled over.
12. Make [it<sup>4</sup>] excessive for our own sake  
 and for the sake of offsprings,  
 excessive for the sake our dwelling,  
 for us to live, extend [it to be] excessive.
- 
13. We imagine a path wide for a chariot,  
 wide for men, wide for an ox, arousing *deva*-s.
14. Near me six two-against-two men  
 having agreeable gifts  
 stand in impatient excitement of *Soma*.
15. At *Indrota*'s [place] I have received two going-straight ones,  
 two tawny ones at *Rkṣa*'s son's [place],  
 two *Āśvamedha*'s reddish ones,
16. good-in-a-chariot ones at *Ātithigva*'s,  
 well-bridled ones at *Ārkṣa*'s,  
 well-adorned at *Āśvamedha*'s.
17. In the presence of *Pūtakratu* I shall obtain  
 six accompanied by mares horses  
 at *Ātithigva*'s [place], at *Indrota*'s.
18. In these she<sup>5</sup> who is accompanied by a bull shall appear.  
 Midst going-straight [men] the Dawn [appears] —  
 well-bridled, having the whip.
19. No mortal among you, O companions-in-rushes-of-vigour,  
 not even wishing to blame [you],  
 shall hold over [you] the unspeakable.

---

Verses 1–12 is a motivational speech to urge men to join a military expedition. Verses 14–17 enumerate participants who were aroused by 1–12. Verses 18–19 is a promise of a transgression that will not end in shame.

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<sup>4</sup>the like-mindedness

<sup>5</sup>prob. *Pfśni*

## RigVeda 8.69

*Priyamedha Āṅgīrasa | 1–3, 7–10 Anuṣṭubh, 4–6 Gāyatrī, 11,16  
Pañkti, 17,18 Bṛhatī | to Indra, Varuṇa*

*práp̄ra vastrīṣṭúbhamīṣam mandádvīrāyéndave |  
dhiyá vo medhásātaye púramdhyá vivāsati || 1||*

*nadáṃ va ódatīnāṃ nadáṃ yóyuvatīnām |  
pátīṃ vo ághnyānāṃ dhenūnāmiṣudhyasi || 2||*

*tá asya súdadohasaḥ sómaṃ śrīṇanti pṛśnayaḥ |  
jánmandevānāṃ vísastrīṣvā rocané diváh || 3||*

*abhí prá gópatiṃ giréndramarca yáthā vidé |  
sūnúṃ satyásya sátpatim || 4||*

*á hárayaḥ sasṛjiré'ruṣīrádhi barhīṣi |  
yátrābhí saṃnāvāmahe || 5||*

*índrāya gáva āśíram duduhré vajrīṇe mádhu |  
yátsīmupahvaré vidát || 6||*

*údyádbradhnásya viṣṭápaṃ gṛhámíndraśca gánvahi |  
mádhvaḥ pítvā sacevahi trīḥ saptá sákhyuḥ padé || 7||*

1. Onward! [Give] your three-stops<sup>1</sup> refreshment  
to inflaming-heroes *Indu!*  
He seeks to procure for ye the nourishing drink  
together with bearing fullness visualization.
  2. Thou implore the crier of your sprinkling [dew dawns],  
the crier of receding [dusks],  
the master of your not-to-be-killed milch-cows<sup>2</sup>.
  3. Those of him [that are] yielding-milk-like-a-well —  
the enticements to rebel — mix *Soma*.  
At [*Soma*'s] birth clans of *deva-s*  
[are] in the three [highest abodes]<sup>3</sup>  
of the luminous sphere of the Heaven.
  4. Do thou celebrate with a chant as is known  
the master of evocative expressions — *Indra* —  
the inciter of what's to become real, overseer of what's real!
- 
5. Over the sacrificial grass,  
where we come together,  
tawny [drops of *Soma* juice] have poured out  
upon mild [expressions].
  6. For *Indra* evocative expressions<sup>4</sup> milk the mixture —  
which is honey for the thunderbolt-wielder —  
whatever he shall find in twists and turns [of a hymn].
  7. When [*Soma*] and *Indra* shall go up home,  
to the highest point,  
in the footprint of [our] companion<sup>5</sup> we two,  
having drank the honey thrice seven [times]<sup>6</sup>,  
might become companions.
- 

<sup>1</sup> *triṣṭubh* — a meter

<sup>2</sup> words

<sup>3</sup> on the basis of 9.67.26ab

<sup>4</sup> lit. "cows"

<sup>5</sup> *Viṣṇu*

<sup>6</sup> prob. "having performed three accompanied by corresponding visualizations breaths in each of the seven cakras"

árcata prárcata príyamedhāso árcata |  
 árcantu putraká utá púram ná dhṛṣṇvārcata || 8||

áva svarāti gárgaro godhá pári saniṣvaṇat |  
 píngā pári caniṣkadadindrāya bráhmódyatam || 9||

á yátpátantyenyàḥ sudúghā ánapasphuraḥ |  
 apasphúram grbhāyata sómamíndrāya pátave || 10||

ápādíndro ápādagnírviśve devā amatsata |  
 váruṇa ídihá kṣayattámápo abhyànūṣata  
 vatsám samśísvarīva || 11||

sudevó asi varuṇa yásya te saptá síndhavaḥ |  
 anukṣáranti kākúdam sūrmyaṃ suṣirámiva || 12||

yó vyátīṃrāphāyatsúyuktāñ úpa dāsúṣe |  
 takvó netá tátídúpurupamá yó ámucyata || 13||

átídu śakrá ohata índro vísvā áti dvíṣaḥ |  
 bhinátkanína odanáṃ pacyámānaṃ paró girá || 14||

8. Ye shall praise [him] with verse,  
 ye shall commend [him] with verse,  
 O *priyamedha*-s, ye shall praise [him] with a verse!  
 Let even little sons praise [him] with a verse,  
 ye shall praise [him] with a verse as [ye would] a defiant fortress.
9. Since *gargara*<sup>7</sup> tapered off, *godhā*<sup>8</sup> shall keep whizzing,  
 a bowstring shall keep bringing up  
 the formulation undertaken for *Indra*'s sake.
10. When darting non-lashing-out<sup>9</sup>  
 abundant [inner waters] rush in,  
 seize ye lashing out *Soma*  
 for *Indra* to drink!

---

11. *Indra* drank, *Agni* drank,  
 all *deva*-s became exhilarated —  
 only *Varuṇa* shall remain inhere —  
 the waters have found their way to him  
 like cows towards a single calf.

12. Thou are a good *deva*, O *Varuṇa*,  
 into whose gullet ([and] for thy sake)  
 the seven rivers flow  
 as into providing easy flow artery.

- 
13. Who<sup>10</sup> for a worshiper made opposites  
 to leap towards being harmoniously combined,  
 the inducing-rush guide  
 (just that [is] a wonderful appearance)  
 who was set free in the closest proximity.
14. Empowering *Indra* attends to  
 what is just beyond all hatreds.  
 By means of a chant the youthful one<sup>11</sup> shall afterwards pierce  
 becoming-mature porridge<sup>12</sup>.

---

<sup>7</sup>?

<sup>8</sup>a leathern fence wound round arm to prevent injury from a bowstring –  
 MW.

<sup>9</sup>having controlled flow and distribution

<sup>10</sup>*Indra*

<sup>11</sup>*Indra*

<sup>12</sup>prob. “the brain”

*arbhakó ná kumārakó'dhi tiṣṭhannávaṃ rátham |*  
*sá pakṣanmahīṣám mṛgám pitré māt্রে vibhukrátum || 15||*

*á tú suśípra dampate rátham tiṣṭhā hiraṇyáyam |*  
*ádha dyukṣám sacevahi sahásrapādamaruṣám*  
*svastigāmanehásam || 16||*

*tám ghemitthá namasvína úpa svarájamāsate |*  
*ártham cidasya súdhitam yádétava āvartáyanti dāvāne || 17||*

*ánu pratnásyáúkasah priyámedhāsa eṣām |*  
*púrvāmānu práyatiṃ vṛktábarhiṣo hitáprayasa āsata || 18||*

15. As if a weak little boy  
 he shall mount a new chariot.  
 One shall [thus] seize the wild buffalo  
 [which] for father, for mother [is] of abundant resourcefulness.
16. Mount, then, O choosy master of the household,  
 the enchanting chariot!  
 Then we two might become companions  
 [along] empowered-by-the-Heaven incomparable  
 having thousand steps leading-to-blessings well-controlled<sup>13</sup> [path<sup>14</sup>]<sup>15</sup>.
- 
17. Thus they who are full-of-reverence respectfully approach  
 him who indeed is self-ruling<sup>16</sup>.  
 Also, the aim for him is well-prepared  
 when they make [him] to turn here in order [for him] to give.
18. Thereupon *priyamedha*-s<sup>17</sup> of these —  
 they, whose delight is prepared [for *Indra*],  
 whose sacrificial grass has been twisted —  
 reach the prior intention  
 of [reaching] the primordial abode.

---

<sup>13</sup>lit. “tempered”

<sup>14</sup>prob. the spinal cord

<sup>15</sup>interpretation of this stanza follows [Jamison and Brereton, 2014, p.1162]

<sup>16</sup>*Indra*

<sup>17</sup>*Priyamedha* is not primarily a family name but probably designates those who have experienced the state of *Indra*

## RigVeda 8.70

*Puruhanman Āṅgīrasa | 1–6 Bṛhatī alternating with Satobṛhatī,  
7–12 Bṛhatī, 13 Uṣṇih, 14 Anuṣṭubh, 15 Pura-uṣṇih | to Indra*

*yó rājā carṣaṇānām yātā ráthebhirádhriguḥ |  
vísāsām tarutá pṛtanānām jyéṣṭho yó vṛtrahá gṛṇé || 1||*

*índraṃ táṃ śumbha puruhanmannávase yásya dvitá vidhartári |  
hástāya vájraḥ práti dhāyi darśató mahó divé ná sūryaḥ || 2||*

*nákiṣṭám kármaṇā naśadyáścakāra sadāvṛdham |  
índraṃ ná yajñáurviśvágūrtamṛbhvasam  
ádhrṣṭam dhṛṣṇvòjasam || 3||*

*áṣādhamugráṃ pṛtanāsu sāsahīm yásmīn mahírurujrāyaḥ |  
sām dhenávo jáyamāne anonavurdyávaḥ kṣámo anonavuh || 4||*

*yáddyáva indra te sátám sátám bhúmīrutá syúḥ |  
ná tvā vajrīnsahásraṃ sūryā ánu ná jātámaṣṭa ródasī || 5||*

*á paprātha mahinā vṛṣṇyā vṛṣanvísivā śaviṣṭha śávasā |  
asmāñi ava maghavangómati vrajé vājriñcitrābhirūtībhiḥ || 6||*



1. Who is the chieftain of drawing to themselves<sup>1</sup>,  
irresistible, travels by means of chariots,  
deliverer of all battles,  
who is extolled as the most excellent slayer of *Vṛtra* —
2. reinforce that *Indra*, O *Puruhanman*, whose thunderbolt —  
mighty, conspicuous as the sun [is] for the sky —  
is certainly placed — in order to help —  
into what apportions [the release of force] for the hand [to use].
3. No one shall get through [an adversarial] action to him  
who has prepared always-strengthening one<sup>2</sup> —  
[who is] welcomed-by-all as *Indra* [is] with fire offerings,  
[who is] prudent not-to-being-dared  
[yet] having the vigour to defy —
4. in him who is being [re-]born [as *Indra*]  
milch-cows<sup>3</sup> together find their way  
to the invincible ferocious having ways to prevail in battles one<sup>4</sup>  
[in him,] in whom potent extending over a wide space  
[waters are].  
[In such ones] Heavens and Earths find their way together  
[to *Indra*].
5. When hundred Heavens, hundred Earths  
might have been thy, O *Indra*,  
nor a thousand suns<sup>5</sup> afterwards,  
not both *Rodas*-es became masters of manifested thee,  
O thunderbolt-wielder!
6. With the power to increase in size,  
with the power to change, O having the most power to change,  
thou have swelled<sup>6</sup> all manly powers, O bull!  
Favour us, O generous one, in the rich-in-cows<sup>7</sup> enclosure  
with noticable side-effects, O thunderbolt-wielder!

---

<sup>1</sup>senses

<sup>2</sup>an adept of *Indra*

<sup>3</sup>evocative expressions

<sup>4</sup>*Indra*

<sup>5</sup>= drops of *Soma* — on the basis of 9.101.12

<sup>6</sup>lit. “filled up”

<sup>7</sup>rich in evocative expressions

*ná sīmádeva āpadīṣaṃ dīrghāyo mārtyaḥ |  
étavā cidyá étaśā yuyójate hári índro yuyójate || 7||*

*táṃ vo mahó mahāyyamíndraṃ dānāya sakṣānim |  
yó gādhēṣu yá āraṇeṣu hávyo vājeṣvāsti hávyah || 8||*

*údū śú ṇo vaso mahé mṛśásva śūra rádhasē |  
údū śú mahyái maghavanmaghāttaya údindra śrávase mahé || 9||*

*tvám na indra ṛtayústvānido ní tṛmpasi |  
mádhye vasiṣva tvinṛmṇorvórní dāsāṃ śísñatho háthaiḥ || 10||*

*anyávrata māmānuṣamāyajaivānamádevayum |  
áva sváh sákhā dudhuvīta párvataḥ  
sughnāya dásyum párvataḥ || 11||*

*tvám na indrásāṃ háste śaviṣṭha dāvāne |  
dhānānām ná sám grbhāyāsmayúrdviḥ sám grbhāyāsmayúḥ || 12||*

7. O one whose agitation is deep! A mortal who is without *deva*-s shall not obtain it — the draught.  
 Who has also yoked the two rushing flickering ones<sup>8</sup> —  
 [that] *Indra* [who] has yoked the two tawny ones —
8. [call upon] him who for your sake is to be quickly gladdened —  
*Indra*, a companion to share [with],  
 who in shallows, who in depths [is] to be called upon,  
 who is to be called upon during rushes of vigour.
9. Touch us well up [here<sup>9</sup>], O beneficial one,  
 for a great satisfaction of [our] desire, O agent of change,  
 well up [here] for potent giving of [the treasure],  
 up [here], O *Indra*, for a mighty auditory impression!
10. For us thou, O *Indra*, [are] seeking *ṛta*.  
 Those imposing constraints on thee thou do not satisfy.  
 Do enter into between the thighs,  
 O having much courage one!  
 Thou have pierced the fiend with the blows.
11. Thy own knotty companion might have shaken off  
 that which is under the sway of another, inhuman,  
 not-being-accompanied-by-a-sacrifice,  
 not-seeking-*deva*;  
 the knotty one [might have shaken off]  
 the impulse to suffer want [that thus is] to-be-killed-easily.
12. Thou, O *Indra*, [are the master] of these our [inner waters]  
 as if of grains in hand in order to give [them out],  
 O having the most power to change!  
 Attracting us, do grasp [them] altogether!  
 And again, attracting us, to grasp [them] altogether!

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<sup>8</sup>the inner fire and the physical sacrificial fire

<sup>9</sup>prob. in the *ājñā cakra*

*sákhāyaḥ krátumichata kathá rādhāma śaráśya |  
úpastutiṃ bhojáḥ sūrírýo áhrayaḥ || 13||*

*bhúrībhiḥ samaha řṣibhirbarhířmadbhi staviřyase |  
yádítthámékamekamíchára vatsánparādadaḥ || 14||*

*karnagríhyā maghāvā śauradevyó vatsáṃ nāstribhyá ánayat |  
ajám sūrírná dhátave || 15||*

13. O companions, endeavor to obtain resourcefulness!  
 How shall we, conscious of our power,  
     carry out an invitatory praise  
     of Śāra who is the bountiful institutor of the sacrifice?
14. Anyhow, thou will be praised by many seers  
 who [will] spread the sacrificial grass  
 if thus, one-by-one, O Śāra,  
 thou shall give up the calves<sup>10</sup>.
15. Seizing [it] by the ear<sup>11</sup> generous son of Śuradevyā  
 lead the calf for the three of us —  
 to suck she-goat<sup>12</sup> as the institutor of the sacrifice.

---

<sup>10</sup>prob. “cherished and cared-for own resolves, ideas, emotions, etc.”

<sup>11</sup>that is, “directing hearing to performers of this hymn”

<sup>12</sup>prob. *Prśni*

## RigVeda 8.76

*Kurusuti Kāṇva | Gāyatrī | to Indra*

*imāṃ nú māyīnaṃ huva índramísānamójasā |  
marútvantaṃ ná vṛñjāse || 1||*

*ayámíndro marútsakhā ví vṛtrásyābhinachúraḥ |  
vájreṇa śatáparvaṇā || 2||*

*vāvṛdhānó marútsakhéndro ví vṛtrámairayat |  
sṛjānsamudrīyā apāḥ || 3||*

*ayám ha yéna vá idám svārmarútvatā jítám |  
índreṇa sómapítaye || 4||*

*marútvantaṃṛjīśīnamójasvantaṃ virapśínam |  
índraṃ gīrbhūrhavāmahe || 5||*

*índraṃ pratnéna mánmanā marútvantaṃ havāmahe |  
asyá sómasya pítáye || 6||*

*marútvāṃṇ indra mīdhvaḥ píbā sómaṃ śatakrato |  
asmínyajñé puruṣtuta || 7||*

*túbhyédíndra marútvate sutáḥ sómāso adrivaḥ |  
hṛdá hūyanta ukthínaḥ || 8||*

*píbédíndra marútsakhā sutám sómaṃ dívīṣṭīṣu |  
vájraṃ śísāna ójasā || 9||*

*uttīṣṭhannójasā sahá pītví śípre avepayāḥ |  
sómamindra camú sutám || 10||*

*ánu tvā ródasī ubhé krákṣamāṇamakṛpetām |  
índra yáddasyuhábhavaḥ || 11||*

*vácamaṣṭápadīmahám návasraktimṛtasprśam |  
índrātpári tanvaṇṇ mame || 12||*

1. This one, having the power to frame [ideas and perception],  
by means of frenzy being in charge of [the treasure],  
accompanied by *Marut-s Indra*, I call upon now —  
not to exclude [them].
2. This *Indra*, having *Marut-s* as companions,  
did split asunder with hundred-knotted thunderbolt  
the head of *Vṛtra*.
3. Having grown strong, having *Marut-s* as companions  
*Indra*, letting flowing into the sea waters go,  
made *Vṛtra* to decay.
4. Truly this one, accompanied by the *Marut-s*, [is he]  
by whom this *svàr* [is] acquired,  
by *Indra* — to drink *Soma*.
5. With chants we call upon  
attended by the *Marut-s*, having-direct-impact,  
accompanied by vigour, exuberant *Indra*.
6. Using prior manic thought we call upon  
*Indra* accompanied by *Marut-s*  
to drink this *Soma*.
7. Accompanied by *Marut-s*, O bestowing richly one,  
drink *Soma*, O having hundred wiles one,  
during this fire offering, O much-eulogized one!
8. Just for thee, O *Indra*, who is accompanied by *Marut-s*,  
extracted drops of *Soma*, O stone-wielder,  
of him who is uttering verses are offered with the heart.
9. Just drink, O *Indra*, having *Marut-s* as companions,  
extracted *Soma* at sacrificial request for the Heaven,  
[thou,] vigorously sharpening the thunderbolt!
10. Springing up together with the vigour,  
drinking extracted into the bowl *Soma*,  
thou made the lips [of thy worshiper] quiver.
11. Both *Rodas-es* yearned<sup>1</sup>  
after thee, O *Indra*, [who was] raving,  
when thou became a slayer of the impulse to suffer want.
12. Eight-footed phrase having nine edges<sup>2</sup>  
touching *ṛta* [coming] from *Indra*,  
I have meted out around the body.

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<sup>1</sup>following [Jamison and Brereton, 2014, p.1174]

<sup>2</sup>prob. “stops”

## RigVeda 8.77

*Kurusuti Kāṇva | 1–9 Gāyatrī, 10 Bṛhatī, 11 Satobṛhatī | to Indra*

*jajñānó nú śatákraturvī pṛchadīti mātáram |  
ká ugráh ké ha śṛṇvire || 1||*

*ádāṃ śavasyàbravīdaurnavābhámahīśúvam |  
té putra santu niṣṭúraḥ || 2||*

*sámíttānvṛtrahákhidatkhé arāṃ iva khédayā |  
právrddho dasyuhābhavat || 3||*

*ékayā pratidhāpibatsākāṃ sárāṃsi trimśátam |  
índraḥ sómasya kāṇuká || 4||*

*abhí gandharvámatriṇadabudhnéṣu rájassvá |  
índro brahmábhya ídvṛdhé || 5||*

*nírāvidhyadgiríbhya á dhāráyatpakvámotanám |  
índro bundám svātataṃ || 6||*

*śatábradhna íṣustáva sahásraparṇa éka ít |  
yámindra cakṛṣé yújam || 7||*

*téna stotṛbhya á bhara nṛbhyo náribhyo áttave |  
sadyó jātá ṛbhushira || 8||*



1. Just having been born, he who has hundred wives  
would question [his] mother thus,  
“Who are ferocious ones? Who have learned [the skills]?”<sup>1</sup>
  2. Then she<sup>2</sup>, having the power to change, told him  
about swelled like a snake descendant of the spider<sup>3</sup>,  
“Let those be lacking speed [as compared to thee], O son!”
  3. Slayer of *Vṛtra* pressed those together  
like spokes into a nave;  
the slayer of the impulse to suffer want  
became [therefore] intense.
- 
4. With a single counteraction  
*Indra* drank overall  
thirty<sup>4</sup> pails of *Soma*.
  5. In ethereal regions  
*Indra* unleashed *Gandharva*  
to strengthen just formulators.
  6. From elevated ground<sup>5</sup> he pierced [with a chant the porridge<sup>6</sup>]<sup>7</sup>.  
*Indra* shall make “matured porridge”<sup>8</sup> hold fast  
[and] the arrow [fixed to] well-stretched [bow].
  7. Thy having hundred ruddy ones<sup>9</sup> arrow,  
which thou, O *Indra*, made [thy] yokemate,  
is the only one having thousand feathers<sup>10</sup>.
  8. With that [arrow] do bring here for [thy] praisers  
for men, for women to consume<sup>11</sup> [that porridge],  
[thou] — manifested in the very moment,  
O one whose skills are not wavering!

---

<sup>1</sup>this line is the same as 8.45.4c

<sup>2</sup>*Prśni*

<sup>3</sup>*Aurnavabhā*

<sup>4</sup>prob. counting all participants of the *Soma* libation

<sup>5</sup>lit. “from mountains”, that is, from inner loci of attention that allow for observing

<sup>6</sup>“the brain”

<sup>7</sup>on the basis of 8.69.14cd; in rituals explicitly offering the brain to a *deva* it is called *purodāśa* — see [Carri, 2000, p.64] for a discussion.

<sup>8</sup>that is, “the brain prepared for *Indra*”

<sup>9</sup>prob. “blood vessels”

<sup>10</sup>prob. “flying straight and unwavering”

<sup>11</sup>that is, “to make it their own”

etá cyautnāni te kṛtā vārṣiṣṭhāni pārīṇasā |  
hrdā vīḍvādhārayaḥ || 9||

viśvétā viṣṇurābharadurukramāstvėṣitaḥ |  
śatāṃ mahiṣāṅkṣīrapākāmodanāṃ varāhāmīndra emuṣām || 10||

tuviḱśāṃ te sūkṛtaṃ sūmāyaṃ dhānuḥ sādhubundó hiraṇyāyaḥ |  
ubhá te bāhú ráṇyā súsamskṛta ṛdūpé cidṛdūvṛdhā || 11||

9. These most-advanced contrivances,  
 cultivated in abundance for thy sake,  
 thou firmly [whole-]heartedly caused to persist.

- 
10. Driven by thee wide-striding *Viṣṇu*  
 brought all those [contrivances to fruition].  
*Indra* [devoured] hundred buffaloes,  
 “cooked in milky sap porridge”<sup>12</sup>  
 [and] pernicious boar<sup>13</sup>.

11. Thy well-shaped well-made bow [is] very destructive,  
 [thy] enchanting arrow [is] leading straight to a goal,  
 both thy arms, well-formed, [are] fit for fighting —  
 [both are] protecting even trampled down one,  
 strengthening trampled down one.

---

<sup>12</sup>the brain transformed by *Soma* juice

<sup>13</sup>*Viṣṇu* — on the basis of 1.61.7cd

## RigVeda 8.78

*Kurusuti Kāṇva | 1–9 Gāyatrī, 10 Bṛhatī | to Indra*

*puroḍāśaṃ no ándhasa índra saháśramā bhara |  
śatā ca śūra gónāṃ || 1||*

*á no bhara vyáñjanaṃ gámáśvamabhyáñjanam |  
sácā manā hiraṇyáyā || 2||*

*utá naḥ karṇasóbhanā purúṇi dhṛṣṇavā bhara |  
tvám hí śṛṇviśé vaso || 3||*

*nákṃṃ vṛdhiká indra te ná suśá ná sudá utá |  
nányástváchūra vāghátāḥ || 4||*

*nákṃmíndro níkartave ná śakráḥ páriśaktave |  
viśvaṃ śṛṇoti páśyati || 5||*

*sá manyúṃ mártýānāmádabdho ní cikīṣate |  
purá nidáścikīṣate || 6||*

*krátva ítṣṛṇámudáraṃ turásyāsti vidhatāḥ |  
vṛtraghnāḥ somapávnaḥ || 7||*

*tvé vásūni sámgatā víśvā ca soma saúbhagā |  
sudátváparihvṛtā || 8||*

*tvámídyavayúrmáma kámo gavyúrhiraṇyayúḥ |  
tvámaśvayúréṣate || 9||*

*távédindrāhámāsásā háste dátraṃ canā dade |  
dinásya vā maghavansámbhṛtasya vā pūrdhí yávasya kāsínā || 10||*

1. In consequence of the herb, bring here for us, O *Indra*,  
[having] thousand [effects] sacrificial cake  
and hundreds of cows, O agent of change!
  2. Bring here for us an indicative evocative expression<sup>1</sup>,  
[and] gilded [by it] rhythm<sup>2</sup>  
along with enchanting zeal!
  3. And bring for us, O defiant one,  
many reinforcing [thy] hearing<sup>3</sup> [verses] —  
since thou hear [this call], O beneficial one!
  4. [There is] no strengthening a little of thee, O *Indra*!  
[There is] no easily gaining and no giving-bountifully one  
other than exerting himself thee, O agent of change!
  5. Never *Indra* is to be subdued,  
nor [he,] empowering, [is] to be outmatched;  
he hears [and] sees everything.
  6. He, unimpaired, seeks to pile up  
the anger of mortals —  
he seeks to pile up [it] before [self-]imposed constraint.
  7. Because of [thy] resourcefulness —  
of slaying-*Vṛtra*, of *Soma*-drinker one —  
the belly of a willing honoring [thee man] is full.
  8. In thee, O *Soma*, all beneficial  
and fortunate [things] come together;  
undistorted, [they are] a good allotted share.
- 
9. Just towards thee my longing that seeks barley,  
that seeks cows, that seeks gold,  
that seeks horses, hastens — towards thee!
  10. I am only thy, O *Indra*, through a hope [for thy help].  
I have not received even allotted [to me] portion —  
sate [me] with a fist of barley — whether [only] cut or bundled!

---

<sup>1</sup>lit. “cow”

<sup>2</sup>lit. “horse”

<sup>3</sup>lit. “ear”

## RigVeda 8.80

*Ekadyū Naudhasa | 1–9 Gāyatrī, 10 Triṣṭubh | to Indra*

*nahyānyāṃ baḍākaraṃ marḍitāraṃ śatakrato |  
tvāṃ na indra mṛḍaya || 1||*

*yó naḥ śásvatpurāvithāmr̥dhro vājasātaye |  
sá tvāṃ na indra mṛḍaya || 2||*

*kīmaṅgá radhracódanaḥ sunvānásyāvítédasi |  
kuvītsvindra ṇaḥ śákah || 3||*

*índra prá ṇo ráthamava paścáccitsántamadrivaḥ |  
purástādenaṃ me kṛdhi || 4||*

*hánto nú kímāsase prathamāṃ no ráthaṃ kṛdhi |  
upamāṃ vājayú śrávaḥ || 5||*

*ávā no vājayúṃ ráthaṃ sukáraṃ te kímítpári |  
asmánsú jigyúśaskṛdhi || 6||*

*índra dṛhyasva púrasi bhadrá ta eti niṣkṛtám |  
iyāṃ dhīrṛtvíyāvātī || 7||*

*má sīnavadyá á bhāgurvī kásthā hitāṃ dhánam |  
apávr̥ktā aratnáyah || 8||*

*turíyaṃ náma yajñíyaṃ yadá kárastáduśmasi |  
ádítpátirna ohase || 9||*

*ávīvr̥hadvo amṛtā ámandīdekadyúrdevā utá yásca devīḥ |  
tásmā u rádhaḥ kṛṇuta praśastám  
prātármakṣú dhīyávasurjagamyāt || 10||*

1. Since I didn't really caused someone else  
to be compassionate, O having hundred wiles one,  
be kind to us, O *Indra*!
2. Who, indefatigable to obtain the rush of vigour,  
has time and again favoured us before —  
such thou be kind to us, O *Indra*!
3. How much “inspiring the meek” thou are  
[being] just a helper of pressing-[Soma] one?  
Would thou, O *Indra*, empower us?
4. O *Indra*, favour our chariot —  
even being behind one, O stone-wielder!  
For me make that one being in front!
5. Come on now! Are thou present?  
Make our chariot the first!  
[Make] seeking the rush of vigour auditory impression  
most excellent!
6. Aid our seeking-a-rush-of-vigour chariot!  
[That's] easy for thee to do! Just what about [it]?  
Quickly make us victorious!
7. Make thyself strong, O *Indra*! Thou are a stronghold!  
Auspicious for thee, it goes towards the place  
where [thou] come out —  
this visualization [that is] ready for conceiving [thee].
8. Do not make it<sup>1</sup> partake of disgrace!  
Racing track [is] wide, the prize [is] set,  
elbows have been twisted outward<sup>2</sup>.
9. When thou would make the fourth characteristic<sup>3</sup>  
worthy of a sacrifice — we desire that —  
only after that thou [will be] considered our protector.
10. *Ekadyū* shall cause ye, O immortals,  
to grow stronger — he has inflamed [ye],  
O *deva*-s, and [those] which [are] *devā*-s!  
Do effect for him [that] satisfaction of [his] desire  
[which is] considered fit —  
[so that] he, whose treasure is [given] by a vision,  
might come promptly, at daybreak!

---

<sup>1</sup>prob. “the chariot”

<sup>2</sup>following [Jamison and Brereton, 2014, p.1179]

<sup>3</sup>prob. “inspiring the meek” from 8.80.3a

## RigVeda 8.81

*Kusīdin Kāṇva | Gāyatrī | to Indra*

*ā tú na indra kṣumántaṃ citrāṃ grābhāṃ sáṃ grbhāya |  
mahāhastī dáksīṇena || 1||*

*vidmá hí tvā tuvikūrmīm tuvídeṣṇaṃ tuvímagham |  
tuvimātrámávobhiḥ || 2||*

*nahí tvā sūra devā ná mártāso dítsantam |  
bhīmāṃ ná gāṃ vārāyante || 3||*

*éto nvíndraṃ stávāmésānaṃ vásvaḥ svarájam |  
ná rádhasā mardhiṣannaḥ || 4||*

*prá stoṣadúpa gāsiṣachrávatsāma gīyámānam |  
abhí rádhasā jugurat || 5||*

*ā no bhara dáksīṇenābhí savyéna prá mṛśa |  
índra má no vásornúrbhāk || 6||*

*úpa kramasvá bhara dhṛṣatá dhṛṣṇo jánānām |  
ádāsúṣṭarasya védaḥ || 7||*

*índra yá u nú te ásti vājō víprebhiḥ sánitvaḥ |  
asmábhiḥ sú táṃ sanuhi || 8||*

*sadyojúvaste vājā asmábhyaṃ viśváścandrāḥ |  
vásaiśca makṣú jarante || 9||*



1. Now, having large hands, do grasp with the right [hand]  
our nourishing capturing attention [one] —  
one<sup>1</sup> who seizes —
2. since we have found thee [to be]  
shielding strongly, having many gifts, very generous,  
by means-of-[thy]-favours enormous,
3. since neither *deva*-s nor mortals  
hinder [thee] as [they would] a fearsome bull  
desiring-to-give thee, O agent of change!

---

4. Come ye here at once! Let us extol<sup>2</sup>  
being in charge of what's beneficial, self-ruling one<sup>3</sup>!  
He shall not neglect to satisfy our desire.
5. He shall commence, he will seek to join singing,  
he shall hear *sáman* that is being sung,  
he will assent by satisfying [our] desire.

---

6. Bring [that] here for us with the right [hand]  
in order to touch [us] with the left!  
O *Indra*, do not exclude us from what's beneficial!
7. Approach! Boldly, O daring one, bring here  
[the cherished superiority over]<sup>4</sup> people —  
the property of the impious one!
8. O *Indra*, what still is thy rush of vigour  
[that is] to be acquired by inwardly-excited ones,  
acquire that quickly with us!

---

9. Thy animating-at-once rushes of vigour  
[that] for us [are] radiating through everything  
approach promptly and in accord with [our] wishes.

---

<sup>1</sup>*Soma*

<sup>2</sup>this line is the same as 8.24.19a

<sup>3</sup>*Indra*

<sup>4</sup>on the basis of 8.24.4

## RigVeda 8.82

*Kusīdin Kāṇva | Gāyatrī | to Indra*

*ā prā drava parāvāto'rvāvātaśca vrtrahan |  
mādhvah prāti prābharmaṇi || 1||*

*tivrāḥ sómāsa ā gahi sutāso mādayiṣṇāvah |  
pībā dadhṛgyáthociśé || 2||*

*iṣā mandasvādu té'raṃ várāya manyāve |  
bhúvatta indra sám hṛdé || 3||*

*ā tvaśatravā gahi nyùkthāni ca hūyase |  
upamé rocané divāḥ || 4||*

*túbhyāyámádrībhiḥ sutó góbhiḥ śrītó mādāya kám |  
prā sóma indra hūyate || 5||*

*índra śrudhí sú me hávamasmé sutāsya gómataḥ |  
ví pītīm trptímaśnuhi || 6||*

*yá indra camaséṣvā sómaścamúṣu te sutāḥ |  
pībédasya tvámāśiṣe || 7||*

*yó apsú candrámā iva sómaścamúṣu dádrśe |  
pībédasya tvámāśiṣe || 8||*

*yām te śyenāḥ padābharattiró rájāṃsyásṛtam |  
pībédasya tvámāśiṣe || 9||*

1. Here rush forth from afar  
or from nearby, O *Vrtra*-slayer,  
to presenting of the honey!
  2. Come! Pungent extracted *Soma* drops  
[are] predisposed to gladden.  
Drink boldly as thou art fond to!
  3. Now then, exhilarate thyself with a libation  
fitly to thy precious anger —  
it shall become auspicious for thy, O *Indra*, heart.
  4. Then, O having no rivals one, come!  
With recited verses thou art invoked  
into the highest luminous sphere of the Heaven.
  5. For thee — in order to exhilarate —  
this pressed out with stones, mixed with milk  
*Soma* is called forth.
  6. O *Indra*, listen well to my invocation!  
Take possession of a satiating draught  
of extracted rich-in-cows<sup>1</sup> [*Soma*] — for our sake!
- 
7. Which *Soma* [is] in cups, in bowls —  
extracted for thee, O *Indra*, —  
just drink that! Thou command.
  8. Which *Soma* appears in the bowls  
like the moon in waters —  
just drink that! Thou command.
  9. Which [*Soma*] the hawk with [its] foot  
brought for thee across the regions unextracted —  
just drink that! Thou command.

---

<sup>1</sup>= mixed well with cow milk

## RigVeda 8.88

*Nodhas son of Gotama | Br̥hatī alternating with Satob̥rhatī | to  
Indra*

*tāṃ vo dasmámṛtiṣáhaṃ vásormandānámándhasaḥ |  
abhí vatsáṃ ná svásareṣu dhenáva índraṃ gīrbhírnavāmahe || 1||*

*dyukṣáṃ sudānuṃ táviṣībhirávṛtaṃ giríṇ ná purubhójasam |  
kṣumántaṃ vājāṃ śatínaṃ sahasrínaṃ  
makṣú gómantamāmahe || 2||*

*ná tvā br̥hánto ádrayo váranta indra vīḍávaḥ |  
yáddítsasi stuvaté mávate vásu nákiṣṭádā mināti te || 3||*

*yóddhāsi krátvā sávasotá daṃsánā vísvā jātābhí majmánā |  
á tvāyámarká útáye vavartati yáṃ gótamā ájjanan || 4||*

*prá hí ririkṣá ójasā divó ántebhyaspári |  
ná tvā vivyāca rája indra pārhivamānu svadhām vavakṣitha || 5||*

*nákiḥ páriṣṭirmaghavanmaghásya te yáddāsúṣe daśasyási |  
asmákam bodhyucáthasya coditá máṃhiṣṭho vājasātaye || 6||*

1. To him — accomplishing wonderful deeds,  
     overcoming assailants,  
     becoming inflamed from beneficent herb — for ye  
     we find our way with chants, to *Indra*  
     like milch-cows in their stalls to a calf.
2. We promptly ask empowered-by-the-Heaven,  
     surrounded by powers to control, liberal,  
     containing many means of enjoyments as a mountain [does],  
     [we ask] for nourishing, having hundred,  
         having thousand [means of helping]  
     rich-in-evocative-expressions<sup>1</sup> rush of vigour.
3. Massy hard rocks  
     do not obstruct thee, O *Indra*,  
     when thou wish to grant what's beneficial to a praiser like me;  
     no one curtails that of thee.
4. Through resourcefulness, and the wondrous power to change,  
     majestically, thou are a warrior for all creatures.  
     This hymn of illumination (which *Gotama*-s have produced)  
     turns thee here to help.
5. Since thou have vigorously [and] fully surpassed  
     the limits of the Heaven,  
     the earthly region has not contained thee, O *Indra*,  
     thou have grown strong following thy own predisposition.
6. There is no obstructing thy gift, O generous one,  
     when thou render service to a worshiper.  
     Most generous for obtaining the rush of vigour,  
     become our inciter of the phrase<sup>2</sup>!

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<sup>1</sup>lit. "rich-in-cows"

<sup>2</sup>prob. refers to a particular spell

## RigVeda 8.89

*Nṛmedha and Purumedha Āṅgīrasa | 1–4 Bṛhatī alternating with  
Satobṛhatī, 5–6 Anuṣṭubh, 7 Bṛhatī | to Indra*

*bṛhádīndrāya gāyata māruto vṛtrahántamam |  
yéna jyótirájanayanṛtāvṛdho devám devāya jágrvi || 1||*

*ápādhamadabhísastīrasastiháthéndro dyumnyábhavat |  
devásta indra sakhyāya yemire bṛhadbhāno mārudgaṇa || 2||*

*prá va índrāya bṛhaté māruto bráhmārcata |  
vṛtrám hanati vṛtrahá śatákraturvájreṇa śatáparvaṇā || 3||*

*abhí prá bhara dhṛṣatá dhṛṣanmanaḥ śrávaścitte asadbṛhát |  
árṣantvāpo jávasā ví mātáro hāno vṛtrám jáyā svàḥ || 4||*

*yájjáyathā apūrvya mághavanvṛtrahátyāya |  
tátprthivímprathayastádestabhñā utá dyám || 5||*

*tátte yajñó ajāyata tádarká utá háskṛtiḥ |  
tádvíśvamabhíbhúrasi yájjātām yácca jántvam || 6||*

*āmāsu pakvámáraya á sūryam rohayo divi |  
gharmám ná sāmantapatā swṛktíbhírjúṣtam gírvaṇase bṛhát || 7||*

1. Chant ye, O *Marut*-s,  
 an extensive best-at-slaying-*Vṛtra* [auditory impression]<sup>1</sup>  
 with which they, who are strengthening *ṛta*, made manifest  
 heavenly light [which is] keeping [one] awake for the *deva*'s sake!
2. He, destroying curses, did blow curses away —  
 moreover, *Indra* did become possessing the power to illuminate.  
*Deva*-s extended themselves to be like-minded with thee,  
 O *Indra*,  
 O having lofty appearance,  
 attended by the troop of *Marut*-s one!
3. Recite your formulation for the sake of  
 lofty [state of] *Indra*, O *Marut*-s!  
 Having hundred wiles *Vṛtra*-slayer  
 strikes *Vṛtra* with hundred-knotted thunderbolt.
4. Bear upon [*Vṛtra*] boldly, O one of defiant mindset!  
 Also, thy auditory impression shall be lofty.  
 May the waters — [thy] mothers — quickly flow apart!  
 Thou shall slay *Vṛtra*. Win *svàr*!
5. When thou, O incomparable one, were manifested  
 in order to slay *Vṛtra*, O generous one,  
 then thou made the Earth to become larger,  
 and then thou propped the Heaven,
6. then a fire offering to thee came into existence,  
 then a hymn of illumination and loud merriment  
 [came into existence].  
 To all that — what was born and will be born  
 thou are superior.
7. Midst crude [evocative expressions<sup>2</sup>]  
 thou stir ripe [for poetry] [vital spirit<sup>3</sup>]  
 thou cause the sun to rise up in the Heaven.  
 Do ye heat up like a pot *sāman* with well-twisted [phrases]  
 [a *sāman* that is] propitious lofty for longing for a chant one!

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<sup>1</sup> *śravas* — on the basis of 8.65.9c

<sup>2</sup> *goṣu* lit. “cows”

<sup>3</sup> *payas*

## RigVeda 8.90

*Nṛmedha and Purumedha Āṅgīrasa | Bṛhatī alternating with Satobṛhatī  
| to Indra*

*ā no víśvāsu hávya índraḥ samátsu bhūṣatu |  
úpa bráhmāṇi sávanāni vṛtrahā paramajyā́ řcīṣamaḥ || 1||*

*tvám dātá prathamó rádhāsāmasyási satyá íśānakṛt |  
tuvidyumnásya yújyá vṛṇīmahe putrásya sávaso maháḥ || 2||*

*bráhmā ta indra girvaṇaḥ kriyánte ánatidbhutā |  
imā juṣasva haryaśva yójanéndra yá te ámanmahi || 3||*

*tvám hí satyó maghavannánānato vṛtrá bhūri nyṛṇjāse |  
sá tvám saviṣṭha vajrahasta dāsúṣe'rvāñcaṃ rayímá kṛdhi || 4||*

*tvámindra yaśá asyṛjīṣí śavasaspate |  
tvám vṛtrāṇi haṃsyapratínyéka ídánuttā carṣaṇīdhṛtā || 5||*

*támu tvā nūnāmasura prácetasam rádho bhāgāmvivemahe |  
mahíva kṛttih śaraṇá ta indra prá te sumná no aśnavan || 6||*



1. May to-be-called-upon *Indra*  
for our sake attend in all clashes  
to formulations [and] pressings, [he, being] *Vṛtra*-slayer,  
who is the most excellent oppressor [of *Vṛtra*],  
who is sought with a verse!
2. Thou, the primary giver of satisfactions of [our] desires,  
rendering-one-competent, are real.  
We prefer alliances of him  
who has abundant power to illuminate,  
of the son<sup>1</sup> of the mighty power to change.
3. Unparalleled formulas were created  
for thee, O longing for a chant *Indra*!  
Do allow [thy mind] to dwell in these vehicles  
that we imagined for thee, O having tawny horses *Indra*!
4. Since thou, O generous one, [being] real  
[and] not-bending-[to other's-will],  
often straighten out obstacles<sup>2</sup>,  
such thou, having the most power to change,  
thunderbolt-in-hand,  
do effect for the worshiper coming-hither<sup>3</sup> treasure!
5. Thou, O *Indra*, are esteemed having-direct-impact one,  
O master of the power to change!  
Thou, all alone, remove<sup>4</sup> unopposed [inner] obstacles<sup>5</sup>  
[which are] not [to be] downplayed,  
maintained by drawing to themselves<sup>6</sup>.
6. Such thee, O guiding spirit<sup>7</sup>, foresighted,  
we ask now for satisfaction of [our] desire as for a good fortune.  
Like a great antelope skin [are] thy, O *Indra*, protections —  
so that thy high-spirited mindsets would reach us!

---

<sup>1</sup> *Indra*

<sup>2</sup> *Vṛtra*-s

<sup>3</sup> prob. pointing mentally to *maṇipūra* cakra

<sup>4</sup> lit. "slay"

<sup>5</sup> *vṛtra*-s

<sup>6</sup> senses

<sup>7</sup> *asura*

## RigVeda 8.91

*Apālā Ātreyī | 1–2 Pañkti, 3–7 Anuṣṭubh | to Indra*

*kanyā vāravāyatī sómamāpi srutāvidat |  
ástaṃ bhárantyabravīdīndrāya sunavai  
tvā śakráya sunavai tvā || 1||*

*asaú yá éṣi vīrakó gṛhāṃgṛhaṃ vicākaśad |  
imāṃ jámbhasutaṃ piba  
dhānāvantaṃ karambhīṇamapūpāvantamukthīnam || 2||*

*ā caná tvā cikitsāmó'dhi caná tvā némasi |  
śánairiva śanakáirivéndrāyendo pári srava || 3||*

*kuvíchákatkuvítkáratkuvínno vásyasaskárat |  
kuvítpatidvíšo yatíríndreṇa saṃgámāmahai || 4||*

*imāni tríṇi viṣṭápā tánīndra ví rohaya |  
śírastatásyorvārāmádidáṃ ma úpodáre || 5||*

*asaú ca yá na urvārádīmāṃ tanvāṃ mama |  
átho tatásya yáchíraḥ sárva tá romaśá kṛdhi || 6||*

1. A girl going down to a pond  
found near a stream a *Soma*[-plant].  
Bringing it home, she said,  
“Let me press thee for *Indra*,  
let me press thee for the empowering one!”
2. “Thou over there! Such pitiable hero,  
thou go looking at every house.  
Drink this pressed by the jaws  
*accompanied by grains, by gruel,*  
*by cake, by verses [Soma]!”*<sup>1</sup>

---

3. “We do not even wish to notice thee here,  
we do not even care for thee!  
Like softly, like by degrees...  
O *Indu*, pour out for *Indra!*”<sup>2</sup>
4. “Would he empower [us]? Would he perform?  
Would he make us better?  
Would those hating [their] husbands be going?”  
“Let us meet *Indra!*”

---

5. These three surfaces,  
them do make, O *Indra*, “sprout” —  
father’s head, yielding crop field,  
then this mine<sup>3</sup> [which is] near the belly!
6. That over there, which is our yielding crop field,  
then this my body,  
and then what is father’s head —  
all these make hairy!

---

<sup>1</sup>last two lines are the same as 3.52.1ab

<sup>2</sup>this line is the refrain of 9.112

<sup>3</sup>prob. the area of pubic hair

*khé ráthasya khé'nasaḥ khé yugásya śatakrato |  
apālamindra trīṣpūtvákṛṇoḥ sūryatvacam || 7||*

7. Thou, O *Indra* made *Apālā* “having glowing skin”<sup>4</sup>  
 by making [her] pure thrice —  
 in the cavity of the chariot, in the cavity of the cart,  
 in the cavity of the yoke, O having hundred wiles one!
- 

Verse 2 invites “pitiable hero” (which might mean an adolescent boy) to consume some *Soma* and seems to be mocking elaborate procedures of preparing it. Verses 3–4 seem to scorn women’s fretting over what’s coming next, and thus highlight *Apālā*’s resolve to go through what seems to be *Soma*-employing initiation of a girl into the realm of sexual activities. Verses 5–6 sound like a spell laying time sequence of desired effects — first, new crops should appear on a field, then the girl shall show signs of sexual maturity, and, finally, her father’s head shall grow some hairs (may be a beard).

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<sup>4</sup>lit. “sun-skinned”

## RigVeda 8.92

Śrutakakṣa Āṅgīrasa | 1 Anuṣṭubh, 2-33 Gāyatrī | to Indra

pántamá vo ándhasa índramabhí prá gāyata |  
vísṽasāham sātákratum máṁhiṣṭham carṣaṇīnām || 1 ||

puruhūtám puruṣtutám gāthānyām sánaśrutam |  
índra íti bravītana || 2 ||

índra ínno mahānām dātá vājānām nṛtúh |  
mahāṁ abhijñvá yamat || 3 ||

ápādu śipryándhasaḥ sudákṣasya prahoṣīnaḥ |  
índoríndro yávāsīraḥ || 4 ||

támvabhí prárcaténdram sómasya pítáye |  
tádiddhyasya várdhanam || 5 ||

asyá pítvá mádānām devó devásyaújasā |  
vísṽabhí bhúvanā bhuvat || 6 ||

tyámu vaḥ satrāsāham vísṽasu gīrṣvāyatam |  
á cyāvayasyūtáye || 7 ||

yudhmám sántamanarváṇam somapámánapacyutam |  
náramavāryákratum || 8 ||

śíkṣā ṇa índra rāyá á purú vidvāṁ ṛcīṣama |  
ávā naḥ pārye dháne || 9 ||

átaścidindra ṇa úpá yāhi sātávājayā |  
iṣá sahásvavājayā || 10 ||

1. Ye shall start chanting  
to drinking your juice *Indra*,  
to prevailing over everything, having hundred wiles one,  
to the most generous [chieftain]<sup>1</sup> of those  
that draw to themselves<sup>2</sup>,
2. much-invoked, much-eulogized,  
famed from ancient times leader of a choir.  
Do ye call [him] "*Indra*".
3. Only *Indra* [is] for us a giver  
of mighty rushes of vigour; mighty dancer,  
he shall extend [them] up to the knees.

---

4. Being selective, *Indra* drank  
the offering — well-discerning herb,  
mixed with barley drop of purest *Soma*.
5. Him do ye commend in a verse, *Indra*,  
[for him] to drink *Soma* —  
because only that is a strengthening of him.
6. [Being] a drinking exhilarating [drops] *deva*,  
by means of divine frenzy  
he shall become dominating all places of existence.
7. That one, who for your sake [is] prevailing in every way,  
who is brought up in all chants,  
thou induce to come near in order to help —
8. a warrior who is not ephemeral,  
not-to-be-diverted drinker of *Soma*  
the man, who, due to his resourcefulness,  
is not to be warded off.

---

9. Desire to help us, O *Indra*,  
having obtained much of the treasure,  
O sought with a verse one!  
Favour us on a decisive day!
10. That's why, O *Indra*, do journey here,  
in our direction, by means of having hundred-fold rush of vigour,  
by means of having thousand-fold rush of vigour libation!

---

<sup>1</sup>on the basis of 8.70.1a

<sup>2</sup>the senses

*áyāma dhīvato dhíyó'rvadbhiḥ śakra godare |  
jáyema pṛtsú vajrivah || 11||*

*vayámu tvā śatakrato gávo ná yávaseṣvā |  
ukthéṣu raṇayāmasi || 12||*

*vísvā hí martyatvanānukāmā śatakrato |  
áganma vajrinnāśásah || 13||*

*tvé sú putra śavasó'vrtrankāmakātayah |  
ná tvāmindrāti ricyate || 14||*

*sá no vṛṣansániṣṭhayā sám ghoráyā dravitnvā |  
dhiyáviddhi púramdhyā || 15||*

*yáste nūnám śatakratavíndra dyumnítamo mádah |  
téna nūnám máde madeḥ || 16||*

*yáste citráśravastamo yá indra vrtrahántamah |  
yá ojođátamo mádah || 17||*

*vidmā hí yáste adrivastvádattaḥ satya somapāḥ |  
vísvāsu dasma kṛṣṭíṣu || 18||*

*índrāya mádvane sutám pári ṣṭobhantu no gírah |  
arkámarcantu kārāvah || 19||*



11. Let us go to visions of him who is accompanied by visions,  
 [so that] with [them as] coursers,  
 O empowering, opening evocative expressions one,  
 we can win in battles, O thunderbolt-bearer!
12. We make thee, O having hundred wiles one,  
 delighted in recited verses  
 like cows [delight] in pastures.
13. Since all ways of mortals  
 fit pursuits of their desire, O having hundred wiles one,  
 we became hopeful, O thunderbolt-wielder!
14. They whose longing became yearning  
 became preoccupied with thee, O son of the power to change!  
 It is not beyond thee, O *Indra*!
15. [Being] such, O bull, favour us with gaining-most  
 completely terrifying good-at-bringing-fast  
 bearing-fullness vision!
- 
16. Which for thee, O having hundred wiles *Indra*,  
 [is] now the wine having the most power to illuminate,  
 with which thou can now inflame [thyself] into a rapture,
17. which for thee, O *Indra*, is the best at [maintaining]  
 concentrating-attention auditory impression  
 [which is] the best at slaying *Vṛtra*,  
 the wine which [is] the most endowing with vigour.
18. Since we have found what thy, O stone-wielder,  
 [was] given by thee, O true *Soma*-drinker,  
 to all tribes, O accomplishing wonderful deeds one,
19. for the sake of inflaming *Indra*  
 let them exult all around the pressed out [*Soma*] with our chants,  
 let singers of eulogies recite a hymn of illumination!
-

*yásmínvísṽā ádhi śrīyo ráṇanti saptá saṃsádaḥ |  
índraṃ suté havāmahe || 20||*

*tríkadrukeṣu cétanaṃ deváso yajñámatnata |  
támídvardhantu no gíraḥ || 21||*

*á tvā viśantvínđavaḥ samudrámiva síndhavaḥ |  
ná tváminđráti ricyate || 22||*

*vivyáktha mahinā vṛṣanbhakṣám sómasya jāgrve |  
yá indra jaṭháreṣu te || 23||*

*áraṃ ta indra kukṣáye sómo bhavatu vṛtrahan |  
áraṃ dhámabhya índavaḥ || 24||*

*áramáśvāya gāyati śrutákakṣo áraṃ gáve |  
áramíndrasya dhámne || 25||*

*áraṃ hí śma sutéṣu ṇaḥ sómeṣvindra bhúṣasi |  
áraṃ te śakra dāváne || 26||*

*parākáttāccidrivastváṃ nakṣanta no gíraḥ |  
áraṃ gamāma te vayám || 27||*

20. In whom the seven sitting-together ones<sup>3</sup>  
 take pleasure on account of all auspicious signs,  
 during a *Soma* libation we call upon [that] *Indra*.
21. During “three-hows” *deva*-s extended for themselves  
 a notable sacrifice;  
 let our chants strengthen just him!<sup>4</sup>
- 
22. Let drops of pure *Soma* enter thee  
 like rivers enter the sea!  
 It is not beyond thee, O *Indra*!
23. By means of the power to increase in size, O bull,  
 thou have embraced that which partakes of *Soma*,  
 O keeping [us] awake one<sup>5</sup>,  
 [that one] which [is] in thy, O *Indra*, bellies.
24. Let *Soma* become fitting for thy, O *Indra*,  
 cavity<sup>6</sup>, O *Vṛtra*-slayer!  
 [Let] drops of pure *Soma* [become] fitting to the abodes!
- 
25. *Śrutakakṣa* sings fittingly for the rhythm<sup>7</sup>,  
 fittingly for the evocative expression<sup>8</sup>,  
 fittingly for *Indra*’s abode,
26. since surely fittingly thou, O *Indra*,  
 attend to us during *Soma*-pressings —  
 fittingly for thee, O empowering one, in order to receive.
27. Even from a distance, O stone-wielder,  
 our chants get to thee.  
 Fittingly we shall approach thee.
- 

<sup>3</sup>the seven abodes of *Soma*, or cakras

<sup>4</sup>this verse is, except for one word, the same as 8.13.18

<sup>5</sup>*Soma*

<sup>6</sup>one *Indra*’s bellies

<sup>7</sup>lit. “horse”

<sup>8</sup>lit. “cow”

*evá hyási vīrayúrevá śúra utá sthiráḥ |*  
*evá te rádhyaṃ mánaḥ || 28||*

*evá rātīstuvīmagha víśvebhirdhāyi dhātṛbhiḥ |*  
*ádhā cidīndra me sácā || 29||*

*mó śú brahméva tandrayúrbhúvo vājānāṃ pate |*  
*mátsvā sutásya gómataḥ || 30||*

*má na indrābhyàdíśaḥ sūro aktúṣvā yaman |*  
*tvá yujá vanema tát || 31||*

*tváyédīndra yujá vayám práti bruvīmahi spṛdhaḥ |*  
*tvámasmākaṃ táva smasi || 32||*

*tvāmíddhí tvāyávo'nunónuvataścárān |*  
*sákhāya indra kāravaḥ || 33||*

28. Since only thou are attracting heroes,  
 and [since only thou are] really a steadfast agent of change,  
 thy mind [will] really be appeased.
29. Really, the gift [of *Soma*], O having many gifts one,  
 was set up by all mediators;  
 even so, O *Indra*, together with my assistance.
30. Do not become fatigued quickly —  
 as [this] formulator [does] —  
 O master of rushes of vigour!  
 Do get exhilarated on rich-in-cows<sup>9</sup> pressed out [*Soma*]!
- 
31. May not threats hold us back  
 from *svâr* during the nights, O *Indra*!  
 With thee as a yokemate we might place it within [our] reach.
32. With thee, O *Indra*, as a yoke-mate  
 we reply to adversaries —  
 thou [are] ours, we are thine.
33. Since those who are seeking-thee [and]  
 find their way just to thee so as to follow [thee],  
 singers of eulogies [to thee], O *Indra*, [are their] companions!

---

<sup>9</sup> = "milk"

## RigVeda 8.93

*Sukakṣa Āṅgīrasa | Gāyatrī | to Indra*

*údghédabhi śrutāmaghaṃ vṛṣabhāṃ nāryāpasam |  
ástārameṣi sūrya || 1||*

*nāva yó navatīm píuro bibhēda bāhvòjasā |  
āhiṃ ca vṛtrahāvadhīt || 2||*

*sá na índraḥ śiváh sákhāśvāvadgómadyávamat |  
urúdhāreva dohate || 3||*

*yádadyá kácca vṛtrahannudágā abhi sūrya |  
sárvaṃ tátindra te váse || 4||*

*yádvā pravṛddha satpate ná marā iti mányase |  
utó tátsatyámítáva || 5||*

*yé sómāsaḥ parāvāti yé arvāvāti sunviré |  
sárvaṃstāṃ indra gachasi || 6||*

*támindraṃ vājayāmasi mahé vṛtrāya hántave |  
sá vṛṣā vṛṣabhó bhuvat || 7||*

*índraḥ sá dámane kṛtá ójīṣthaḥ sá máde hitáh |  
dyumní ślokí sá somyáh || 8||*

*girá vājro ná sámhṛtaḥ sábaló ánapacyutaḥ |  
vavakṣá ṛṣvó ástrtaḥ || 9||*

*durgé cinnah sugám kṛdhi grṇāná indra girvaṇah |  
tvāṃ ca maghavanvásaḥ || 10||*

*yásya te nú cidādísam ná minánti svarájyam |  
ná devó nádhri gurjánah || 11||*

*ádhā te ápratiṣkutaṃ deví súṣmaṃ saparyataḥ |  
ubhé suśipra ródasi || 12||*

1. O sun, thou move up only for the sake of the shooter  
whose gifts are famous, who resembles a bull,  
whose works are suitable to a man!
2. Who with the vigour in [his] arms  
has rend asunder ninety nine walls,  
and, [being] *Vṛtra*-slayer, vanquished the snake,
3. he, *Indra*, destroying reactive impulsiveness companion,  
like a having-ample-stream [cow] yields to us  
rich-in-cows rich-in-horses rich-in-barley [treasure].

---

4. O *Vṛtra*-slayer, towards whatever today  
thou, O Sun, did rise,  
all that is under thy will, O *Indra*!
5. And if thou, O intense overseer of what's real,  
think, "Let me not die",  
then just that [is] what will be of thee.
6. Which *Soma*-juices are effusing  
in a distance, which close-by,  
thou, O *Indra*, set out towards all of them.

---

7. We energize this *Indra*  
for the mighty *Vṛtra* to be slain  
He, the bull, shall become appearing as a bull.
8. Such *Indra* is prepared to give;  
[being] most vigorous, he is set for an exhilaration.  
Inspired by *Soma*, he [becomes] possessing of  
the power to illuminate, possessing of the divine voice.
9. By means of chants [he becomes] like a thunderbolt —  
accompanied by force, concentrated, not-to-be-diverted.  
He has grown to help in dire straights.

---

10. Being extolled, O longing for a chant *Indra*,  
even in a hard-to-escape place effect for us an easy pathway,  
[if] thou, O generous one, [are] willing!
11. [Thou,] whose independence (even [if it is] thy intention)  
neither a *deva*, nor an unrestrained person  
lessen.
12. Then both *Rodas*-es,  
the two *deva*-s, would attend attentively  
to thy unrepulsable fervor, O choosy one!

tvámetádadhārayaḥ kṛṣṇāsu róhiṇīṣu ca |  
pāruṣṇīṣu rúśatpáyāḥ || 13||

ví yádáherádha tviṣó víśve devāso ákramaḥ |  
vidánmṛgásya táñ āmaḥ || 14||

ádu me nivaró bhuvadvṛtrahádiṣṭa paúṃsyam |  
ájātaśatrurástrtaḥ || 15||

śrutám vo vṛtrahántamaṃ prá sárdham carṣaṇīnám |  
á śuṣe rádhase mahé || 16||

ayá dhiyá ca gavyayá púruṇāmanpúruṣṭuta |  
yátsómesoma ábhavaḥ || 17||

bodhínmanā ídastu no vṛtrahá bhúryāsutiḥ |  
śṛṇótu śakrá āśíṣam || 18||

káyā tvám na ūtyābhí prá mandase vṛṣan |  
káyā stotṛbhya á bhara || 19||

kásya vṛṣā suté sácā niyútvanvṛṣabhó raṇat |  
vṛtrahá sómapītaye || 20||

abhí śú ṇastvám rayíṃ mandasānāḥ sahasrīṇam |  
prayantá bodhi dāsúṣe || 21||



13. Thou cause this —  
 the shining vital spirit —  
 to persist midst dark rising armors<sup>1</sup>;
14. moreover, when all *deva-s*  
 stepped aside because of snake's vehemence  
 (the forcefulness of the beast should have met them),
15. then he shall become my protection;  
*Vṛtra*-slayer has pointed out the manly strength [inside].  
 [He who is] undistracted — [for him] a rival was not born.
- 
16. For ye I incite the famous best slayer of *Vṛtra*,  
 [who is] defiant of those that draw to themselves<sup>2</sup>, —  
 for the sake of great satisfaction of [your] desire.
17. In this manner — through a visualization and desire for cows,  
 O having many names, much-eulogized one,  
 [it is] that thou are present at every *Soma*-pressing.
18. Let he be just of an attentive mind towards us,  
 [he,] frequently enlivening slayer of *Vṛtra*!  
 May he, empowering, hear [this] prayer!
- 
19. With what aid for us  
 are thou becoming exhilarated, O bull?  
 With what [aid] for praisers? Bring [it] here!
20. In presence of whose pressed out [*Soma*] the bull —  
 having inner connections, appearing as a bull —  
 would be at ease —  
 to drink *Soma* [as] slayer of *Vṛtra*?
21. Thou, becoming exhilarated, [do] quickly [bring] to us  
 having thousand [effects] treasure!  
 Become a bringer for the worshiper!
- 

<sup>1</sup>arising darkness in one's eyes that as if shields from external stimuli

<sup>2</sup>the senses

*pátnīvantah sutá imá usánto yanti vītáye |  
apám jagmīrnīcumpunáh || 22||*

*iṣṭá hótrā asṛkṣaténdraṃ vṛdhāso adhvaré |  
áchāvabhṛthámójasā || 23||*

*ihá tyá sadhamādyā hárī hīraṇyakeśyā |  
voḍhāmabhī práyo hitám || 24||*

*túbhyaṃ sómāḥ sutá imé stīrṇām barhīrvibhāvaso |  
stotṛbhya índramā vaha || 25||*

*á te dáksaṃ ví rocaná dádhadrátnā ví dāsúṣe |  
stotṛbhya índramarcata || 26||*

*á te dadhāmīndriyámukthá víśvā śatakrato |  
stotṛbhya índra mṛḍaya || 27||*

*bhadrámbhadraṃ na á bhareśamúrjaṃ śatakrato |  
yádīndra mṛḍáyāsi naḥ || 28||*

*sá no víśvānyá bhara suvitáni śatakrato |  
yádīndra mṛḍáyāsi naḥ || 29||*

*tvámídvrtrahantama sutāvanto havāmahe |  
yádīndra mṛḍáyāsi naḥ || 30||*

22. These, accompanied by wives<sup>3</sup>  
 pressed out *Soma* juices are eager to arouse.  
 He who is in constant motion<sup>4</sup>  
 [is] the harnesser[?] of [these inner] waters.
23. Fire-oblations for fulfillment of a desire let themselves pour out  
 towards carrying [them] off with vigour [*Agni*]  
 [thus] strengthening *Indra*  
 during proceeding on its way [sacrifice].
24. Those two convivial  
 tawny ones with golden hair  
 shall convey [him] here to the prepared delight.<sup>5</sup>
- 
25. For thee<sup>6</sup> these pressed out *Soma* juices [are],  
 [and] sacrificial grass [is] strewn,  
 O one whose lustre is beneficial!  
 Convey *Indra* hither for praisers!
26. For thee he<sup>7</sup> shall distribute  
 the power of discernment across luminous spheres,  
 he shall apportion riches to a worshiper.  
 Do ye praise in verse *Indra* to praisers!
27. I set up all recited verses  
 towards thy power over affections, O having hundred wiles one!  
 Be kind to praisers, O *Indra*!
- 
28. One auspicious thing after another — bring here  
 the strength, the refreshment, O having hundred wiles one,  
 if thou, O *Indra*, would be kind to us!
29. Such thou, do bring here to us  
 good paths, O having hundred wiles one,  
 if thou, O *Indra*, would be kind to us!
30. Just thee, O the best at slaying *Vṛtra*,  
 we, in possession of extracted [*Soma*], call upon —  
 if thou, O *Indra*, would be kind to us!
- 

<sup>3</sup>here = “inner waters”

<sup>4</sup>*Indra*

<sup>5</sup>this verse is the same as 8.32.29

<sup>6</sup>*Agni*

<sup>7</sup>*Indra*

úpa no háribhiḥ sutám yāhí madānāṃ pate |  
 úpa no háribhiḥ sutám || 31 ||

dvitá yó vṛtrahántamo vidá índraḥ śatákratuḥ |  
 úpa no háribhiḥ sutám || 32 ||

tvám hí vṛtrahanneṣāṃ pātá sómānāmási |  
 úpa no háribhiḥ sutám || 33 ||

índra iṣé dadātu na ṛbhukṣáṇamṛbhúṃ rayím |  
 vājí dadātu vājínam || 34 ||

31. By means of tawny ones approach  
 our extracted [*Soma*], O master of exhilarations,  
 by means of tawny ones [approach] our extracted [*Soma*]!
32. Certainly [he,] who [is] the best at slaying *Vṛtra*,  
 [is] to be known as having-hundred-wives *Indra*.  
 By means of tawny ones [approach] our extracted [*Soma*]!
33. Since thou, O slayer of *Vṛtra*, are  
 the drinker of these *Soma* juices,  
 by means of tawny ones [approach] our extracted [*Soma*]!
- 
34. May *Indra* for the sake of libation give us  
 crafty treasure which is the master of *R̥bhu*-s!  
 May he<sup>8</sup> who possesses the rush of vigour give [to us] him<sup>9</sup>  
 who possesses the rush of vigour!

---

<sup>8</sup> *Soma*

<sup>9</sup> *Indra*

## RigVeda 8.95

*Tiraścī Āngirasa | Anuṣṭhubh | to Indra*

*á tvā gíro rathírivāsthuh sutéṣu girvaṇaḥ |  
abhí tvā sámanuṣaténdra vatsám ná mātáraḥ || 1||*

*á tvā śukrá acucyavuh sutása indra girvaṇaḥ |  
píbā tvāsyáñdhasa índra vísvāsu te hitám || 2||*

*píbā sómaṃ mádāya kámíndra śyenābhṛtaṃ sutám |  
tvám hí śásvatīnāṃ páti rájā viśámási || 3||*

*śrudhí hávaṃ tiraścýá índra yástvā saparyáti |  
suvírýasya gómato rāyáspūrdhi maháññ asi || 4||*

*índra yáste návīyasīm gíraṃ mandrámajījanat |  
cikitvínmanasaṃ dhíyaṃ pratnámṛtásya pipyúsīm || 5||*

*támu ṣṭavāma yám gíra índramuktháni vāvṛdhúḥ |  
purúnýasya páuṃsyā síṣāsanto vanāmahe || 6||*

*éto nvíndraṃ stāvāma śuddháṃ śuddhéna sámna |  
śuddhávruktháírvāvṛdhváṃsaṃ śuddhá āśírvānmamattu || 7||*

*índra śuddhó na á gahi śuddháḥ śuddhábhírūtībhiḥ |  
śuddhó rayíṃ ní dhāraya śuddhó mamaddhi somyáḥ || 8||*

*índra śuddhó hí no rayíṃ śuddhó rátnāni dāsúṣe |  
śuddhó vṛtráni jighnase śuddhó vájāṃ síṣāsasi || 9||*

1. At *Soma* pressings, chants mount thee  
like charioteers, O longing for chant one!  
Together they find their way to thee,  
O *Indra*, like mothers toward a calf.
2. Pressed out translucent *Soma* juices  
induced thee to come near, O longing for a chant *Indra!*  
Now, do drink during all [the chants]<sup>1</sup>  
O *Indra*, this herbal prepared for thee [mixture]!
3. Drink *Soma* for, well, an exhilaration,  
O *Indra*, pressed out procured by a hawk [*Soma*] —  
since thou are the overseer of numerous [clans],  
a chieftain of clans.
4. Hear the call by *Tiraścī*  
who attends to thee, O *Indra!*  
Grant abundantly having-manly-vigour rich-in-cows treasure!  
Thou are great!
5. O *Indra!* [That *Tiraścī*]  
who produced for thee the newest pleasant song,  
[and] traditional swelling with *ṛta*  
visualization [which is] making the mind to deliberate.
6. Let us extol him whom chants and recited verses  
have strengthened — *Indra*.  
Wishing to be successful,  
we place his many manly deeds within [our] reach.
7. Come ye here at once! Let us extol *Indra*  
[who was] cleansed by a faultless *sāman*<sup>2</sup>!  
Let cleansed, mixed [with milk *Soma*] exhilarate [him]  
[who was] strengthened by faultless recited verses!
8. O *Indra*, come, cleansed, here for our sake,  
[thou,] cleansed together with faultless means of helping!  
Cleansed, make the treasure established inside!  
Cleansed, inspired by *Soma*, exhilarate [us]!
9. O *Indra*, since, cleansed, [thou will effect] the treasure for us,  
cleansed, [thou would apportion]<sup>3</sup> riches to the worshiper.  
Cleansed, thou smash obstacles,  
cleansed, thou seek to procure [for us] the rush of vigour.

---

<sup>1</sup>on the basis of 8.92.7b

<sup>2</sup>verses recited to a special tune

<sup>3</sup>on the basis 8.93.26.b

## RigVeda 8.96

*Tiraścī Āngirasa | 1–3, 5–21 Triṣṭhubh, 4 Virāj | to Indra*

*asmā uṣāsa ātiranta yāmam  
indrāya nāktamūrmyāḥ suvācaḥ |  
asmā āpo mātāraḥ saptā tasthur  
nṛbhyastārāya śindhavaḥ supārāḥ || 1 ||*

*ātividdhā vithurēṇā cidāstrā  
trīḥ saptā sānu sāmhitā girīṇām |  
ná tāddevó ná mártiyastuturyād  
yāni právrddho vṛṣabháscakāra || 2 ||*

*indrasya vāja āyasó nímiśla  
indrasya bāhvórbhūyisṭhamójaḥ |  
śrīśānnindrasya krátavo nireká  
āsánnēṣanta śrútyā upáké || 3 ||*

*mánye tvā yajñíyaṃ yajñíyānām  
mánye tvā cyávanamácyutānām |  
mánye tvā sátvanāmindra ketúṃ  
mánye tvā vṛṣabhám carṣaṇīnām || 4 ||*

*á yádvájaṃ bāhvórimdra dhátse  
madacyútamāhaye hántavá u |  
prá párvatā ánavanta prá gávaḥ  
prá brahmáño abhinákṣanta índram || 5 ||*

*támu ṣṭavāma yá imá jajāna  
vísṅvā jātányávarāṇyasmāt |  
indreṇa mītrám didhiṣema gīrbhír  
úpo námobhirvṛṣabhám viśema || 6 ||*



1. For him the dawns traversed the course,  
for *Indra* the night [is] eloquent from the wave [of honey]<sup>1</sup>,  
for him the waters remained the seven mothers,  
the rivers, giving an easy passage for men to cross.
  2. [When strongholds<sup>2</sup> are] pierced through —  
even by a shaky shooter,  
[then] thrice seven [respirations]<sup>3</sup> [are] put together  
at the summit<sup>4</sup> of the mountains<sup>5</sup>.  
Neither a *deva*, nor a mortal can surpass that —  
[the heroic deeds]  
which intense appearing as a bull bull has performed.
  3. *Indra*'s iron thunderbolt [is] intertwined [with him],  
in *Indra*'s arms [is] the most abundant vigour,  
in *Indra*'s head [are] [his] designs —  
they flee to the mouth to be whispered.
- 
4. I think of thee as worthy of a sacrifice  
among worthy of a sacrifice ones,  
I think of thee as a shaker of unshakable ones.  
I think of thee as a focal-point[-of-battle] fighter,  
I think of thee as appearing as a bull of those  
that draw to themselves<sup>6</sup>.
  5. When thou, O *Indra*, has put thunderbolt into arms  
[that is] reeling with excitement [too much]  
for the snake to slay [it],  
knotty ones found their way to proceed,  
evocative expressions<sup>7</sup> [too];  
[thus] formulators [are] aligned with *Indra*.
  6. Let us extol him who gave existence  
to all these lower creatures from this.  
We would like to effect an alliance with *Indra* by means of chants  
and by means of adorations we might enter  
the resembling-bull [state].
- 

<sup>1</sup> on the basis of 2.16.5

<sup>2</sup> *dr̥ḍha*

<sup>3</sup> see 8.69.7

<sup>4</sup> *sahasrāra* cakra

<sup>5</sup> individual skulls

<sup>6</sup> the senses

<sup>7</sup> lit. "cows"

vrtrāsya tvā śvasáthādīśamānā  
 víśve devá ajahuryé sákhāyaḥ |  
 marúdbhirindra sakhyāṃ te astváthemá  
 víśvāḥ pṛtanā jayāsi || 7||

trīḥ śaṣṭístvā marúto vāvṛdhānā  
 usrā íva rāśáyo yajñíyāsaḥ |  
 úpa tvémaḥ kṛdhí no bhāgadhéyaṃ  
 śúśmaṃ ta enā havíṣā vidhema || 8||

tigmámáyudhaṃ marútāmánikaṃ  
 kásta indra práti vájraṃ dadharṣa |  
 anāyudháso ásurā adevás  
 cakréṇa táñ ápa vapa ṛjīṣin || 9||

mahá ugrāya taváse suvṛktīṃ  
 préraya śívátamāya paśvāḥ |  
 gírvāhase gíra índrāya pūrvír  
 dhehí tanvè kuvídanḡá védat || 10||

ukthávāhase vibhvè manīṣám  
 drúṇā ná pāramīrayā nadīnām |  
 ní spṛśa dhiyá tanvì śrutásya  
 júṣṭatarasya kuvídanḡá védat || 11||

tádvividhi yátta índro jújoṣat  
 stuhí suṣṭutīṃ námasá vivāsa |  
 úpa bhūsa jaritarmá ruvaṇyaḥ  
 śrāváyā vācam kuvídanḡá védat || 12||

7. Fleeing from *Vrtra*'s hissing  
 all *deva*-s who were companions abandoned thee.  
 May there be thy friendship with *Marut*-s, O *Indra*,  
 then you [will] win all these battles!
8. Thrice sixty *Marut*-s [have] strengthened thee,  
 like multitudes [strengthen] worthy of sacrifice morning lights.  
 We devote ourselves to thee, make a share due to us,  
 we worship thy fervor here with an oblation.
9. Scorching weapon is the vanguard of *Marút*-s.  
 What did [ever] rivaled thy thunderbolt?  
 Unarmed [are] *asura*-s who are without *deva*-s —  
 scatter them using the wheel<sup>8</sup>, O having direct impact one!
- 
10. To mighty, ferocious, strong one [present] a well-twisted [verse],  
 stimulate the brutes for the sake of  
 the destroying reactive impulsiveness one;  
 to him who is conveyed by chants, to *Indra*,  
 present many songs to his self — would he then notice?
11. For conveyed-with-verses all-pervading one  
 stimulate the correct conception  
 as if [a boat] to the other side of streams with a wooden [oar]!  
 With a vision touch over the body of the famous one  
 who is propitiated in order to cross — would he then notice?
12. Work upon that of thee what *Indra* shall frequent,  
 celebrate [him] with a correctly articulated praise,  
 reverently seek to procure [him]!  
 Be careful, O invoker! Do not screech<sup>9</sup>,  
 [but] make [thy] speech heard — would he then notice?
- 

<sup>8</sup>prob. the *maṇipūra* cakra

<sup>9</sup>following [Jamison and Brereton, 2014, p.1201]

áva drapsó aṃśumátīmatisthad  
 iyānāḥ kṛṣṇó daśábhīḥ sahásraiḥ |  
 ávattámíndrah śácya dhámantam  
 ápa snéhitīrṇmāṇā adhatta || 13||

drapsámapaśyaṃ viṣuṇe cárantam  
 upahvaré nadyó aṃśumátyāḥ |  
 nábhho ná kṛṣṇámavatasthivāṃsam  
 íśyāmi vo vṛṣaṇo yúdyatājáu || 14||

ádha drapsó aṃśumátyā upásthé'dhārayat  
 tanvāṃ titviṣāṇāḥ |  
 víśo ádevīrabhyācárantīr  
 bṛhaspátinā yujéndrah sasāhe || 15||

tvám ha tyátsaptábhyo jáyamāno'satrúbhyo  
 abhavaḥ śátrurindra |  
 gūḍhé dyāvāprthiví ánvavindo  
 vibhumádbhyo bhúvanebhyo ráṇaṃ dhāḥ || 16||

tvám ha tyádapratimānámójo  
 vājreṇa vajrindhrṣitó jaghantha |  
 tvám súṣṇasyāvātiro vádhatrais  
 tvám gá indra śácýédavindaḥ || 17||

tvám ha tyádvṛṣabha carṣaṇīnāṃ  
 ghanó vṛtrāṇāṃ taviśó babhūtha |  
 tvám síndhūṃrasṛjastastabhānān  
 tvámapó ajayo dásápatnīḥ || 18||

13. The spark<sup>10</sup> went down into *Aṃśumatī*; becoming dark again and again through tens of thousands [*vr̥tra*-s].  
*Indra* helped him who is blowing [at the spark] with [his] mighty assistance —  
 he, having manly mindset, prevented a slaughter.
14. I saw the spark wandering aside in twist and turns of *Aṃśumatī* stream<sup>11</sup> having gone down [into it] as if into a dark cloud.  
 I incite you, O bulls! You shall fight in the battle!
15. Then the spark, [still] in the lap of *Aṃśumatī*, having become violently agitated, employed the body.  
*Indra* with *Bṛhaspati* as a yoke-mate has overpowered approaching-to-attack clans [that were] without *deva*-s.
- 
16. Indeed thou, O *Indra*, being manifested<sup>12</sup>, [became] a rival to the seven [that had] no rivals.  
 In secret, [but] agreeably to the Heaven and the Earth, thou found [evocative expressions],  
 thou should have set up a delight for pervading facets of life.
17. Indeed thou, O thunderbolt-wielder, provoked to dare, have destroyed with the thunderbolt [that] unopposed frenzy [of *Vṛtra*], using deadly weapons thou degraded [that] of *Śuśṇa*.  
 Thou found evocative expressions<sup>13</sup> just by enabling [them].
18. Indeed thou, O appearing as a bull one, have become in-control destroyer of obstacles<sup>14</sup> of those that draw to themselves<sup>15</sup>.  
 Thou released arrested rivers,  
 thou overcame waters [that were] the mistresses<sup>16</sup> of the demon.
- 

<sup>10</sup>or “drop” — concentrated inner *Soma* that might seen as luminous small orb wandering inside one’s body

<sup>11</sup>prob. the flow of energy in the spine that originates in its lowest part, results in deep fear, a sense of real danger to physical body, and primes flight-or-fight reactions

<sup>12</sup>lit. “born”

<sup>13</sup>lit. “cows”

<sup>14</sup>*vr̥tra*-s

<sup>15</sup>the senses

<sup>16</sup>=energies

sá sukrátū rānitā yāḥ sutéṣvánuttamanyur  
 yó áheva revān |  
 yá éka innáryápāmsi kártā  
 sá vṛtrahá prátídanyámāhuḥ || 19||

sá vṛtrahéndraścarsaṇḍhít  
 táṃ suṣṭutyá hávyam huvema |  
 sá prāvitā maghāvā no'dhivaktā  
 sá vājasya śravasyāsya dātā || 20||

sá vṛtrahéndra ṛbhukṣāḥ  
 sadyó jajñāno hávyo babhūva |  
 kṛvānnápāmsi náryā purūṇi  
 sómo ná pītó hávyah sákhibhyaḥ || 21||

19. He has good designs who is the enjoyer at *Soma* pressings.  
 “His rage is not [to be] downplayed who is rich like the day,  
 who alone is the doer of works inside a man,  
 he<sup>17</sup> is a slayer of *Vṛtra*”,  
 they say in opposition to the other [*Vṛtra*-slayer<sup>18</sup>].
20. He is a *Vṛtra*-slayer — *Indra*,  
 supporting those that draw to themselves<sup>19</sup>.  
 Him, to-be-called-upon,  
 we might summon with a correctly articulated praise,  
 he will be our generous champion, [our] advocate.  
 He will be the giver of worthy-of-fame rush of vigour.
21. He is a *Vṛtra*-slayer — *Indra*,  
 the master of *R̥bhū-s*,  
 at once becoming manifested  
 [when he is about] to-be-called-upon.  
 Performing many manly labors like imbibed *Soma* [did]  
 [he is] to-be-called-upon for the sake of companions.

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<sup>17</sup> *Indra*

<sup>18</sup> *Soma*

<sup>19</sup> the senses

## RigVeda 8.97

*Rebha Kāśyapa | 1–9 Bṛhatī, 10–15 various | to Indra*

*yā indra bhūja ābharah svàrvāññ ásurebhyaḥ |  
stotāramīnmaghavannasya vardhaya yé ca tvé vṛktābarhiṣaḥ || 1||*

*yāmindra dadhiṣé tvámáśvaṃ gāṅ bhāgámavyayam |  
yājamāne sunvatí dáksīṇāvati tásmintám dhehi má paṇaú || 2||*

*yā indra sástyavratò'nuṣvāpamádevayuh |  
svāiḥ śá évaīrmumuratpóśyam rayíṃ sanutárdhehi tám tátaḥ || 3||*

*yāchakrási parāvátī yádarvāvátī vṛtrahan |  
átastvā gīrbhírdyugádindra keśúbhiḥ sutávāññ á vivāsati || 4||*

*yádvāsi rocané divāḥ samudrásyádhi viṣṭápi |  
yátpárhive sádane vṛtrahantama yádanáríkṣa á gahi || 5||*

*sá naḥ sómeṣu somapāḥ sutéṣu śavasaspate |  
mādáyasva rádhasā sūñṛtāvaténdra rāyá párvīṇasā || 6||*



1. What advantages thou, O *Indra*, in possession of *svàr*,  
brought here for *asura*-s,  
just the praiser of that<sup>1</sup> make stronger, O generous one,  
and [those] whose sacrificial grass is twisted  
[to be] in thy [presence].
2. What thou, O *Indra*, have obtained —  
a horse, a cow, a good fortune not liable to change —  
that do place unto sacrificer who is pressing *Soma*,  
who is abounding in sacrificial rewards, not unto a niggard.
3. Who, having no constraints, is idle,  
sleepy, not-seeking-*deva*,  
he by his own habits shall destroy to-be-nourished treasure —  
because of that put that [treasure] far off [from him]!

---

4. If thou, O empowering one, are in a distance,  
if nearby, O *Vṛtra*-slayer,  
hence he, who is in possession of extracted [*Soma*],  
by going [with the mind] to he Heaven, with chants  
he seeks together with long-haired ones to procure thee.
5. If thou are in a luminous sphere of the Heaven,  
[if] above the surface of the sea,  
if on earthly seat, O the best at slaying *Vṛtra*,  
if in the intermediate space — come here!
6. Such thou, O drinking *Soma* master of the power to change,  
make thyself exhilarated on our pressed out *Soma*-s  
along with well-fitting satisfaction of [our] desire,  
O *Indra*, with the treasure in abundance!

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<sup>1</sup> *svàr*

*má na indra párā vṛṇagbhāvā naḥ sadhamádyah |  
tvám na ūtí tvámínna ápyaṃ má na indra párā vṛṇak || 7||*

*asmé indra sácā suté ní ṣadā pítáye mádhu |  
kṛdhí jaritré maghavannávo mahádasmé indra sácā suté || 8||*

*ná tvā devása āsata ná mártiyāso adrivah |  
vísva jātāni sávasābhībūrasi ná tvā devása āsata || 9||*

*vísvaḥ pṛtanā abhibhūtaraṃ náraṃ  
sajústatakaṣuríndraṃ jajanúsca rájāse |  
krátvā váriṣṭhaṃ vára āmúrimutógrám  
ójiṣṭhaṃ tavásaṃ tarasvínam || 10||*

*sámīṃ rebhásō asvaranníndraṃ  
sómasya pítáye |  
svàrpatiṃ yádīṃ vṛdhé  
dhṛtávratō hyójasā  
sámūtībhiḥ || 11||*

*nemīṃ namanti cákṣasā  
meṣám víprā abhisvárā |  
sudítáyo vo adruhó'pi  
kárṇe tarasvínah  
sámṛkvabhiḥ || 12||*

7. Do not turn us away, O *Indra*,  
 become our feasting companion!  
 Thou [are] with an aid for us, just thou [are] for us an ally,  
 do not turn us away, O *Indra*!
8. For our sake, O *Indra*, in the presence of extracted [*Soma*]  
 sit down to drink the honey!  
 Do a great favour to the invoker, O generous one,  
 for our sake, O *Indra*, in the presence of extracted [*Soma*]!
9. Neither *deva-s* equal<sup>2</sup> thee  
 nor mortals, O stone-wielder!  
 Through the power to change thou are superior to all creatures,  
*deva-s* do not equal<sup>3</sup> thee.
- 
10. They shall fashion, and, moreover, manifest *Indra* —  
 more superior to all armies man — in order to rule —  
 the most preferable because of resourcefulness  
 and destroying when surrounded,  
 ferocious, most vigorous, strong, full-of-deliverance one.
11. Murmuring ones intone him,  
*Indra*, to drink *Soma*,  
 so as to strengthen him, the master of *svàr*,  
 since, if his] realm is maintained vigorously,  
 [he is manifested] together with side-effects.
12. [As] they bend felly “guided by the eye”<sup>4</sup>,  
 [so] inwardly-excited ones [fashion] the ram —  
 [being] “guided by reverberation” [only].  
 [Those] of you who are fired-up free-from-deceit  
 [shall intone] in low voice<sup>5</sup> to full-of-deliverance one  
 together with reciting verses ones.
- 

<sup>2</sup>lit. “reach”

<sup>3</sup>lit. “reach”

<sup>4</sup>lit. “by sight”

<sup>5</sup>lit. “into the ear”

támíndraṃ jōhavīmi maghāvānamuḡrāṃ  
 satrá dádhānamápratīskutaṃ śávāṃsi |  
 máṃhiṣṭho ḡrbhírā cá yajñīyo vavártad  
 rāyé no víśvā supáthā kṛṇotu vajrē || 13||

tvāṃ púra indra cikídenā  
 vyójasā śaviṣṭha śakra nāśayádhyai |  
 tvádvíśvāni bhūvanāni vajrin  
 dyāvā rejete pṛthivī ca bhīṣā || 14||

tánma ṛtámindra śūra citra pātvapó ná  
 vajrinduritāti paṛṣi bhūri |  
 kadā na indra rāyá á daśasyer  
 víśvápsnyasya sprhayáyyasya rājan || 15||

13. That *Indra* I honor again and again — generous ferocious  
 always obtaining unrepulsable [fervor]<sup>6</sup>  
 by means of powers to change.  
 And [if] the most generous with chants worthy-of-a-sacrifice one  
 turns up here,  
 let he, thunderbolt-wielder, effect for us  
 all easy paths to the treasure!
14. Thou, O *Indra*, [are] paying attention to strongholds  
 in order to vigorously cause them to vanish, O empowering,  
 having the most power to change one!  
 From the fear of thee all places of existence,  
 O thunderbolt-wielder,  
 the Heaven and the Earth are trembling.
15. May that coherence, O *Indra*, protect me,  
 O manifold agent of change!  
 Many times, O thunderbolt-wielder,  
*thou* should have carried [me]  
 across difficulties as [thou did] over waters.  
 When, O *Indra*, thou might oblige us  
 with all-nourishing to-be-eagerly-desired treasure,  
 O chieftain!?

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<sup>6</sup>on the basis of 8.93.12ab

## RigVeda 8.98

*Nṛmedha Āṅgīrasa | various | to Indra*

*indrāya sāma gāyata viprāya bṛhaté bṛhát |  
dharmakṛte vipascíte panasyáve || 1||*

*tvámindrābhībhūyasi tvám sūryamarocayaḥ |  
viśvákarmā viśvádevo maháñ asi || 2||*

*vibhrājañjyótiṣā svàragacho rocanám diváh |  
devásta indra sakhyāya yemire || 3||*

*éndra no gadhi priyáh satrājídágoḥyaḥ |  
girírná viśvátaspr̥thúḥ pátirdiváh || 4||*

*abhí hí satya somapā ubhé babhūtha ródasī |  
indrāsi sunvató vṛdháh pátirdiváh || 5||*

*tvám hí sásvatīnāmíndra dartá purámási |  
hantá dásyormánorvṛdháh pátirdiváh || 6||*

*ádhā hīndra girvaṇa úpa tvā kāmānmaháh sasṛjmahe |  
udéva yánta udábhīḥ || 7||*

*várṇá tvā yavyábhīrvárdhanti sūra bráhmāṇi |  
vāvṛdhvám̐sam̐ cidadrivo divédive || 8||*

*yuñjánti hárī iṣirásya gáthayoraú rátha urúyuge |  
indraváhā vacoyújā || 9||*

1. Do ye chant *sāman*<sup>1</sup> to *Indra*,  
to inwardly-excited lofty one — a lofty [*sāman*],  
to effecting support, piling up pulsations,  
attracting admiration one!
2. Thou, O *Indra*, are superior,  
thou made the sun resplendent.  
Thou are effecting everything, all-divine, mighty.
3. Shining forth with the light at the *svàr*  
thou went to the luminous sphere of the Heaven.  
*Deva*-s extended themselves to be like-minded with thee,  
O *Indra*!<sup>2</sup>

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4. O *Indra*, dear [to us], set out towards us  
[thou, who are] not-to-be-concealed [and] winning in every way  
like a mountain — spreading on all sides —  
the protector of the Heaven.
5. Since thou, O true *Soma*-drinker,  
overpower both *Rodas*-es,  
thou, O *Indra*, are a strengthener of a *Soma*-presser  
[being] the protector of the Heaven.
6. Since thou, O *Indra*, are breaker of numerous strongholds,  
[thou are] a slayer of the impulse to suffer want,  
a strengthener of an intelligent man —  
[being] the protector of the Heaven.

---

7. Since, moreover, O longing for a chant *Indra*,  
we have let our desires to quickly go towards thee,  
they are moving like water through waters.
8. Formulations increase thee as if [thou were] a pond,  
O agent of change,  
together with suitable for barley [waters<sup>3</sup>]  
day-after-day — even [when thou were] already strengthened,  
O stone-wielder!
9. With a song they yoke two tawny ones of instigating one  
into spacious, having spacious yoke chariot —  
the two conveying *Indra*, the two yoked by an utterance.

---

<sup>1</sup>verses recited to a special tune

<sup>2</sup>this line is the same as 8.89.2c

<sup>3</sup>*Soma* juices

*tvám na indrá bharañ ójo nṛmṇám śatakrato vicarṣane |*  
*á vīráṃ pṛtanāṣáham || 10||*

*tvám hí naḥ pitá vaso tvám mātá śatakrato babhúvitha |*  
*ádhā te sumnámīmahe || 11||*

*tvám śuṣminpuruḥūta vājayántamúpa bruve śatakrato |*  
*sá no rāsva suvīryam || 12||*



10. Bring here for us, O *Indra*, courage [and] frenzy,  
O having hundred wiles, disengaging one!  
[Bring] here victorious in battles hero!
11. Since thou have become for us the father, O beneficial one,  
[and] the mother, O having hundred wiles one,  
therefore we ask for thy benevolent mindset.
12. I entreat thee, O fiery much-invoked one,  
as employing the rush of vigour, O having hundred wiles one!  
Such thou, do impart to us having manly vigour [treasure]<sup>4</sup>!

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<sup>4</sup>on the basis of 8.95.4cd

## RigVeda 8.99

*Nṛmedha Āṅgīrasa | Bṛhatī alternating with Satobṛhatī | to Indra*

*tvāmidā hyó náró'pīpyanvajrinbhúrṇayaḥ |  
sá indra stómavāhasāmihá śrudhyúpa svásaramā gahi || 1||*

*mātsvā suśīpra harivastádīmahe tvé á bhūṣanti vedhásah |  
táva śrāvāṃsyupamānyukthyà sutéṣvindra girvaṇah || 2||*

*śráyanta iva sūryaṃ víśvédíndrasya bhakṣata |  
vásūni jāté jánamāna ójasā práti bhāgáṃ ná dīdhima || 3||*

*ánarśarātiṃ vasudāmúpa stuhi bhadrá índrasya rātáyah |  
só asya kámaṃ vidható ná roṣati máno dānāya codáyan || 4||*

*tvāmindra prátūrtiṣvabhí víśvā asi spṛdhaḥ |  
aśastihā janitā víśvatúrasi tváṃ tūrya taruṣyatáḥ || 5||*

*ánu te śúsmaṃ turáyantamīyatuḥ  
kṣoṇí śísuṃ ná mātārā |  
víśvāste spṛdhaḥ śrathayanta manyáve  
vrtráṃ yádindra túrvasi || 6||*

*itá ūtí vo ajáraṃ prahetāramáprahitam |  
āsúṃ jētāraṃ hētāraṃ rathítamamátúrtaṃ tugryāvṛdham || 7||*

*iṣkartāramániṣkṛtaṃ sáhaskṛtaṃ satámūtiṃ satákratum |  
samānámíndramāvase havāmahe vásavānaṃ vasūjúvam || 8||*

1. At this time yesterday restless men  
swelled thee, O thunderbolt-wielder!  
Such thou, O *Indra*, hear now [those]  
conveying [thee] with a hymn of praise!  
Come here, near [thy] home!
2. Get exhilarated, O choosy accompanied-by-tawny-ones one —  
we ask for that!  
Adepts [will] use efforts when in [the state of] thee.  
Thy most excellent auditory impressions are to-be-praised  
at *Soma* pressings, O longing for chant *Indra*!
3. Like ripening [fruits partake of] the sun,  
ye shall partake of indeed all [contrivances<sup>1</sup> related to] *Indra*.  
We have envisioned [resulting] benefits —  
when [*Indra*] was manifested,  
[or] is being vigorously born — as a good fortune.
4. Do thou invoke him who is not hurting with [his] gifts —  
the giver of benefits.  
Auspicious are *Indra*'s gifts!<sup>2</sup>  
He is not disagreeable with the longing of honoring him [man],  
for [he is] inciting [his] mind for the act of giving.
5. During attacks thou, O *Indra*,  
are over all [thy] adversaries.  
Destroying curses, thou are progenitor of the all-surpassing.  
Overpower those who plot to overpower!
6. Like two mothers to a child, two trembling ones<sup>3</sup>  
have followed thy causing-to-press-forward fervor.  
All thy adversaries untie themselves to be angry<sup>4</sup>  
when thou, O *Indra*, overpower *Vṛtra*.
7. Hence, [we call upon] undecaying one with an aid to ye,  
urging forward [even when] not stirred up one,  
swift winner, inciter who is the best charioteer,  
not overpowered strengthener of *Tugrya*.
8. [Him,] setting in order what is unfinished,  
cultivated for the sake of overwhelming strength,  
one of hundred ways of helping, having hundred wiles one —  
that same *Indra* we call upon to help —  
whose wealth is breath, [who is] animating what's beneficial.

---

<sup>1</sup> *cyautnāni* — on the basis of 8.77.9

<sup>2</sup> this line is the refrain of 8.62

<sup>3</sup> the Earth and the Heaven

<sup>4</sup> and thus be weakened

## RigVeda 8.100

*Nema Bhārgava* | 1–5, 10–12 *Triṣṭubh*, 6 *Jagatī*, 7–9 *Anuṣṭubh* | to  
*Indra*

*ayāṃ ta emi tanvā purástād*  
*vísve devā abhí mā yanti paścāt |*  
*yadā máhyaṃ dīdharo bhāgámindrádín*  
*máyā kṛṇavo víryāṇi || 1||*

*dádhāmi te mádhuno bhakṣámágre*  
*hitáste bhāgáḥ sutó astu sómaḥ |*  
*ásaśca tvám dakṣiṇatáḥ sákhā mé'dhā*  
*vṛtrāṇi jañghanāva bhúri || 2||*

*prá sú stómaṃ bharata vājayánta*  
*índrāya satyám yádi satyámásti |*  
*néndro astíti néma u tva āha*  
*ká ṛṇ dadarśa kámabhí ṣṭavāma || 3||*

*ayámasmi jaritaḥ páśya mehá*  
*vísṽa jātānyabhyàsmi mahná |*  
*ṛtásya mā pradíśo vardhayantyādardiró*  
*bhúvanā dardarīmi || 4||*

*á yánmā venā áruhannṛtásyaṃ*  
*ékamásīmaṃ haryatásya pṛṣṭhé |*  
*mánaścinme hṛdá á prátyavocad*  
*ácikradañchísúmantāḥ sákhāyaḥ || 5||*

*vísvétá te sávaneṣu pravácyā*  
*yá cakártha maghavannindra sunvaté |*  
*párāvatam yátpurusambhṛtām vásvapávrṇoḥ*  
*śarabháya řṣibandhave || 6||*

[*Agni*:]

1. This one, I<sup>1</sup>, go to thee by myself, [being] at the front;  
 all *deva*-s are behind, coming after me.  
 When for me, O *Indra*, thou have kept a portion [of *Soma*]—  
 only after that thou would perform deeds of valor  
 together with me.

[*Indra*:]

2. I set up for thee at the beginning [of a sacrifice] a drink of honey.  
 A portion for thee is arranged. Let *Soma* be pressed!  
 And thou will be like-minded with me  
 by being on the clever side —  
 then we two would keep removing repeatedly obstacles.

[Sacrificer:]

3. Do ye, practising rushes of vigour, quickly bring forward  
 a hymn of praise,  
 for *Indra* — a real one, if he is real.  
 “*Indra* does not exist,” so not-this-one has said.  
 Who has seen him? Whom shall we extol?

[*Indra*:]

4. This one [is] I, O invoker, behold me in this!  
 Because of my excessiveness I overpower all creatures.  
 All indications of *r̥ta* make me stronger.  
 I, making accessible places of existence,  
 disperse [obstacles].
5. When eager-for-*r̥ta* ones ventured upon me,  
 who alone [is] seated at the base of delighted-in [*Soma*],  
 even my mind announced to [my] heart,  
 “Possessed of children companions<sup>2</sup> called out”.

[Sacrificer:]

6. At *Soma*-pressings all thy [deeds] [are] to-be-proclaimed  
 which thou, O generous *Indra*, have performed  
 for pressing-*Soma* [worshiper]  
 when thou uncovered distant accumulated-by-many treasure  
 to related-to-seer *Śarabha*.

---

<sup>1</sup>*Agni* — on the basis of 6.59.1

<sup>2</sup>drops of *Soma*

*prá nūnām dhāvatā p̄tharinéhá yó vo ávāvarīt |  
ní ś̄m̄ vr̄trāsya mārmaṇi vājramíndro ap̄ipatat || 7||*

*mānojavā áyamāna āyasīmataratpúram |  
dívaṃ suparṇó gatváya sómaṃ vajrīṇa ābharat || 8||*

*samudré antāḥ śayata udnā vājro abhívrtah |  
bhárantyasmai samyátah puráhprasravaṇā balím || 9||*

*yádvágvádantyavicetanāni  
ráṣṭrī devánām niṣasáda mandrá |  
cátasra úrjaṃ duduhe páyāṃsi  
kvà svidasyaḥ paramám jagāma || 10||*

*devīm vácamañanayanta devás  
tām viśvárūpāḥ paśávo vadanti |  
sá no mandréṣamúrjaṃ dúhānā  
dhenúrvágasmánúpa súṣṭutáitu || 11||*

*sákhe viṣṇo vitarám ví kramasva  
dyáúrdehí lokám vājráya viṣkábhe |  
hánāva vr̄trám rinácāva síndhūn  
índrasya yantu prasavé viśṣṭāḥ || 12||*

7. Now, run ye[, waters,] forwards separately,  
 he who obstructed ye is not here.  
*Indra* made that, the thunderbolt,  
 to fly into *Vṛtra*'s mortal spot.
8. Using the mind in order to be quick,  
 he got through the body armour to the stronghold.  
 By going to the Heaven having beautiful wings [hawk]  
 brought here thunderbolt-wielder's *Soma*.
9. Inside the sea<sup>3</sup> it reposes —  
 the thunderbolt surrounded by the [inner] water[s].  
 Gushing forth in advance [of thunderbolt strike],  
 bringing coherence,  
 they bring to it [increasing-force-]tribute.
- 
10. When Speech, being a ruler of *deva*-s,  
 uttering indistinct [sounds], has settled down  
 [to become] low in tone,  
 she has milked the strength, juices from the four [streams].  
 Where, do ye think, the ultimate [juice]<sup>4</sup> has gone from her?
11. *Deva*-s made the *devī* Speech to be born,  
 tethered animals of all kinds<sup>5</sup> utter her.  
 She, yielding a refreshment[, and] the strength,  
 is pleasant to us.  
 Let highly praised milch-cow Speech come here to us!

---

[*Agni*:]

12. O like-minded *Viṣṇu*, farther off do stride!  
 O Heaven, give space for [*Indra*'s] thunderbolt  
 to prop apart [*Rodas*-es]!  
 Let us two slay *Vṛtra*, let us two release the rivers!  
 May they, allowed to flow, come  
 during *Indra*'s impulsion [of the treasure]!

---

<sup>3</sup>the heart cakra

<sup>4</sup>concentrated inner *Soma*, *Indu*

<sup>5</sup>lit. "forms"

## RigVeda 10.22

*Vimada Aindra | 1-4,6,8,10-14 Purastādbṛhatī, 5,7,9 Anuṣṭubh, 15  
Triṣṭubh | to Indra*

*kūha śrutá índraḥ kásminnadyá jáne mitró ná śrūyate |  
íṣṇāṃ vā yáḥ kṣáye gúhā vā cárkrṣe girá || 1||*

*ihá śrutá índro asmé adyá stáve vajrýcīṣamaḥ |  
mitró ná yó jáneṣvā yásaścakré ásāmyá || 2||*

*mahó yáspátīḥ śávaso ásāmyá mahó ṛṃṃásya tūtujīḥ |  
bhartá vájrasya dhṛṣṇóḥ pitā putráṃiva priyám || 3||*

*yujánó ásvā vátasya dhúnī devó devásya vajrivaḥ |  
syántā pathá virúkmataḥ sṛjāná stoṣyádhvanaḥ || 4||*

*tvám tyá cidvátasyáśvāgā ṛjrá tmánā váhadhyai |  
yáyordevó ná mártyo yantā nákirvidáyyaḥ || 5||*

*ádha gmántośánā pṛchate vāṃ kádarthā na á gṛhám |  
á jagmathuḥ parākáddivásca gmásca mártiyam || 6||*

*á na índra pṛkṣase'smákaṃ bráhmódyatam |  
táttvā yācāmahé'vaḥ súṣṇaṃ yáddhánnámānuṣam || 7||*

*akarmá dásyurabhí no amantúranýávrato ámānuṣaḥ |  
tvám tásyāmitrahanvádhardāsásya dambhaya || 8||*



1. Where [is] listened-to *Indra*? In which person nowadays he is being listened to as if a patron, [where is a person,] who in the abode of seers, or in a secret place praises [him] with a chant?
2. Here [is] listened-to *Indra* nowadays, in us<sup>1</sup>.  
In [the] eulogy [he is] a thunderbolt-wielder [who is] sought with a verse, who, as if a patron, has produced in [these] folks the [sense of] worth [that is,] moreover, not premature,
3. who [is] overseer of great power to change [that is,] moreover, not premature, [who is] having ways to promote great courage, [who is] a bearer of the daring thunderbolt like a father [is] of a dear son.
4. Yoking two tumultuous horses of Wind, the *deva*, [yoking] two flowing through brilliant path [horses] of *deva*, O thunderbolt-bearer, releasing [them] towards pathways, he is praised.
5. Thou approached the two horses of Wind, going-straight ones in order to really convey [thee], [the two horses] which [neither] a *deva*, nor a mortal, will tame — no one [such] is to be found.
6. Now, *Uśanas* asks you two<sup>2</sup> who are approaching, “Having what purpose [are you coming] to our house? You two came from a distance, from the Heaven and from the Earth to a mortal.”
7. [But if] thou, O *Indra*, would ask us about our undertaken formulation, [we will answer,] “We implore thee for that favour that thou shall slay unintelligent *Śuṣṇa*.”
8. “Not-performing-good-works unthinking unintelligent opposed to (self-imposed) constraints impulse to suffer want is against us.  
Do thou, O slayer of hostiles, make his, demon’s, destructive weapon to abandon [him]!”

---

<sup>1</sup>or, “among us”

<sup>2</sup>*Indra* and *Brhaspati*

tvám na indra śūra śúrainrutá tvótāso barhāṇā |  
 purutrā te ví pūrtāyo návanta kṣonāyo yathā || 9||

tvám tánvṛtrahátye codayo nṛnkārpāṇé śūra vajrivaḥ |  
 gúhā yádī kavīnām viśām náksatraśavasām || 10||

makṣú tá ta indra dānāpnasa ākṣāṇé śūra vajrivaḥ |  
 yáddha śúṣṇasya dambháyo jātām víśvaṃ sayāvabhīḥ || 11||

mākudhryàgindra śūra vásvīrasmé bhūvannabhīṣṭayaḥ |  
 vayāṃvayaṃ ta āsām sumné syāma vajrivaḥ || 12||

asmé tá ta indra santu satyāhiṃsantīrupaspīśah |  
 vidyāma yāsām bhūjo dhenūnām ná vajrivaḥ || 13||

ahastā yádapádī vārdhata kṣāḥ śacībhīrvedyānām |  
 śúṣṇaṃ pári pradakṣiṇídviśvāyave ní śísṇathaḥ || 14||

pībāpibédindra śūra sómaṃ  
 má riṣaṇyo vasavāna vásuḥ sán |  
 utá trāyasva gṛṇató maghóno  
 mahásca rāyó revátaskṛdhī naḥ || 15||

9. [Be] thou with agents of change for us, O agent of change *Indra*,  
and [we will be] certainly helped by thee.  
In many ways those desirous of reward  
as [well as] trembling ones  
shall find their way to thee.
10. Thou should have impelled those men [who were] in misery  
to slay *Vṛtra*, O thunderbolt-bearing agent of change!  
If in a secret place of poets,  
[formulations of those members] of clans  
who attained some degrees of the power-to-change,  
[would be undertaken],
11. they<sup>3</sup> [will] promptly [become] of thee,  
O *Indra*, [who is] abounding in gifts,  
in him who has attained [the power-to-change],  
O thunderbolt-bearing agent of change,  
when thou would make everything born of *Śuṣṇa*  
together with accompanying [effects] to abandon [him].
12. May not [thy,] O agent of change *Indra*,  
beneficial assistances become going-nowhere in us!  
May we, each one of us, be in the favour  
of these thy [powers], O thunderbolt-bearer!
13. May those [formulations] of thee, O *Indra*, be true for us!  
Trials [are] not hurting.  
Let us find out advantages of which [thy powers]  
[are] as if of milch-cows, O thunderbolt-bearer!
14. When the Earth that is without hands and feet<sup>4</sup>  
shall become strong  
by means of enabling powers of to-be-found-out [advantages],  
thou has fully transfixed *Śuṣṇa*  
from left [side of head<sup>5</sup>] to the right [side<sup>6</sup>] —  
for the sake of agitating everything [energy].
15. Just drink and drink *Soma*, O agent of change *Indra*!  
Being beneficial, do not fail, O whose wealth is breath one!  
And, do protect extolling [thee]  
generous [institutors of the sacrifice]<sup>7</sup>,  
and effect for us great riches from the opulent one!

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<sup>3</sup>the formulations

<sup>4</sup>that is, the torso

<sup>5</sup>left side is perceived as driving reactive behavior

<sup>6</sup>right side is perceived as driving deliberate behavior

<sup>7</sup>on the basis of 1.54.11cd

## RigVeda 10.23

Vimada Aindra | 2-4 Jagatī, 5 Abhisariṇī, 1,7 Triṣṭubh | to Indra

yājāmaha índraṃ vājradakṣiṇaṃ  
hárīṇām rathyāṃ vivratānām |  
prá śmáśru dódhuvadúrdhváthā bhūd  
ví sénābhirdáyamāno ví rádhasā || 1||

hárī nvàśya yá váne vidé vásvíndro  
maghármaghávā vrtrahá bhuvat |  
ṛbhúrúvāja ṛbhukṣáḥ patyate sávó'va  
kṣṇaumi dásasya náma cit || 2||

yadá vājraṃ híraṇyamídáthā ráthaṃ  
hárī yámasya váhato ví sūrībhiḥ |  
á tiṣṭhati maghávā sánaśruta  
índro vājasya dīrgháśravasaspátih || 3||

só cinnú vrṣṭíryūthyà svá sácāñ  
índraḥ śmáśrūṇi háritābhí pruṣṇute |  
áva veti suksáyam suté mádhúdíd  
dhūnoti vāto yáthā vānam || 4||

yó vácá vívāco mṛdhrávācaḥ  
purú sahásráśívā jaghána |  
táttadídasya paūṃsyam grṇīmasi  
pitéva yástáviṣiṃ vāvrdhé sávah || 5||

1. We honor<sup>1</sup> *Indra* whose thunderbolt is dexterous,  
a charioteer of reluctant tawny ones,  
Blowing into beard<sup>2</sup>, he shall become elevated<sup>3</sup>,  
being liberal with missiles, with satisfaction of [his] desire.
2. Now then, two tawny ones of this one which [are active],  
when [there is] an earnest desire,  
are known as a beneficial [presence].  
[In that case,] generous with rewards *Indra*  
shall become *Vṛtra*-slayer.  
Skillful rush of vigour, being a basis of *Rbhu*-s,  
governs the impulse to change.  
[Thus] I blunt the very nature of the savage one.
3. Whenever he, generous, famed from old times,  
contended for by institutors of sacrifice,  
resorts to the golden thunderbolt,  
he also resorts to a chariot which its two tawny ones draw.  
*Indra* is overseer of a rush of vigour  
of which auditory impression is long-lasting.
4. Also, by accompanying his own [means of helping],  
that are part of the herd, he at once [becomes] [like] rain.  
*Indra* sprinkles hairs of the beard with enchanted [verses].  
He seeks to snatch well-sheltered<sup>4</sup> in extracted [*Soma*] honey,  
he just shakes [it] out the way the wind [shakes] a thicket.
5. Who by means of speech has slayed  
making diverging statements [all-consuming fears<sup>5</sup>],  
[demons] whose speech is insulting,  
many thousands  
inciting reactive impulsiveness [mental defenses<sup>6</sup>],  
it is just this his manly deed that we extol,<sup>7</sup>  
[his,] who, like a father [strengthens his] power to control,  
has strengthened the power to change.

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<sup>1</sup> or, "make a sacrifice to"

<sup>2</sup> making exhalation strong and extending to move hairs of the beard

<sup>3</sup> lit. "upwards"

<sup>4</sup> that is, "well mixed"

<sup>5</sup> *atrīṇas*

<sup>6</sup> *rākṣāṃsi*

<sup>7</sup> this line is the same as 1.155.4a

*stómaṃ ta indra vimadā ajījanannápūrvyaṃ  
 purutámaṃ sudānave |  
 vidmā hyasya bhójanaminásya  
 yádā pasúṃ ná gopāḥ karāmahe || 6||*

*mākirna enā sakhyā ví yausus  
 táva cendra vimadásya ca řṣeḥ |  
 vidmā hí te prámatīṃ deva jānivád  
 asmé te santu sakhyā śívāni || 7||*

6. *Vimada*-s have produced an original best-among-many hymn of praise to thee, O *Indra*, to munificent one — since we know the source of pleasure of him,  
     of infusing strength one,  
 which [source of pleasure] we would bring near [thee]  
     like cowherd [brings] kine [near cowshed].
7. Let not our — of thee, O *Indra*, and of seer *Vimada* — fellowships become deprived of this [source of thy pleasure]. Since we know thy, O *deva*, foreseeing care [to be] like a sister, may thy fellowships be for us destroying reactive impulsiveness!

## RigVeda 10.24

*Vimada Aindra* | 1–3 *Āṣṭārapaṅkti*, 4–6 *Anuṣṭubh* | to 1–3 to *Indra*, 4–6 to *Aśvin*-s

*índra sómamimám̐ piba mádhumantaṃ camū́ sutám̐ |*  
*asmé rayiṃ ní dhāraya*  
*ví vo máde*  
*sahasrīṇaṃ purūvaso vívakṣase || 1 ||*

*tvām̐ yajñébhirktháírúpa havyébhiriṃmahe |*  
*śácīpate śacīnām̐*  
*ví vo máde*  
*śréṣṭhaṃ no dhehi váryaṃ vívakṣase || 2 ||*

*yáspátirváryāṇāmási radhrásya coditá |*  
*índra stotīṇámavitá*  
*ví vo máde*  
*dviṣó naḥ pāhyáṃhaso vívakṣase || 3 ||*

*yuvám̐ śakrā māyāvínā samīcí níramanthatam |*  
*vimadéna yádīḍitá násatyā nirámanthatam || 4 ||*

*vísve devá akṛpanta samīcyórnīspátantyoh̐ |*  
*násatyāvabruvandeváh̐ púnará vahatādíti || 5 ||*

*mádhumanme paráyaṇaṃ mádhumatpúnaráyanam |*  
*tá no devā devátayā yuvám̐ mádhumataskṛtam || 6 ||*



1. O *Indra*, drink this *Soma*,  
 [which was] pressed out into bowl, [which is] rich in honey!  
 Make the treasure to be established in us —  
 versus [how it is] in your intoxication —  
 [the treasure] leading to a thousand different things,  
     O one of many benefits,  
 so that thou would intensify thyself.
2. We betake ourselves to thee with fire offerings  
 with recited verses, with oblations,  
 O master of enabling powers,  
     of enabling [thy worshipers] powers —  
 versus [how it is] in your intoxication —  
 set up for us most excellent, to-be-chosen [treasure],  
 so that thou would intensify thyself.
3. Thou, who [are] the overseer of the to-be-chosen [treasure],  
 are inciter of a meek [man],  
 O *Indra*, [thou are] a helper of praisers —  
 versus [how it is] in your intoxication —  
 protect us from hatred, from anxiety,  
 so that thou would intensify.
4. You two, empowering,  
     possessing the power to configure [one's cognition],  
 churned out the two<sup>1</sup> going along with another.  
 When implored by *Vimada*,  
 O two *Nāsatya*-s, you churned [them] out.
5. Between the two<sup>2</sup> flying out, going along with another,  
 all *deva*-s lamented.  
*Deva*-s said to two *Nāsatya*-s,  
 “Would you two bring [them] back!”
6. “Sweet is my departure.”<sup>3</sup>  
 “Sweet is [my] coming back.”<sup>4</sup>  
 [Being] such, O two *deva*-s, using [your] divinity,  
 make us rich in honey!

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<sup>1</sup>the Night and the Dawn — *naktoṣasā* – see 9.5.6

<sup>2</sup>that is, during the day

<sup>3</sup>spoken by the Dawn

<sup>4</sup>spoken by the Night

## RigVeda 10.27

Vasukra Aindra | Triṣṭubh | to Indra

ásatsú me jaritaḥ sābhivegó  
yátsunvaté yájamānāya síksam |  
ánāśīrdāmahāmasmi prahantā  
satyadhvṛtaṃ vṛjināyāntamābhúm || 1 ||

yádā́dahám yudháye samnáyānyádevayūn  
tanvā́ śúsujānān |  
amā́ te túmraṃ vṛṣabhám pacāni  
tīvrám sutám pañcadaśám ní śiñcam || 2 ||

nāhám tám veda yá iti brávitīyádevayūn  
samáraṇe jaghanvān |  
yadāvákhyatsamáraṇamṛghāvad  
ādā́ddha me vṛṣabhā́ prá bruvanti || 3 ||

yádájñāteṣu vṛjānesvāsam  
vísve sató maghāvāno ma āsan |  
jināmi vétkṣéma á sántamābhúm  
prá tám kṣiṇām párvate pādagṛhya || 4 ||

ná vā u máṃ vṛjāne vārayante  
ná párvatāso yádahám manasyé |  
māma svanātkṛdhukárṇo bhayāta  
evédānu dyú́nkiráṇaḥ sámejāt || 5 ||

dársannvátra śrtapāñ anindrān  
bāhukṣádaḥ sárave pátyamānān |  
ghṛṣum vā yé ninidúḥ sákhāyam  
ádhyū nveṣu paváyo vavṛtyuḥ || 6 ||

[Indra:]

1. Such violent burst shall be easy for me, O invoker,  
when I wish to help pressing[-*Soma*] sacrificer.  
I am a destroyer of not-giving-the-mixture<sup>1</sup> one,  
of bending-the-truth, of assisting to employing-deceit one.

[Invoker:]

2. If only I, in order to wage war, would bring together  
non-seeking-*deva*, [but] recklessly bold by themselves ones,  
for thee I will cook at home  
concentrated<sup>2</sup> resembling-a-bull one<sup>3</sup>,  
I shall pour into [thee] pungent extracted  
[consisting of] fifteen [portions] [drink].

[Indra:]

3. I do not know him, who,  
having slain non-seeking-*deva* ones in a combat,  
when he related [account of] the violent combat,  
[would] say thus,  
“Surely, afterwards they [will] proclaim for me  
two resembling-a-bull ones<sup>4</sup>”
4. When I was in non-experienced-[me] enclosures,  
all were equally “generous” to me.  
Either I win over assisting [me man]  
when [he is] dwelling in peace,  
or I shall wear [him] out him on a mountain  
by seizing [him] by the foot<sup>5</sup>.
5. They certainly do not restrain me in a sacrificial enclosure,  
neither [do mountains restrain me]. If I intend [so],  
deficient-in-ear one would be afraid of my roar,  
just so that the dust<sup>6</sup> shall be raised throughout the days.
6. Here at this time, they shall see at once  
[those] lacking *Indra*, drinking boiled milk  
as becoming fit for an arrow, offering [their] arm.  
Metal points [of spears] might as well turn at those  
who ridiculed [my] spirited companion.

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<sup>1</sup>mixture of milk, *Soma* juice, and honey

<sup>2</sup>lit. “strong”

<sup>3</sup>*Soma*

<sup>4</sup>prob. two steeds

<sup>5</sup>prob. “giving cramps in the left foot and calf muscles”

<sup>6</sup>“to raise the dust” prob. means “to challenge to a fight”

ábhūrvaúkṣīrvyū áyurānaḍ  
 dārṣannú pūrvo áparo nú darṣat |  
 dvé pavāste pári tám ná bhūto  
 yó asyá pāré rájaso vivéṣa || 7||

gāvo yávaṃ práyutā aryó akṣan  
 tá apaśyaṃ sahāgopāścārantīḥ |  
 hávā ídaryó abhītaḥ sámāyan  
 kíyadāsu svápatiśchandayāte || 8||

sáṃ yádváyaṃ yavasādo jánānām  
 ahám yaváda urvájre antáḥ |  
 átrā yukto'vasātāramichād  
 átho áyuktaṃ yunajadvavanvān || 9||

átrédu me maṃsase satyámuktám  
 dvipácca yáccátuṣpātsaṃsṛjáni |  
 strībhiryó átra víṣaṇaṃ pṛtanyád  
 áyuddho asya ví bhajāni védaḥ || 10||

[Invoker:]

7. Thou have pervaded coming from the bull<sup>7</sup> [waters],  
     the life-force has met with [thee].  
 At once a former one<sup>8</sup> shall burst,  
     at once a latter one<sup>9</sup> shall burst!  
 Two covers<sup>10</sup> shall not contain him who has done the work  
 on the opposite side of the region [of impartiality].

[Indra:]

8. Confused cows<sup>11</sup> consume barley of the rising upwards one<sup>12</sup> —  
 I saw them roaming with the cowherd<sup>13</sup>.  
 Invocations came together  
     in the presence of the rising upwards one.  
 How much he<sup>14</sup>, who is his own master,  
     would impress himself upon them?
9. If I would intermix<sup>15</sup> fodder-eating ones<sup>16</sup> of the folks,  
 [and] barley-eating<sup>17</sup> in the middle of wide field,  
 then in this case a harnessed one<sup>18</sup> would seek the liberator<sup>19</sup>.  
 Then he, who has placed [me, *Indra*,] within [his] reach,  
     shall yoke non-harnessed one.
10. In this matter thou regard what is said by me as true,  
 “When I would cast together a two-footed one [creature]  
     [and] a four-footed one,  
 [if I am] not being fought<sup>20</sup> [by the bull],  
     I would distribute the property of him,  
 who in this case would fight against the bull  
     [just] by means of females<sup>21</sup>.”

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<sup>7</sup> *Soma*

<sup>8</sup> lacking *Indra*, drinking boiled milk one

<sup>9</sup> one who ridiculed

<sup>10</sup> prob. “The Heaven and the Earth”

<sup>11</sup> here “inner waters”

<sup>12</sup> inner *Soma*

<sup>13</sup> either *Soma* on the basis of 10.25.7b or *Tvaṣṭr* per 9.5.9a

<sup>14</sup> an adept *Indra*

<sup>15</sup> lit. “interweave”

<sup>16</sup> those of low social status

<sup>17</sup> those of high social status

<sup>18</sup> subservient to others’ will

<sup>19</sup> *Indra*

<sup>20</sup> that is, if it is not *Indra* in the guise of yoked-as-a-chariot man who is  
 being fought by the bull but just a man

<sup>21</sup> inner waters

yásyānakṣá duhitá játvása  
 kástám vidvāñ abhí manyāte andhām |  
 kataró menim prāti tám mucāte  
 yá im vāhāte yá im vā vareyāt || 11||

kíyati yóṣā maryató vadhūyóḥ  
 páripṛitā pányasā váryeṇa |  
 bhadrá vadhūrbhavati yátsupésāḥ  
 svayám sá mitráṃ vanute jáne cit || 12||

pattó jagāra pratyāñcamatti  
 śīrṣṇá śíraḥ prāti dadhau várūtham |  
 ásīna ūrdhvámupási kṣiṇāti  
 nyaññuttānámánveti bhúmim || 13||

bṛhānnachāyó apalāśó árvā  
 tasthāu mātá viṣito atti gárbhaḥ |  
 anyásyā vatsám rihati mimāya  
 káyā bhuvá ní dadhe dhenúrúdhah || 14||

saptá vīrāso adharádúdāyannaṣṭóttarāttāt  
 sámajagmiranté |  
 náva paścātātsthivimánta āyan  
 dáśa práksānu ví tirantyásnaḥ || 15||

[Instructor:]

11. [Imagine a man,  
 whose daughter has been without eyes from birth.  
 Who, knowing her [as] blind, would have designs on [her]?  
 Which of two would release at that [man] denigrating [speech],  
 he who would convey her [home as a wife]  
 or he who would ask her in marriage [for him]?
12. What kind of a girl,  
 on account of [being pursued by] young men,  
 [is] gratified by a more admirable wealth  
 of [one] seeking-a-bride [man]  
 [as compared to wealth of other suitors]?  
 A bride becomes blessed, when, handsome by herself,  
 she also places within her reach a benefactor in a person.
13. He<sup>22</sup> has become awake at the feet,  
 he consumes what turns against [him],  
 using head<sup>23</sup> he has put an armor upon the head<sup>24</sup>.  
 Residing [there], he weakens [the influence]  
 [of] the upper [part of body] at the pelvic region.  
 Turned into [it<sup>25</sup>], he goes alongside [that part of] the body  
 [that is] stretched upwards [from the pelvic region].
14. The courser<sup>26</sup> that is without shadow or leaf [is] abundant.  
 The mother<sup>27</sup> have taken up a position.  
 Let loose, the embryo<sup>28</sup> consumes  
 [being-absorbed-into-the-body *Soma*].  
 Licking the calf of another<sup>29</sup>, she<sup>30</sup> has meted [him] out.  
 Through arising of what  
 the milch-cow<sup>31</sup> has put in the udder [for him]?
15. Seven heroes came up from the south,  
 those eight have come together from the north,  
 nine having sacs came from the west,  
 ten in the east traverse surface of the rock.

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<sup>22</sup> *Brhaspati*

<sup>23</sup> mental presence/manifestations

<sup>24</sup> = mental faculties

<sup>25</sup> the part of the body that is above the pelvic region

<sup>26</sup> extract of *Soma*

<sup>27</sup> prob. the Earth

<sup>28</sup> of *Indra*

<sup>29</sup> that is, of *Prśni*

<sup>30</sup> prob. the Earth

<sup>31</sup> prob. *Prśni*

*daśānāmēkaṃ kapilāṃ samānāṃ  
 tāṃ hinvanti krátave páryāya |  
 gárbhaṃ mātá súdhitāṃ vakṣáṇāsvávenantaṃ  
 tuśáyanti bibharti || 16||*

*pívānaṃ meṣámapacanta vīrá  
 nyuptā akṣá ánu dīvá āsan |  
 dvā dhānuṃ bṛhatīmāpsvantáḥ  
 pavítravantā carataḥ punántā || 17||*

*ví krośanáso víṣvañca āyan  
 pácāti némo nahí pákṣadardháḥ |  
 ayáṃ me deváḥ savitá tádāha  
 drvaṇna ídvanavatsarpírannaḥ || 18||*

*ápaśyaṃ grāmāṃ váhamānamārād  
 acakráyā svadháyā vártamānam |  
 síṣaktyaryáḥ prá yugá jánānāṃ  
 sadyáḥ síśná praminānó návīyān || 19||*

*etaú me gāvau pramarásya yuktaú  
 mó śú prá sedhīrmúhurínmamandhi |  
 ápaścidasya ví naśantyárthaṃ  
 súraśca marká úparo babhūvān || 20||*



16. To [get] an effective<sup>32</sup> plan, they urge the red-haired one  
of the ten [who is] holding the middle between two extremes.  
The mother, being satisfied, carries well-contrived  
lacking-yearnings embryo<sup>33</sup> into nourishing [waters].
17. Heroes cooked fat ram,  
afterwards dice were thrown to gamble.  
The two, having means to purify, purifying,  
roam vast drysand bank midst waters.
18. Yelling, turned-in-all-directions, they go apart  
so that several would develop [a plan] —  
since no party would side [with the other].  
This *deva* — *Savitṛ* — told me this,  
“Just he<sup>34</sup> whose food is wood, [and] ghee  
would place [a plan] within [one’s] reach.”  
“Just he<sup>35</sup> whose food is wood, [and] ghee would conquer.”
19. I observed a troop [of *Marut-s*<sup>36</sup>]  
transporting themselves from a distant place  
by [their] [requiring]-no-wheel inherent power, revolving.  
It<sup>37</sup> accompanies teams of men —  
from tending upwards one<sup>38</sup> forth —  
at once, being newer, diminishing tails<sup>39</sup> [of previous intentions].
20. These two oxen of death are yoked for me.  
Do not thou drive fast! Tarry just for a moment!  
Even its<sup>40</sup> waters permeate [one’s] purpose!  
Situated-below vital breath, which pervades the body,  
has become an inciter.

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<sup>32</sup>helping-through

<sup>33</sup>*Indra*

<sup>34</sup>sacrificial fire

<sup>35</sup>sacrificial fire

<sup>36</sup>aspirations, yearnings, daydreams, charged with desires/emotions ideas,  
captivating plans, fancy, life-changing intentions that make one go on a  
quest

<sup>37</sup>the troop of *Marut-s*

<sup>38</sup>inner *Soma*

<sup>39</sup>residual memories

<sup>40</sup>death’s

ayám yó vájrah purudhá vívrtto'váḥ  
 sūryasya bṛhatáḥ púrīṣāt |  
 śráva ídená paró anyádasti  
 tādavyathí jarimāṇastaranti || 21 ||

vṛkṣévṛkṣe níyatā mīmayaḍgaús  
 táto váyah prá patānpūruṣādaḥ |  
 áthedám víśvaṃ bhúvanaṃ bhayāta  
 índrāya sunvādīśaye ca síkṣat || 22 ||

devánāṃ máne prathamá atīṣṭhan  
 kṛntátrādeṣāmúparā údāyan |  
 tráyastapanti pṛthivímanūpá  
 dvá býbūkaṃ vahataḥ púrīṣam || 23 ||

sá te jīváturutá tásya viddhi  
 má smaitādīgápa gūhaḥ samaryé |  
 āvīḥ svaḥ kṛṇuté gūhate busám  
 sá pādúrasya nirṇíjo ná mucyate || 24 ||

21. This [is] the thunderbolt  
 that [was] frequently flying in different directions  
 down from the vast loose soil<sup>41</sup> of the sun<sup>42</sup>.  
 Beyond this, just the fame is different.  
 Now effects of old age cross over  
 [what was thought as] unailing [defenses].
22. [If] the evocative expression<sup>43</sup> would sound  
 [being] tied to a-tree-after-tree<sup>44</sup>,  
 then man-eating birds would [just] fly by<sup>45</sup>.  
 Therefore, this entire place of existence would be afraid  
 of [that place of existence that is] pressing [*Soma*] for *Indra*  
 and desiring to empower for seer's sake.
23. Foremost ones adhered to the conception of *deva*-s,  
 from separation of these [from the pursuit of their goal]  
 lower ones did rise.  
 Three basins<sup>46</sup> heat the Earth<sup>47</sup>,  
 two<sup>48</sup> [streams<sup>49</sup>] convey thick soil<sup>50</sup>.
24. And that [is] a life-giving drug for thee.  
 Become acquainted with this.  
 Do not ever hide something like this at a contest!  
*svàr* effects itself manifestly, it hides [mental] fog.  
 That foot of his<sup>51</sup> is as if released from a garment<sup>52</sup>.

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Stanzas 11 and 12 compare un-aware of itself and of the environment body (=the Earth) with having-no-eyes girl who will be married. *Indra* is depicted as the suitor, and he, whose body he is going to marry, is depicted as he who asks her in marriage for *Indra*. A body that is not aware of itself and of the environment is not suitable for *Indra*. It is *Soma* that gives the body eyes (8.79.2cd “from

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<sup>41</sup>soft tissues of the body

<sup>42</sup>*manipūra* cakra

<sup>43</sup>lit. “cow”

<sup>44</sup>that is, to sacrifice-after-sacrifice

<sup>45</sup>lit. “forth”

<sup>46</sup>may be, the heart, the belly, and the head

<sup>47</sup>= the body

<sup>48</sup>prob. streams of blood and lymph

<sup>49</sup>*sargau*

<sup>50</sup>prob. a body liquid that can coagulate

<sup>51</sup>prob. *Viṣṇu*

<sup>52</sup>that is, it is ready to make a wide step

now on blind shall see, lame should now be without his lameness”).

Stanzas 13 and 14 describe how presence of *Indra* in a body is developing. First, it feels like sudden warmth in both feet (of course, such warmth might occur for different reasons), then it might spread upwards to the hips. At that stage it is important to configure one’s mind and physiology so that the *Indra* will be spreading further upwards along the torso. The body shall be stretched upwards and one shall avoid both the impulse to bent forwards and bursts of emotional speech or shouting. Various unfolding physiological changes in the body in this case are referred to as manifestations of *Bṛhaspati*. To connect physiological changes to one’s mind, and thus to make *Indra* to be manifested, it is important that one becomes fully aware of what events, ideas, experiences, motives (*Marut*-s) caused one to turn to *Indra*. Stanzas 15–19 describe a case of men making plans for a military adventure, and states that it is not particular details that are important at this stage, but a formulated-as-an-evocative-expression (“cow” — stanza 22) intent to achieve the goal, which will be leading to success if it becomes inner “fire-in-the-belly” of which one reminds himself and renews it in an effective manner by means of ritualized fire offerings. This inner fire makes one going even on a life-long quest despite obstacles and distractions. To excel, one needs to know and to adhere to suitable conceptions of various *deva*-s (verses 23ab).

Entire hymn is a lecture-like instruction to warriors in-training.



## RigVeda 10.28

Vasukra Aindra | Triṣṭubh | to Indra

viśvo hyànyó arirājagāma  
mámédáha śváśuro nā jagāma |  
jaksīyáddhānā utá sómaṃ papīyāt  
svāśitaḥ púnarástam jagāyāt || 1 ||

sá róruvadvṛṣabhástigmásṛigo  
váršmantasthau várimannā pṛthivyáḥ |  
viśveṣvenam vṛjáneṣu pāmi  
yó me kukṣī sutásomaḥ pṛṇāti || 2 ||

ádriṇā te mandína indra túyān  
suvánti sómānpíbasi tvámeṣām |  
pácanti te vṛṣabhám átsi téṣām  
pṛkṣéṇa yánmaghavanhūyámānaḥ || 3 ||

idám sú me jaritará cikiddhi  
pratīpám śápaṃ nadyò vahanti |  
lopāsáḥ siṃhám pratyáñcamatsāḥ  
kroṣṭá varāhám nírataкта kákṣāt || 4 ||

kathá ta etádahámá ciketaṃ  
gṛtsasya pākastaváso manīṣám |  
tvám no vidvám ṛtuthá ví voco  
yámárdham te maghavankṣemyá dhúḥ || 5 ||

evá hí máṃ tavásaṃ vardháyanti  
diváscinme bṛhatá úttarā dhúḥ |  
purú sahásrā ní śísāmi sākám  
asatrúṃ hí mā jánitā jajána || 6 ||

[Female participant of the ritual:]

1. Surely the other all-pervading rising upwards one has come,  
and just my father-in-law has not come here.  
He might have consumed grains and drank *Soma*.  
He might have went back home well-fed.

[Indra:]

2. He<sup>1</sup>, bellowing, resembling a sharp-horned bull,  
stationed himself at the height and the expanse of the Earth.  
In all enclosures I protect that one,  
who, having *Soma* pressed, sates my two cavities.

[Invoker:]

3. With the stone they press for thee possessing-of-delight  
strong drops of *Soma*, thou drink those.  
They cook for thee resembling-a-bull ones<sup>2</sup>; thou eat those,  
when, O generous one, summoned by [such] feast.

[Indra:]

4. Thou should have really understood this my [story], O invoker!  
“Streams carry obstructing [them afterwards] flotsam<sup>3</sup>,  
fox sneaked upon facing [him] lion,  
jackal rushes out at a boar from a hiding place.”

[Invoker:]

5. How I, of immature [mind]<sup>4</sup>,  
would have understood this thy [story] —  
a conception of a clever and a strong one?  
Thou, having become properly acquainted with us,  
shall explain — which region thy, O generous one,  
giving peace and tranquility pole [shall yoke].

[Indra:]

6. Since they really make me to grow strong,  
the pole [is] superior to even my lofty Heaven,  
I “grind down” many thousands at the same time,  
since the progenitor has created me without a rival.

---

<sup>1</sup>*Soma*

<sup>2</sup>prob. calves

<sup>3</sup>“saapa=flotsam is following [Jamison and Brereton, 2014, p.1419]

<sup>4</sup>on the basis of 7.104.8a

evá hí máṃ tavásaṃ jajñúr  
 ugráṃ kármankarmanvṛṣaṇamindra deváh |  
 vádhiṃ vṛtráṃ vájreṇa mandasānó'pa  
 vrajáṃ mahiná dāsúṣe vam || 7||

devása āyanparaśúṃrabibhran  
 vánā vṛścānto abhí vidbhírāyan |  
 ní sudrvāṃ dádhatō vaksāṇāsu  
 yátrā kṛpītamānu táddahanti || 8||

śasáh kṣuráṃ pratyáñcam jagārádrim  
 logéna vyābhedamārāt |  
 brhántaṃ cidṛhaté randhayāni  
 váyadvatsó vṛṣabhám súśuvānah || 9||

suparṇá itthá nakhámá siṣāyávaruddhaḥ  
 paripádam ná siṃháḥ |  
 niruddháścīnmahiṣástarṣyāvān  
 godhá tásmā ayátham karṣadetát || 10||

tébhyo godhá ayátham karṣadetád  
 yé brahmāṇah pratipíyantyánnaiḥ |  
 simá ukṣṇò'vasṛṣtāṃ adanti  
 svayám bálāni tanvāḥ śṛṇānāḥ || 11||

eté sámābhīḥ suśámī abhūvan  
 yé hinviré tanvāḥ sóma uktháḥ |  
 nṛvádvádannúpa no māhi vājān  
 diví śrávo dadhiṣe náma vīrah || 12||



7. Since *deva*-s have really experienced me in every action  
 as strong [and] ferocious bull, [admiring me,] “O *Indra*”,  
 [and,] becoming exhilarated,  
 I have destroyed *Vṛtra* with a thunderbolt,  
 with the power to increase in size I shall uncover for a worshiper  
 the enclosure [of cows]<sup>5</sup>.

[Invoker:]

8. *Deva*-s came; they brought axes.  
 Felling desires<sup>6</sup>, they approached with [celestial]<sup>7</sup> tribes.  
 Depositing good fuel into udders  
 wherein steering-to-grief one<sup>8</sup> [is],  
 they afterwards burn that [too].

[Indra:]

9. A hare has eaten facing [him] thorn;  
 with a lump of clay I split a rock from a distance.  
 Even growing-stronger one I might make to subject  
 to an abandoning [fighting contests] one.  
 [Even] a calf, having swelled [with daring],  
 shall set in motion resembling a bull one.
10. Thus having-beautiful-wings [hawk]  
 has cast like a lion [his] talon  
 at moving hither and thither [snake]  
 [while] kept at a distance [by the threat of a bite].  
 Even restrained buffalo, [when] thirsty,  
 [and] a strap for him [in place], shall tear this gate.

[Instructor:]

11. One shall tear this gate, for those [are] the straps  
 who revile formulators because of the food [they eat] —  
 same [folks] eat let-off oxen  
 [thus] themselves breaking body powers.
12. These here through [their] efforts diligently became  
 [those] who have impelled themselves with recited verses  
 when *Soma* [was consumed].  
 Speaking like a man, apportion to us rushes of vigour!  
 In the Heaven thou have setup the name “hero”  
 as an auditory impression.

<sup>5</sup> on the basis of 1.10.7c

<sup>6</sup> lit. “thicket”

<sup>7</sup> on the basis of 3.34.2cd

<sup>8</sup> prob. *Vṛtra*

## RigVeda 10.29

Vasukra Aindra | Triṣṭubh | to Indra

váne ná vā yó nyadhāyi cākāñ  
chúcirvāṃ stómo bhuraṇāvajīgaḥ |  
yásyédíndrah purudínesu hótā  
nr̥ṇām náryo n̥ṭamaḥ kṣapāvān || 1 ||

prá te asyá uśásaḥ práparasýā  
nr̥ṭaú syāma n̥ṭamasya nr̥ṇām |  
ánu trisókaḥ śatámāvahann̥ṛñ  
kútsena rátho yó ásatsasavān || 2 ||

káste máda indra rántyō bhūd  
díuro gíro abhyùgró ví dhāva |  
kádováho arvágúpa mā manīṣā  
ā tvā śakyāmupamáṃ rādho ánnaiḥ || 3 ||

kádu dyumnámindra tvávato n̥ṛñ  
káyā dhīyá karase kánna āgan |  
mítró ná satyá urugāya bhṛtyá  
ánne samasya yádásanmanīṣāḥ || 4 ||

préraya súro árthaṃ ná pāráṃ  
yé asya kámaṃ janidhā iva gmán |  
gíraśca yé te tuvijāta pūrv̥īr  
nára indra pratísíḡṣantýánnaiḥ || 5 ||

1. Whether he<sup>1</sup>, who was established in a desire,  
 should have been satisfied with [it] or not,  
 an illuminating hymn of praise to you two, O two bustling ones,  
 made [him] awake.  
 Just [he,] whose invoker for many days [is] *Indra*,  
 [is] agreeable-to-men most manly of men one,  
 accompanied by the protector of the land.
2. Before this dawn and before next one  
 we could be at the grand appearance of thee —  
 of the most manly of men.  
 After [that] — *triśoka*<sup>2</sup>.  
 They brought here a hundred men.  
 The chariot with *Kutsa* shall be obtaining [the prize].

---

3. Which exhilarating drink shall become a delight for thee,  
 O *Indra*?  
 Do thou, ferocious, trickle through the doors towards chants!  
 Which conveying [would bring thee] hither, towards me,  
 [what] conception?  
 I might be able [to bring to] thee  
 the most excellent satisfaction of [thy] desire  
 by means of [this] food.
4. Which power to illuminate [would create] men like thee,  
 O *Indra*?  
 What vision thou effect?  
 What has come to us in everyone's food  
 like a true benefactor, O wide-ranging one,  
 for a support, if conceptions should be [such support]?
5. Do thou stimulate as the inciter<sup>3</sup> [stimulates men]  
 towards bringing-across cause<sup>4</sup>,  
 those who would each approach his own longing  
 as matchmakers [would],  
 and those men who for thy sake, O manifested-often one,  
 seek with the help of [this] food  
 to be a match for many chants, O *Indra*!

---

<sup>1</sup>adept of *Indra*

<sup>2</sup>prob. a kind of contest

<sup>3</sup>the sun

<sup>4</sup>prob. fording mountain stream before sun gets too high

mātre nú te sūmite indra pūrvī  
 dyāurmajmānā pṛthivī kāvyaena |  
 vārāya te ghṛtāvantaḥ sutāsah  
 svādmanbhavantu pītāye mādihūni || 6||

ā mādihvo asmā asicannāmatram  
 indrāya pūrṇāṃ sá hí satyārādhāḥ |  
 sá vāvṛdhe vārimannā pṛthivyā  
 abhí krátvā náryaḥ paúṃsyaiśca || 7||

vyānaḍindrah pṛtanāḥ svójā  
 āsmāi yatante sakhyāya pūrvīḥ |  
 ā smā ráthaṃ ná pṛtanāsu tiṣṭha  
 yāṃ bhadrāyā sumatyā codāyāse || 8||

6. Two measures [are] now well proportioned for thee, O *Indra*,  
 [and are] plentiful,  
 the Heaven and the Earth — majestically, by means of poetry.  
 For thee to choose [are] rich in ghee *Soma* juices.  
 Let honeyed [*Soma* drops] be a dainty drink to drink!
7. Pour in for him, for *Indra*, a tankard full of honey  
 since he is the one whose satisfaction of one's desire is real.  
 He has grown stronger in the expanse of the Earth  
 [becoming] superior through [his] resourcefulness  
 and manly strengths.
8. *Indra*, having much vigour, has permeated battles.  
 Many [clans] here are eager for this like-mindedness [with him].

---

Do thou resort — as if to a chariot during battles —  
 to [him<sup>5</sup>] whom thou would urge on  
 with an auspicious effective mental gesture!

---

<sup>5</sup>*Indra*

## RigVeda 10.32

*Kavaṣa Allūṣa | 1–5 Jagatī, 6–9 Triṣṭubh | to Indra*

*prá sú gmántā dhiyasānāsya sakṣāni  
varébhīrvarāṅṅ abhī śú prasīdataḥ |  
asmākamīndra ubhāyaṃ jujoṣati  
yātsomyāsyāndhaso búbodhati || 1 ||*

*vīndra yāsi divyāni rocanā  
vī pārthivāni rájasā puruṣtuta |  
yé tvā váhanti múhuradhvarāṅṅ úpa  
té sú vanvantu vagvanāṅṅ arādhāsaḥ || 2 ||*

*tádínme chantsadvápuṣo vápuṣṭaram  
putró yājñānaṃ pitróradhīyati |  
jāyā pátiṃ vahati vagnúnā sumát  
puṃsá ídbhadró vahatúḥ páriṣkrtaḥ || 3 ||*

*tádītsadhásthamabhí cāru dīdhaya  
gávo yáchāsānvahatúṃ ná dhenávaḥ |  
mātá yānmánturyūthāsya pūrvyābhí  
vāṇāsya saptádhāturíjjānaḥ || 4 ||*

1. Two easily setting forth ones<sup>1</sup>  
in a companion of being visualized one,  
approach easily-taking-their-seats suitors  
with choicest [offerings].  
*Indra* enjoys both our [eulogy and a hymn of illumination]  
when he becomes aware of containing *Soma* herb.
2. Thou, O *Indra*, traverse celestial luminous spheres,  
[thou traverse] earthly ones through the airy realm,  
O much-eulogized one!  
Those who are conveying thee to proceeding on their way  
[sacrifices] [even] for a moment,  
may they easily become masters of [just] chattering  
but not satisfying [*Indra*'s] desire ones.
3. That indeed would appear to me as more wondrous  
than [any] wonder —  
when the son [is] in him  
who is studying the birth of [his] parents<sup>2</sup>.  
A wife<sup>3</sup> leads home the husband<sup>4</sup> along with the talk<sup>5</sup> [it causes]  
[while] just the man's lovely wedding procession<sup>6</sup> was fit out.
4. Only then I have reflected upon the favorite meeting place<sup>7</sup>,  
when cows<sup>8</sup> would restrict the wedding procession  
as milch-cows [would restrict ordinary wedding procession],  
when the mother<sup>9</sup>, the former counsel of the herd,  
[counseled thus,]  
“A person [can be seen as]  
just having-seven-elements-of-the-music [space].”

---

<sup>1</sup>prob. eulogy and a hymn of illumination

<sup>2</sup>prob. *Rudra* and *Prśni*

<sup>3</sup>the Earth

<sup>4</sup>*Indra*

<sup>5</sup>lit. “noise” — stands for mental chatter likely to be unleashed during the process

<sup>6</sup>ascension up the spine

<sup>7</sup>prob. throat cakra

<sup>8</sup>evocative expressions

<sup>9</sup>*Prśni*

prá vó'chā ririce devayúspadám  
 éko rudrébhīryāti turváñiḥ |  
 jará vā yéśvamṛteṣu dāvāne  
 pári va úmebhyaḥ siñcatā mādhu || 5||

nidhīyámānamápagūḍhamapsú  
 prá me devánāṃ vratapá uvāca |  
 índro vidvāṃ ánu hí tvā cacákṣa  
 ténāhámagne ánuśiṣṭa ágām || 6||

ákṣetravikṣetravídaṃ hyáprāt  
 sá práti kṣetravídānuśiṣṭah |  
 etádvái bhadrámanuśásanasyotá  
 srutíṃ vindatyañjasīnām || 7||

adyédu práñídámamannimáhápīvṛto  
 adhayanmātúrúdhah |  
 émenamāpa jarimá yúvānam  
 áhedānvásuḥ sumánā babhūva || 8||

etāni bhadrá kalaśa kriyāma  
 kúruśravaṇa dádato maghāni |  
 dāná ídvo maghavānaḥ só astvayáṃ ca  
 sómo hṛdí yáṃ bíbharmi || 9||



5. “[Moving] towards you, he<sup>10</sup>, seeking-*deva*, empties the track<sup>11</sup>.  
He, one and the same, overpowering, journeys with *Rudra*-s.  
Optionally, an invocation midst those unceasing [*Rudra*-s],  
in order to receive [that emptying of the track],  
[might be uttered].  
Using your helpers<sup>12</sup>,  
do spread the honey<sup>13</sup> throughout [the track]!”
6. The protector<sup>14</sup> of *deva*-s’ spheres of action announced to me  
[that] hidden away in the waters one<sup>15</sup> [is] being installed.  
“Since having experienced [thee] *Indra* kept thee in his sight,  
being instructed by him, I have come here, O *Agni*!”
7. Since he, who does not know a locality, would ask him knows,  
one would proceed as taught by him who knows.  
This [is] truly a good fortune of an instruction,  
and one would find [thus] a straightforward course [of actions].
8. Just today he<sup>16</sup> has inhaled — he did tarry [all] these days,  
shrouded, he sucked mother’s udder.  
Aging one has gained him, youthful one.  
Non-angry, he has become welldisposed, beneficial.
- 
9. We can effect these auspicious [things],  
O [receiving Soma]<sup>17</sup> jar<sup>18</sup>,  
[They are], O *Kuruśravaṇa*, gifts of the bestowing one.  
May he be for your, O generous ones, just what gives,  
and [may] this *Soma* that I carry in the heart  
[be just what gives].

---

<sup>10</sup>inner *Soma*

<sup>11</sup>the space of the spine

<sup>12</sup>here prob. the sounds that are the seven elements of the music, sounds  
that are in tune with the seven cakras

<sup>13</sup>extract of *Soma* being absorbed into body

<sup>14</sup>prob. inner *Soma* on the basis of 9.70.4cd

<sup>15</sup>inner fire

<sup>16</sup>inner *Agni*

<sup>17</sup>on the basis of 6.69.2b

<sup>18</sup>*Indra*

## RigVeda 10.38

*Indra Muṣkavant | Jagatī | to Indra*

*asmínna indra pṛtsutaú yásasvati  
śímīvati krándasi práva sātáye |  
yátra góṣātā dhṛṣitéṣu khādīṣu  
viśvakpátanti didyávo nṛṣāhye || 1||*

*sá naḥ kṣumántaṃ sádane vyūrṇuhi  
gó-arṇasaṃ rayímindra śraváyyam |  
syáma te jáyataḥ śakra medíno  
yáthā vayámuśmási tádvaso kṛdhi || 2||*

*yó no dása áryo vā puruṣtutádeva indra  
yudháye cíketati |  
asmábhiṣṭe suśáhāḥ santu śátravas  
tváyā vayáṃ tánvanuyāma saṃgamé || 3||*

*yó dabhrébhírhávyo yásca bhúríbhír  
yó abhíke varivovínnṛṣāhye |  
tám vikhādé sásnimadyá śrutám náram  
arvāñcamíndramávase karāmahe || 4||*

*svavṛjaṃ hí tvámahámindra śuśrávānānudám  
vṛṣabha radhracódanam |  
prá muñcasva pári kútsādihá gahi  
kímu tvāvānmuṣkáyorbaddhá āsate || 5||*

1. In this worthy challenge to fight, O *Indra*,  
 at accompanied-by-exertion battle-cry,  
     favour us to gain [an advantage],  
 when at prevailing-over-men [stage] during [this] foray for cows,  
 arrows fly all around  
     midst challenged decorated-with-studded-[armour] ones!
  2. Such<sup>1</sup>, O *Indra*, unpack for us in the seat<sup>2</sup>  
 nourishing abounding in “cows”<sup>3</sup> to-be-praised treasure!  
 We, energized [by it], could be thy,  
     [who is] surpassing, O empowering one!  
 Make that as we wish [it to be], O beneficial one!
  3. Who, whether a savage, or conducting [it] upwards one,  
     O much-eulogized one,  
 intends, being without the *deva*, O *Indra*, to fight us,  
 may [such] enemies be easily subdued by us [who are] thy!  
 With thee we might place them  
     within [our] reach in an encounter!
- 
4. Who [is] called upon by those who are few,  
     and those who are many,  
 who [is] finding-mental-space in an adversity,  
     at a prevailing over men,  
 him, the man who nowadays  
     is known to procure [the treasure] at biting<sup>4</sup>,  
*Indra*, we would make coming hitherward to help.
  5. Since I have heard thee pulling self [from fights],  
 not giving way [to calls], O resembling a bull,  
     [and] “inspiring the meek”,  
 set thyself free from *Kutsa* in this matter! Come here!  
 Why would someone like thee lie caught in pudenda muliebria?

---

<sup>1</sup>favouring us to gain an advantage

<sup>2</sup>prob. *mūlādhāra* cakra

<sup>3</sup>evocative expressions

<sup>4</sup>for example, biting his shield as berserkers did

## RigVeda 10.42

*Kṛṣṇa Āṅgīrasa | Triṣṭubh | to Indra*

*ásteva sū pratarāṃ lāyamāsyan  
bhūṣannīva prá bharā stómamasmai |  
vācā viprāstarata vācamaryó  
ní rāmaya jaritaḥ sóma índram || 1||*

*dóhena gāmúpa śikṣā sákhāyaṃ  
prá bodhaya jaritarjārámíndram |  
kósam ná pūrṇám vásunā nyṛṣṭam  
á cyāvaya maghadéyāya súrām || 2||*

*kímaṅgá tvā maghavanbhojámāhuḥ  
śísṭhí mā śísayaṃ tvā śṛṇomi |  
ápnasvatī máma dhírastu śakra  
vasuvídaṃ bhágamíndrá bharā naḥ || 3||*

*tvāṃ jánā mamasatyésvindra  
saṃtasthāná ví hvayante samíké |  
átrā yújaṃ kṛṇute yó haviṣmān  
násunvatā sakhyáṃ vaṣṭi súraḥ || 4||*

*dhánaṃ ná syandrāṃ bahulāṃ yó asmai  
tivrānsómāṃ āsunóti práyasvān |  
tásmai śátrūnsutúkānpratáráhno  
ní sváṣṭrānyuváti hánti vṛtrám || 5||*

*yásminvayaṃ dadhimá śáṃsamíndre  
yáḥ śísráya maghávā kámamasmé |  
ārāccitsánbhayatāmasya śátrur  
nyàsmāi dyumná jányā namantām || 6||*

1. Like a shooter throwing passing over [previous mark] missile,  
do thou, in some measure using efforts for [this],  
bring forth a hymn of praise for this one!  
Inwardly-excited with the speech, do ye carry over  
the speech of the rising upwards one<sup>1</sup>!  
O invoker, do detain *Indra* at *Soma* [pressing]!
2. Do thou seek to entice [his] companion<sup>2</sup> to come near  
[like] a cow [is enticed] by milking!  
Do thou, O invoker, wake up [its] paramour *Indra*!  
Do thou rattle endowed with what's beneficial  
like a pail filled [with water]<sup>3</sup>  
agent of change [for him] to bestow the gift!
3. Why indeed they call thee<sup>4</sup>, O generous one, bountiful?  
Sharpen me! I hear, thou are sharpening<sup>5</sup>!  
May my visualization be profitable, O empowering one!  
Bring here for us knowing-what's-beneficial patron<sup>6</sup> —  
O *Indra*!
4. Folks in a struggle for “what's mine”<sup>7</sup>,  
standing together during a hostile encounter,  
vie in calling thee, O *Indra*!  
In such matters, he makes [his] yoke-mate  
him who has oblations,  
the agent of change does not want like-mindedness  
with non-pressing[-*Soma*] one.
5. Who, dispensing delights, presses for him pungent *Soma* juices  
as an abundant [but] transitory prize,  
for him at day-break, he binds down  
easy-to-push-aside, easy-to-goat enemies; he slays *Vṛtra*.
6. Into whom we place [this] spell — into *Indra* —  
who, being generous, has fasten [his] longing to us,  
let his enemy, even being far away, be afraid!  
Let to-be-born powers<sup>8</sup> to illuminate submit themselves to him!

---

<sup>1</sup>inner *Soma*

<sup>2</sup>inner *Soma* — on the basis of 9.96.2c

<sup>3</sup>on the basis of 4.20.6d

<sup>4</sup>*Soma*

<sup>5</sup>taking *śiśaya* as “sharpening” follows [Jamison and Brereton, 2014, p.1446]

<sup>6</sup>*Indra*

<sup>7</sup>following [Jamison and Brereton, 2014, p.1446]

<sup>8</sup>powers of senses

ārchátruma pa bādhasva dūrám  
 ugró yáḥ sámbaḥ puruhūta téna |  
 asmé dhehi yávamadgómadindra  
 kṛdhí dhúyaṃ jaritré vājaratnām || 7||

prá yámantárvr̥ṣasavāso ágman  
 tivr̥ḥ sómā bahulántāsa índram |  
 náha dāmānaṃ maghāvā ní yaṃsan  
 ní sunvaté vahati bhūri vāmām || 8||

utá prahāmatidvya jayāti  
 kṛtām yáchvaghñí vicinóti kālé |  
 yó devákāmo ná dhánā ruṇaddhi  
 sámíttāṃ rāyá sṛjati svadhāvān || 9||

góbhiṣṭarematīṃ durévāṃ  
 yávaena kṣúdhaṃ puruhūta vísvām |  
 vayāṃ rájabhiḥ prathamá dhánānyasmákena  
 vr̥jánēnā jayema || 10||

bṛhaspátirnaḥ pári pātu paścád  
 utóttarasmādádharādaghāyóḥ |  
 índraḥ purástādutá madhyató naḥ  
 sákhā sákhibhyo várivaḥ kṛṇotu || 11||

7. From afar repel enemy far away  
 with that which [is] a ferocious mace(?), O much invoked one!  
 Put into us rich-in-cows rich-in-barley [treasure], O *Indra*!  
 Effect for invoker vision which has a rush of vigour for a jewel!
8. To whom setting-in-motion-the-bull ones, pungent *Soma* juices,  
 ample-to-the-end<sup>9</sup>, set out inside — to *Indra*,  
 surely [he,] the generous one, would not hold back a giver,  
 to a pressing *Soma* one he conveys abundant lovely [treasure].
9. And he<sup>10</sup>, making stakes higher, wins the stake,  
 when a gambler with a winning throw of dice<sup>11</sup>  
 lets dice to roll out at a fixed time.  
 Who, longing for the *deva*, does not hold down stakes,  
 him he<sup>12</sup>, who has the power of self-determination,  
 presents with the treasure.
10. We might overcome malignant impulsiveness with cows<sup>13</sup>,  
 [we might overcome] all hunger with barley,  
 O much invoked one!  
 We, being together with chieftains primary [contenders],  
 [might win] the prizes,  
 Together with our sacrificial circle we might win!
11. May *Byhaspati* protect us overall — from behind,  
 and from above, from below — from him who intends ill!  
 And [may] *Indra* from the center<sup>14</sup> [protect us] from the front!  
 A companion with companions,  
 may he create [free from distress]<sup>15</sup> mental space!

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<sup>9</sup>following [Jamison and Brereton, 2014, p.1446]

<sup>10</sup>to whom *Indra* has conveyed abundant lovely treasure

<sup>11</sup>assuming after [Jamison and Brereton, 2014, p.1446] that *śvaghñin*="a gambler with a winning throw of dice"

<sup>12</sup>*Indra*

<sup>13</sup>evocative expressions

<sup>14</sup>prob. *mañipūra* cakra

<sup>15</sup>on the basis of 1.63.7d

## RigVeda 10.43

*Kṛṣṇa Āṅgīrasa | 1–9 Jagatī, 10–11 Triṣṭubh | to Indra*

*áchā ma índraṃ matáyaḥ svarvídaḥ  
sadhricīrvísvā usatīranūṣata |  
pári śvajante jánayo yáthā pátiṃ  
máryaṃ ná śundhyúṃ maghávānamūtáye || 1||*

*ná ghā tvadrígāpa veti me mánas  
tvé ítkámaṃ puruhūta śísraya |  
rájeva dasma ní śadó'dhi barhíṣyasmín  
sú sóme'vapānamastu te || 2||*

*viṣūvídīndro ámaterutá kṣudháḥ  
sá ídrāyó maghāvā vásva íśate |  
tásyédimé pravaṇé saptá síndhavo  
váyo vardhanti vṛṣabhásya śuṣmíṇaḥ || 3||*

*váyo ná vṛkṣáṃ supalāsámāsadan  
sómāsa índraṃ mandínaścāmūśadaḥ |  
práṣmānīkaṃ śávasā dávidyutad  
vidátsvārmánave jyótirāryam || 4||*

*kṛtāṃ ná śvaghñí ví cinoti dévane  
saṃvārgaṃ yánmaghāvā sūryaṃ jáyat |  
ná tátte anyó ānu vīryaṃ śakan  
ná purāṇó maghavannótá nūtanaḥ || 5||*



1. My mental gestures —  
     finding-*svar*, all directed to the same [goal], eager —  
     have found their way to *Indra*.  
     They embrace — as wives [their] husband —  
     as if [embracing] seeking to be free of doubts young man —  
     the generous one for a favour.
2. My mind does not turn away from thee,  
     make [my] longing fastened to thee, O much invoked one!  
     Do sit down like a chieftain onto the sacrificial grass,  
     O accomplishing wonderful deeds one, !  
     At this *Soma* [pressing], may it be for thee a place to drink!
3. *Indra*, [being] indifferent to impulsiveness and hunger,  
     only he, the generous one, is the master of beneficial treasure.  
     Just his seven streams on a down-slope strengthen  
     mental and bodily vigour of a fiery resembling-a-bull one<sup>1</sup>.
4. Like birds [reach for] well-endowed-with-leaves tree,  
     settled-in-bowls possessing-of-delight *Soma* drops  
     reached for *Indra*.  
     On their appearance, it shall shine forth, it shall find *svar* —  
     the light<sup>2</sup>  
     [that] for an intelligent [man] [is] conducting [them] upwards.
5. Like a gambler with a winning throw of dice<sup>3</sup>  
     during the game lets dice to roll out,  
     the generous one is winning over the ravenous sun<sup>4</sup>.  
     Another [*deva*] shall not be able to imitate  
     such deed of valor of thee,  
     neither an ancient [*deva*] nor a modern one,  
     O generous one!

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<sup>1</sup>adept of *Indra*

<sup>2</sup>golden light seen even with eyes closed due to, perhaps, sudden high level of adrenaline in blood

<sup>3</sup>assuming after [Jamison and Brereton, 2014, p.1446] that *śvaghñin*="a gambler with a winning throw of dice"

<sup>4</sup>*manipūra cakra*

*vísamvísam maghāvā páryasāyata  
jánānām dhénā avacākaśadvṛśā |  
yáśyáha śakráḥ sávaneṣu ráṅyati  
sá tīvráḥ sómaiḥ sahate pṛtanyatáḥ || 6||*

*ápo ná síndhumabhí yátsamáḡṣaran  
sómāsa índraṃ kulyā iva hradám |  
várdhanti víprā máho asya sádane  
yávam ná vṛṣṭírdivyéna dánunā || 7||*

*vṛṣā ná kruddháḥ patayadráḡṣsvá  
yó aryápatnīrákṛṇodimá apáḥ |  
sá sunvaté maghāvā jīrádānavé'vindaj  
jyótirmánave havīṣmate || 8||*

*újjāyatām paraśúrjyótiṣā sahá  
bhūyá ṛtásya sudúghā purāṇavát |  
ví rocatāmaruśó bhānúnā súciḥ  
svàrṇá śukráṃ śúsucīta sátpatiḥ || 9||*

*góbhiṣṭaremámatiṃ durévām  
yávena kṣúdham puruhūta víśvām |  
vayám rájabhiḥ prathamá dhánānyasmákena  
vṛjánenā jayema || 10||*

*bṛhaspátirnaḥ pári pātu paścád  
utóttarasmádádharādaghāyóḥ |  
índraḥ purástādutá madhyató naḥ  
sákhā sákhibhyo várivaḥ kṛṇotu || 11||*

6. The generous one has stopped<sup>5</sup> by every clan.  
 The bull<sup>6</sup> shall keep manifesting nourishing streams of the folks.  
 In whose pressings the empowering one takes pleasure,  
 he, with the help of pungent *Soma* drops,  
 overpowers those<sup>7</sup> who assail [him].
7. As waters [swell] a river  
 when they flow at the same time towards [it],  
*Soma* [drops] [swell] *Indra* like brooks [flowing towards] a pool.  
 Inwardly-excited ones, when weary, strengthen his might  
 like rain [strengthens] barley with celestial dew.
8. Irritated like a [challenged] bull,  
 he shall descend upon darkening emotions,  
 he, who made these waters mistresses of the rising upwards one<sup>8</sup>.  
 He, the generous one, did find the light  
 for quick-to-bestow pressing-[*Soma*] [worshiper] —  
 for offering libations, intelligent one.
9. Let the ax<sup>9</sup> become manifest together with the light!  
 May thou become yielding-much milk [cow] of *ṛta* — as of old!  
 Let it<sup>10</sup>, tempered, gleaming with lustre, shine forth!  
 The overseer of what's real  
 should have shined pure like *svàr* [light].
10. We might overcome malignant impulsiveness with cows<sup>11</sup>,  
 [we might overcome] all hunger with barley,  
 O much invoked one!  
 We, together with chieftains being primary [contenders],  
 [might win] the prizes,  
 Together with our sacrificial circle we might win!
11. May *Byhaspati* protect us overall — from behind,  
 and from above, from below — from him who intends ill!  
 And [may] *Indra* from the center<sup>12</sup> [protect us] from the front!  
 A companion with companions,  
 may he create [free from distress]<sup>13</sup> mental space!

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<sup>5</sup>lit. “came to rest, reposed in a sufficient manner”

<sup>6</sup>*Soma*

<sup>7</sup>*Śuṣṇa*, *Śambara*, etc.

<sup>8</sup>inner *Soma*

<sup>9</sup>prob. the thunderbolt

<sup>10</sup>the thunderbolt

<sup>11</sup>evocative expressions

<sup>12</sup>prob. *maṇipūra* cakra

<sup>13</sup>on the basis of 1.63.7d

## RigVeda 10.44

*Kṛṣṇa Āṅgīrasa | 4–9 Jagatī, 1–3, 10–11 Triṣṭubh | to Indra*

*ā yātvīndraḥ svápatirmádāya  
yó dhármaṇā tūtūjanástúviṣmān |  
pratvaksāṇó áti víśvā sáhāṃsyapārēṇa  
mahatā vṛṣṇyena || 1||*

*susṭhāmā ráthaḥ suyámā hárī te  
mimiyákṣa vājro nṛpate gábhastau |  
śíbhaṇ rājansupáthá yāhyarvāni  
várdhāma te papúṣo vṛṣṇyāni || 2||*

*éndraváho nṛpátim vājrabāhum  
ugrámugrásastaviṣása enam |  
prátvaksasaṇ vṛṣabhāṇ satyásuṣmam  
émasmatrá sadhamádo vahantu || 3||*

*evá pátim droṇasácamaṇ sácetasam  
ūrjá skambháṇ dharúṇa ā vṛṣāyase |  
ójah kṛṣva sám grbhāya tvé ápyáso  
yáthā kenipánāminó vṛdhé || 4||*

*gámannasmé vásūnyá hí sámśiṣaṇ  
svāśiṣaṇ bháramā yāhi somínaḥ |  
tvámīśiṣe sásminná satsi barhīṣyanādhrṣyá  
táva pátrāni dhármaṇā || 5||*

1. May *Indra*, who is his own master,  
     journey here for an exhilaration —  
     [he,] who, having the power to control,  
     [is] ever urging by his very nature,  
     [who is] shaping [one's powers] beyond all overwhelming powers  
     through [his] boundless extensive manliness.
2. The chariot has a firm frame,  
     two tawny ones [are] easy to restrain for thee,  
     the thunderbolt has been present in [this] hand,  
     O overseer of men!  
     Coming hitherward, journey here quickly, O chieftain,  
     along an easy pathway!  
     Let us strengthen manly powers of thee  
     who has drunk [*Soma*]!
3. Here [are] violent in-control [*Marut*-s] conveying *Indra* —  
     him, [who is] ferocious thunderbolt-in-arms overseer of men.  
     Let drinking companions convey him here, to us,  
     [him,] shaping [one's powers], having genuine fervor,  
     resembling-a-bull one!
4. Really, in the foundation<sup>1</sup> thou act like a bull  
     towards associated with a wooden vessel intelligent protector<sup>2</sup>,  
     [who is] the pillar of strength.  
     Cause frenzy! Also, accept into thyself [the honey]<sup>3</sup>!  
     To strengthen, thou shall be  
     as if invigorating of those who keep watch<sup>4</sup>.
5. Since I shall recite [evocative expressions],  
     beneficial things shall be coming to us.  
     Journey here to well-mixed offering of him who offers *Soma*!  
     Thou are in command. Being such,  
     preside over this sacrificial grass!  
     Thy means of protection  
     by their very nature are not to be meddled with.

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<sup>1</sup>prob. *mūlādhāra* cakra

<sup>2</sup>*Soma*

<sup>3</sup>on the basis of 8.17.5c

<sup>4</sup>*kenīpa*= “one who keeps watch” is following [Jamison and Brereton, 2014, p.1449]

pr̥thakpr̥āyanprathamā devāhūtayó'kr̥ṇvata  
 śravasyāni duṣṭārā |  
 ná yé śekúryajñíyāṃ návamārúham  
 īrmáivá té nyavisanta kēpayah || 6 ||

eváivāpāgāpare santu dūdhyo'svā  
 yésāṃ duryúja āyuyjré |  
 itthā yé prāgūpare śanti dāvāne  
 purīṇi yātra vayúnāni bhójanā || 7 ||

girīṅrājānréjamānāñ adhārayad  
 dyáuh krandadantárikṣāṇi kopayat |  
 samīcīné dhiṣāṇe ví śkabhāyati  
 vṣṇah pītṵá máda ukthāni śamsati || 8 ||

imāṃ bibharmi súkṛtaṃ te ankuśāṃ  
 yénārujāsi maghavañchaphārújah |  
 asmínsú te sāvane astvokyāṃ  
 sutá iṣṭáú maghavanbodhyābhagah || 9 ||

góbhiṣṭaremāmatīṃ durévāṃ  
 yávena kṣúdham puruhūta víśvām |  
 vayāṃ rájabhiḥ prathamā dhánānyasmákena  
 vṛjānenā jayema || 10 ||

bṛhaspátirnah pári pātu paścād  
 utóttarasmādádharādaghāyóḥ |  
 índrah purástādutá madhyató nah  
 sákhā sákhibhyo várivah kṛṇotu || 11 ||

6. Earliest invocations of *deva*-s proceeded separately;  
they effected difficult-to-surpass worthy of fame deeds.  
Those, who were not able to mount worthy-of-a-sacrifice ship,  
they, shaking, descended [from the state of elevation]  
to ever instigating [others].
7. Just so, let those, whose visualizations were inferior,  
[but] whose difficult-to-yoke horses have joined [a fight],  
be following [though] being behind.  
Thus those who are in front [in the fight] are nearer  
in order to receive,  
when sources of pleasure [are] many [and] enticing.
8. [When] one made “mountains”<sup>5</sup> to restrain trembling “plains”<sup>6</sup>,  
[then] the Heaven shall call out, it shall cause intermediate ones<sup>7</sup>  
to swell with rage.  
He [then] props two tending in the same direction  
efforts to visualize.  
Drinking the bull<sup>8</sup>,  
he recites verses in the [resulting] exhilaration.
- 
9. I carry for thee this well-made hook with which thou,  
O generous one, break up those who break up with hoofs.  
May it be a good home for thee at this pressing [of *Soma*]!  
During seeking pressed [*Soma*], may thou, O generous one,  
become endowed with a share [of it]!
10. We might overcome malignant impulsiveness with cows<sup>9</sup>,  
[we might overcome] all hunger with barley,  
O much invoked one!  
We together with chieftains being primary [contenders]  
[might win] the prizes,  
Together with our sacrificial circle we might win!
11. May *Bṛhaspati* protect us overall — from behind,  
and from above, from below — from him who intends ill!  
And [may] *Indra* from the center<sup>10</sup> [protect us] from the front!  
A companion with companions,  
may he create [free from distress]<sup>11</sup> mental space!

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<sup>5</sup>personal strengths that mobilize and organize mental and bodily vigour

<sup>6</sup>personal weaknesses that make one subject to be overrun by fears

<sup>7</sup>vital airs

<sup>8</sup>*Soma*

<sup>9</sup>evocative expressions

<sup>10</sup>prob. *maṇipūra* cakra

<sup>11</sup>on the basis of 1.63.7d

## RigVeda 10.47

*Saptagu Āṅgīrasa | Triṣṭubh | to Indra*

*jaḡṛbhṃā te dākṣiṇamindra hástam  
vasūyávo vasupate vásūnām |  
vidmā́ hí tvā́ gópatim̐ śūra gónām  
asmábhyaṃ citráṃ vṛṣaṇaṃ rayīm̐ dāh || 1 ||*

*svāyudháṃ svávasaṃ sunūthám  
cātuḥsamudraṃ dharūṇaṃ rayīṇám |  
carkṛtyaṃ sáṃsyaṃ bhūrīvāram  
asmábhyaṃ citráṃ vṛṣaṇaṃ rayīm̐ dāh || 2 ||*

*subráhmāṇaṃ devávantaṃ bṛhántam  
urīm̐ gabhírám̐ pṛthúbudhnamindra |  
śrutá-ṛṣimugrámahimātīśāham  
asmábhyaṃ citráṃ vṛṣaṇaṃ rayīm̐ dāh || 3 ||*

*sanádṵājaṃ vípravīraṃ tárutraṃ  
dhanaspṛtaṃ śūsūvāṃsaṃ sudákṣam |  
dasyuhánaṃ pūrbhídamintra satyám  
asmábhyaṃ citráṃ vṛṣaṇaṃ rayīm̐ dāh || 4 ||*

*ásṵāvantaṃ rathīnaṃ vīrāvantaṃ  
sahasrīnaṃ sátīnaṃ vājamindra |  
bhadrávrātaṃ vípravīraṃ svarṣām̐  
asmábhyaṃ citráṃ vṛṣaṇaṃ rayīm̐ dāh || 5 ||*



1. We, seeking benefits, have grasped thy, O *Indra*, right hand,  
O overseer of benefits of the treasures!  
Since we have known thee  
    as the master of evocative expressions<sup>1</sup>,  
    O agent of change,  
thou shall give us conspicuous impregnating treasure.
2. [Since we have known thee as] wellarmed,  
    affording good protection, guiding well,  
having-four-seas foundation of treasures,  
praiseworthy [and] to be mentioned with praise,  
    much treasured one,  
thou will give us conspicuous impregnating treasure.
3. [Since we have known thee as] well-[strengthening]-a-formulation,  
    accompanied by *deva*-s,  
extensive, like-a-wide-space, deep, having-an-extensive-base,  
O *Indra*, [as] famed by seers, [as] ferocious,  
    overcoming those who intend to hurt,  
thou will give us conspicuous impregnating treasure.
4. [Since we have known thee as] bestowing rush of vigour,  
    [as one] whose heroes are inwardly-excited ones,  
    [as] carrying across,  
[as] carrying-away-prizes, [as] swelled,  
    [as] well-discerning,<sup>2</sup>  
[as] a slayer of the impulse to suffer want,  
    as a breaker of strongholds, O *Indra*, [as being] real,  
thou will give us conspicuous impregnating treasure.
5. [Since we have known thee as] rich in horses,  
    rich in heroes charioteer —  
[thou will give us] having hundred,  
    having thousand [means of helping] rush of vigour, O *Indra*,  
[Since we have known thee as] one  
    whose troop [brings] a good fortune,  
    [as one] whose heroes are inwardly-excited ones,  
    [as] gaining *svàr*,  
thou will give us conspicuous impregnating treasure.

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<sup>1</sup>lit. cows

<sup>2</sup>this line is the same as 6.19.8b

prá saptágumrtádhītiṃ sumedhāṃ  
 bhāspātiṃ matīráchā jigāti |  
 yá āṅgirasó námasopasádyo'smábhyaṃ  
 citráṃ vṛṣaṇaṃ rayīṃ dāḥ || 6 ||

vānāvāno máma dūtāsa índraṃ  
 stómāscaranti sumatīriyānāḥ |  
 hṛdispṛśo mánasā vacyámānā  
 asmábhyaṃ citráṃ vṛṣaṇaṃ rayīṃ dāḥ || 7 ||

yáttvā yámi daddhí tánna indra  
 bhāntaṃ kṣáyamásamaṃ jánānām |  
 abhí táddyāvāpṛthiví gṛñītām  
 asmábhyaṃ citráṃ vṛṣaṇaṃ rayīṃ dāḥ || 8 ||

6. [Favor] having good intent *Saptagu*,  
 whose visualizations [are] based on *ṛta*!  
 Mental gesture advances towards *Bṛhaspati*,  
 who, being one of *angiras*-es, is to be approached respectfully,  
 reverently.  
 Thou will give us conspicuous impregnating treasure.
7. Hymns of praise — my demanding messengers —  
 repeatedly coming to effective mental gestures,  
 roam about *Indra* —  
 [they are] poured forth, mentally touching-the-heart.  
 Thou will give us conspicuous impregnating treasure.
8. What I ask of thee, give that to us, O *Indra*,  
 that spacious unequalled abode of the folks  
 which the Heaven and the Earth welcomed propitiously.  
 Thou will give us conspicuous impregnating treasure.

## RigVeda 10.48

Indra Vaikuṅṭha | 1-6, 8-9 Jagatī, 7, 10-11 Triṣṭubh | to Indra

ahám bhuvan̄ vāsunaḥ pūrvyáspátir  
ahám dhánāni sám jayāmi śásvataḥ |  
mām havante pitāraṃ ná jantávo'hám  
dāsúṣe ví bhajāmi bhójanam || 1 ||

ahámíndro ródho vákṣo átharvaṇas  
tritáya gá ajanayamáherádhi |  
ahám dásyubhyaḥ pári nṛmṇámá dade  
gotrá śíkṣandadhīcé mātariśvane || 2 ||

máhyaṃ tváṣṭā vājramataksadāyasám  
māyi deváso'vrjannāpi krátum |  
māmānīkaṃ sūryasyeva duṣṭāraṃ  
māmāryanti kṛténa kártvena ca || 3 ||

ahámetám gavyáyamásvyaṃ paśúm  
purīṣīṇaṃ sáyyakenā hiraṇyáyam |  
purú sahásrā ní śísāmi dāsúṣe  
yánmā sómāsa ukthíno ámandiṣuḥ || 4 ||

ahámíndro ná párā jigya íddhānaṃ  
ná mṛtyávé'va tasthe kádā caná |  
sómamínmā sunvánto yācatā vāsu  
ná me pūravaḥ sakhyé riṣāthana || 5 ||

ahámetāñchásvasato dvádvéndraṃ  
yé vājraṃ yudháyé'kṛṇvata |  
āhváyamānāñ áva hánmanāhanaṃ  
dṛdhá vādannánamasyurnamasvínah || 6 ||

1. I shall become peerless overseer of what's beneficial;  
time and again I win completely.  
Creatures call upon me as if upon father.  
I apportion to a worshiper a source of pleasure.
2. I, *Indra*, [am] the mound, the breast[-plate] of *atharvan* —  
from the presence of the snake  
I have manifested for *Trita*<sup>1</sup> evocative expressions<sup>2</sup>.  
I have taken away from impulses to suffer want  
courage [and] “cowsheds” —  
wishing to be effective for *Dadhyaç*,  
[and] for “swelling in the mother” one<sup>3</sup>.
3. For me *Tvaṣṭṛ* fashioned iron thunderbolt,  
also, in me<sup>4</sup> *deva*-s pull up the resourcefulness.  
My appearance — as that of the sun — [is] difficult to surpass.  
With what was and is to be done they raise me.
4. With what's intended I [raise] this  
coming-from-cows<sup>5</sup> coming-from-horses<sup>6</sup> beast —  
preemptive enchanting [thunderbolt];  
for a worshiper I “grind down” many thousands —  
when *Soma* drops of him who is uttering verses inflame me.
5. I, *Indra*, have not been really deprived of spoils,  
I have never stood down for the death.  
Ye, pressing only *Soma*, shall ask me for the beneficial thing —  
commoners, who are like-minded with me, would not be hurt.
6. I [brought together] these  
two-against-two heavy-breathing [men]  
who rendered *Indra* as a thunderbolt in order to fight.  
I fended off with a strike that keeps striking  
challenging [them demons],  
indicating [their] strongholds, [but] not-seeking-adoration,  
to [those who are] full-of-reverence.

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<sup>1</sup>prob. the throat cakra

<sup>2</sup>lit. “cows”

<sup>3</sup>*Agni* — on the basis of 3.29.11c

<sup>4</sup>that is, in the state of *Indra*

<sup>5</sup>coming from evocative expressions

<sup>6</sup>coming from drops of *Soma*

abhīdāmékaméko asmi niṣṣāḍ  
 abhī dvā kīmu tráyaḥ karanti |  
 khāle ná parśānprāti hanmi bhūri  
 kīṃ mā nindanti śátravo'nindrāḥ || 7||

ahāṃ guṇgúbhyo atithigvámīṣkaram  
 īṣaṃ ná vṛtratúraṃ vikṣú dhārayam |  
 yátparṇayaghná utá vā karañjahé  
 práhāṃ mahé vṛtrahátye áśuśravi || 8||

prá me námī sāpyá īśé bhujé bhūd  
 gávāméše sakhyá kṛṇuta dvitá |  
 didyúṃ yádasya samithésu maṃháyam  
 ádídenaṃ śáṃsyamukthyāṃ karam || 9||

prá némasmindadṛše sómo antár  
 gopá némamāvírasthá kṛṇoti |  
 sá tigmáśrīgaṃ vṛṣabhāṃ yúyutsan  
 druhástasthau bahulé baddhó antáḥ || 10||

ādityānāṃ vāsūnāṃ rudrīyāṇāṃ  
 devó devānāṃ ná mināmi dhāma |  
 té mā bhadráya sávase tataksur  
 áparājitamástrtamáśāḍham || 11||

7. Against this one<sup>7</sup>, one-on-one, I am overpowering —  
 and against two [too]. What even three [could] do?  
 As if [striking] bundles on a threshing floor,  
 I strike against [them] repeatedly.  
 Do lacking-*Indra* enemies blame me?
8. For *guṅgu*-s I prepared *Atithigva*.  
 I shall maintain among clans  
 contending with *Vṛtra* [treasure] as a refreshment.  
 Also, I was listened to for extensive slaying of *Vṛtra*,  
 when during striking *Karañja* [it was needed] to slay *Parṇaya*.
9. *Namī Sāpya* should have become a master  
 of my refreshment to make use [of it].  
 Certainly, in going after cows, he shall effect partnerships.  
 When I will bestow his lightning[-like missile]  
 during hostile encounters,  
 only after that I shall make him praiseworthy  
 [and] to-be-praised.
10. *Soma* has observed what's inside of not-this-one<sup>8</sup>;  
 the guardian<sup>9</sup> makes not-this-one manifestly unstable.  
 He, who wishes to fight resembling a sharp-horned bull<sup>10</sup>,  
 has remained bounded midst numerous [obstacles] of the fiend.
11. [Though being] the *deva* of *deva*-s, I do not moderate  
 the established order of *Āditya*-s, of *Vasu*-s, of *Rudriya*-s,  
 [because] they have fashioned me for auspicious power to change  
 [as] unconquered, undistracted, invincible.

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<sup>7</sup> *Vṛtra*

<sup>8</sup> *Vṛtra*

<sup>9</sup> *Indra*

<sup>10</sup> *Soma*

## RigVeda 10.49

*Indra Vaikuṅṭha | 1, 3–10 Jagatī, 2, 11 Triṣṭubh | to Indra*

*ahám dāṃ gr̥naté pūrvyaṃ vásvahám  
bráhma kṛṇavaṃ máhyaṃ várdhanam |  
ahám bhuvaṃ yájamānasya coditá  
yajvanah sākṣi víśvasminbháre || 1||*

*mám dhuríndraṃ náma devátā  
divásca gmásčāpām ca jantávaḥ |  
ahám hárī vṛṣaṇā vívratā raghú  
ahám vájraṃ sávase dhṛṣṇvā dade || 2||*

*ahámátkaṃ kaváye śisnatham háthair  
ahám kútsamāvamābhírūtībhīḥ |  
ahám súṣṇasya śnáthitā vādhyamaṃ  
ná yó rará āryaṃ náma dásyave || 3||*

*ahám pitéva vetasūñrabhíṣṭaye  
túgraṃ kútsāya smádibhaṃ ca randhayam |  
ahám bhuvaṃ yájamānasya rājáni  
prá yádbháre tújaye ná priyádhṛṣe || 4||*

*ahám randhayaṃ mṛgayam śrutárvaṇe  
yánmájihīta vayúnā canānuśák |  
ahám veśám namrámayáve'karam  
ahám savyāya pádgr̥bhimarandhayam || 5||*

*ahám sá yó návavāstvaṃ bṛhád Ratham  
sám vṛtréva dásam vṛtrahárujam |  
yádvardháyantam pratháyantamānuśág  
dūré pāré rájaso rocanákaram || 6||*



1. I bestowed upon extolling [me] peerless treasure,  
I shall create formulation that is strengthening to me.  
I shall become inciter of a sacrificer,  
in every battle I shall prevail  
    over not-being-accompanied-by-a-sacrifice one.
2. They placed me, [who is] called *Indra*, among *deva*-s —  
creatures of the Heaven, of the Earth, and of waters.  
I [drove] two reluctant fleet tawny bulls,  
I have boldly taken — for the sake of the power to change —  
    the thunderbolt.
3. I shall pierce with blows the armour [of the fiend]<sup>1</sup> —  
    for a gifted-with-insight one,  
I helped *Kutsa* with these side-effects.  
I, as a piercer of *Śuṣṇa*, will wield the destructive weapon,  
I, who has not granted to the impulse to suffer want  
    the “conducting upwards” nature.
4. I, in order to assist *Vetasu*-s like a father,  
    shall make *Tugra* and having-domestics one subject to *Kutsa*.  
I shall devote myself to being the chieftain of the sacrificer.  
When I offer myself to *Tuji*, [it is] not to attack what’s dear.
5. I shall cause a savage to become subject to him  
    who has oral lore —  
if he did betake himself time after time to me,  
    not to [earthly] enticements.  
I made a settler submissive to an agitated [by me man].  
I caused him who [now] grasps feet  
    to become subject to him who extracts [*Soma* juice].
6. I, he, who [has given] having-wide-chariot *Navavāstva*  
    [to a mighty father as his own descendant]<sup>2</sup>,  
I, the *Vṛtra*-slayer, shattered the savage like [other] obstacles.  
When [I made] strengthening [me *Soma*]  
    to cause [me] to spread uninterruptedly,  
at the extreme shore of darkening emotion  
    I created luminous spheres.

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<sup>1</sup>on the basis of 8.70.10d

<sup>2</sup>on the basis of 6.20.11cd

ahám sūryasya pári yāmyāśúbhiḥ  
 práutaśébbhīrváhamāna ójasā |  
 yánmā sāvó mánuṣa áha nirṇíja  
 řdhakṛṣe dásaṃ kṛtvyaṃ háthaiḥ || 7||

ahám saptahá náhuṣo náhuṣtaraḥ  
 práśrāvayaṃ sávasā turvásaṃ yádum |  
 ahám nyānyáṃ sáhasā sáhaskaraṃ  
 náva vrádhato navatím ca vakṣayam || 8||

ahám saptá sraváto dhārayaṃ vṛṣā  
 dravitnvāḥ pṛthivyāṃ sīrá ádhi |  
 ahámárṇāṃsi ví tirāmi sukrátur  
 yudhá vidaṃ mánave gātúmiṣṭáye || 9||

ahám tádāsu dhārayaṃ yádāsu ná  
 deváscaná tváṣṭádhārayadrúsat |  
 spārhám gávāmúdhassu vakṣáṇāsvá  
 mádhormádhu svátryaṃ sómamāśíram || 10||

evá devāñ índro vivye nṛñ  
 prá cyautnéna maghāvā satyárādhāḥ |  
 víśvétá te harivaḥ śacīvo'bhí  
 turásah svayaśo gṛṇanti || 11||

7. I journey around vigorously conveying myself forth  
 by means of moving quickly flickering [inner fires] of the sun<sup>3</sup>.  
 When man's *Soma* libation has acknowledged me  
 as to be cleansed,  
 with blows thou make the efficacious savage  
 separate [from thyself].
8. I, nearer than fellow[-fighter], am the slayer of the seven.  
 With the power to change I made *Turvaśa* [and] *Yadu* famous.  
 I shall bring down [any] other overwhelming force,  
 I shall make ninety nine reinforcing ones  
 to become [even] stronger.
9. I, the bull, shall cause the seven streaming [waters]  
 to maintain over the Earth good-at-bringing-fast runnels.  
 I, having good designs, pass through the floods.  
 I shall find for an intelligent man  
 an unimpeded by means of fighting way  
 to [what he is] endeavouring to obtain.
10. I shall cause that to be maintained in those [waters]  
 what not even hurting *deva Tvastṛ*  
 did cause to be maintained in them —  
 desirable in nourishing udders of cows [milk],  
 the honey of what's sweet, invigorating *Soma* — the mixture.
- 
11. Just so *Indra* has enveloped [with enticements] *deva*-s, men,  
 [rousing them] with [this] contrivance — [he,]  
 the generous one whose satisfaction of one's desire is real.  
 Just all those thy [deeds],  
 O accompanied by enabling powers, by tawny ones one,  
 prompt ones approve [thy side-effects], O worthy-by-thyself one!

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<sup>3</sup>*maṇipūra cakra*

## RigVeda 10.50

*Indra Vaikuṇṭha | 1,2,6,7 Jagatī, 3,4 Abhisārīṇī, 5 Triṣṭubh | to  
Indra*

*prá vo mahé mándamānāyā́ndhasó'rcā  
viśvānarāya viśvābhūve |  
índrasya yásya sūmakhaṃ sáho máhi  
śrávo ṛṃṃāṃ ca ródasī saparyátaḥ || 1||*

*só cinnú sákhyā nárya iná stutás  
carkṛtya índro mávate náre |  
viśvāsu dhūrṣú vājakṛtyeṣu satpate  
vṛtré vāpsvābhí śūra mandase || 2||*

*ké té nára indra yé ta iṣé  
yé te sumnáṃ sadhanyāmíyakṣān |  
ké te vājāyāsuryāya hinvíre  
ké apsú svāsūrvārāsu páuṃsye || 3||*

*bhúvastvámindra bráhmaṇā mahán  
bhúvo víśveṣu sávaneṣu yajñíyah |  
bhúvo ṛṇṣcyautnó vísvasminbháre  
jyéṣṭhaśca mántro vísvacarṣaṇe || 4||*

*ávā nú kaṃ jyáyānyajñávanaso  
mahíṃ ta ómātrāṃ kṛṣṭáyo viduḥ |  
áso nú kamajáro várdhāśca  
viśvédetá sávanā tūtumā kṛṣe || 5||*

1. Do thou by means of speech illuminate  
to becoming exhilarated from the herb  
to belonging-to-every-man, to being-everywhere one,  
good fighting spirit, ample overwhelming force, fame,  
and the courage two *Rodas*-es attend to —  
of one of you, who is *Indra*'s!
2. Just such indeed — manly, invigorating —  
*Indra* [is] eulogized,  
mentioned with praise by a friend to a man like me.  
Thou, O overseer of what's real, delight in every burden,  
in anything [that is] to be borne using the rush of vigour,  
[thou enjoy] the presence of *Vṛtra* or of waters,  
O agent of change!
3. Which men are such, O *Indra*,  
who for the sake of a libation to thee  
would seek to consecrate to thee a benevolent fellow?  
Which [men] have impelled themselves  
for the sake of thy energetic guidance?  
Which [men have impelled themselves] to a manly deed  
in the presence of waters [and] fertile lands?

---

4. By means of a formulation thou shall become extensive,  
at every pressing [of *Soma*]  
thou shall become worthy-of-a-sacrifice.  
In every battle thou shall become shaker of men  
and [become] the most excellent counsel,  
O drawing everyone towards thyself!
5. Right now, do thou, superior, help those who desire to sacrifice!  
Tribes have experienced thy mighty protection.  
Thou shall be right now undecaying  
and would strengthen [us] —  
[for] thou cause all these pressings [to be] powerful.

*etá víśvā sávanā tūtumá kṛṣe*  
*svayám̐ sūno sahaso yāni dadhiṣé |*  
*vārāya te pátraṃ dhármaṇe tánā*  
*yajñó mántro bráhmódyataṃ vácaḥ || 6||*

*yé te vipra brahmakṛtaḥ suté sácā*  
*vásunāṃ ca vásunaśca dāvāne |*  
*prá té sumnásya mánasā pathá bhuvan*  
*máde sutásya somyáśyāndhasaḥ || 7||*

6. Thou cause all these pressings, which thou,  
 O inciter of overwhelming strength,  
 have obtained for thyself, [to be] powerful.  
 For thee to choose one after another [are]:  
 a goblet<sup>1</sup> for holding [thy *Soma*],  
 a sacrifice, a spell, an exercised formulation, an utterance<sup>2</sup>.
7. Those, who [are] performing a formulation for thee,  
 O inwardly excited one,  
 in the presence of extracted [*Soma*]  
 in order to receive riches and the treasure,  
 in exhilaration of extracted from the herb *Soma*,  
 through the pathway of benevolence in thought,  
 they shall become preeminent.

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<sup>1</sup>prob. a particular cakra

<sup>2</sup>which will become auditory impression

## RigVeda 10.54

*Bṛhaduktha Vāmadevya | Triṣṭubh | to Indra*

*tāṃ sū te kīrtiṃ maghavanmahitvā  
yāttvā bhītē ródasī áhvayetām |  
právo devāñ ātiro dāsamójah  
prajāyai tvasyai yádásikṣa indra || 1 ||*

*yádácarastanvā vāvṛdhānó  
bālānīndra prabruvāṇó jáneṣu |  
māyétśá te yáni yuddhānyāhúr  
nádyá sátruṃ nanú purá vivitse || 2 ||*

*ká u nú te mahimánaḥ samasyāsmát  
púrva řsayó'ntamāpuḥ |  
yánmátáraṃ ca pitáraṃ ca sākám  
ájanayathāstanvāḥ svāyāḥ || 3 ||*

*catvári te asuryāṇi námádābhyāni  
mahisásya santi |  
tvámanigá táni vísvāni vitse  
yébhīḥ kármāṇi maghavañcakártha || 4 ||*

*tvám vísvā dadhiṣe kévalāni  
yányāvírýá ca gūhā vásūni |  
kāmamínme maghavanmá ví tārīs  
tvámājñatá tvámindrāsi datá || 5 ||*

*yó ádadhājjyótiṣi jyótirantár  
yó ásṛjanmádhunā sám mádhūni |  
ádha priyám sūśámíndrāya mánma  
brahmakṛto bṛhádukthādavāci || 6 ||*



1. Such really [is] thy, O generous one, renown  
because of [thy] power to increase in size,  
that both frightened *Rodas*-es summoned thee.  
Thou promoted *deva*-s, thou overcame savage frenzy  
when thou, O *Indra*, were eager to help other family,
2. when thou roamed throughout the body,  
having become stronger,  
indicating strengths in folks, O *Indra*!  
They say those [encounters] which were battled out  
[are] just such a sorcery!  
Not nowadays, certainly not before thou seek to find an enemy.
3. Which seers before us have surely reached  
[that] limit of thy regular power to increase in size  
when thou made the mother and the father together  
to manifest [thee] from their own body?
4. Four of thy so-called guiding aspects, not to-be-trifled-with,  
are those of a buffalo.  
Thou certainly know all those  
with which you performed [thy] deeds, O generous one!
5. Thou have obtained all separate benefits —  
[those] which [are] before one's eyes, [those] which are hidden.  
Just do not frustrate my longing, O generous one,  
thou will understand, thou, O *Indra*,  
will be the grantor [of its satisfaction]
6. [to me,] who did place the light into the light<sup>1</sup>,  
who mixed sweets<sup>2</sup> with the honey<sup>3</sup>.  
Therefore, dear to *Indra* highspirited manic thought  
was uttered from [the lips of] performing a formulation *Bṛhaduktha*.

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<sup>1</sup>golden halo around objects seen even in bright daylight

<sup>2</sup>prob. sweet words

<sup>3</sup>*Soma*

## RigVeda 10.55

*Bṛhaduktha Vāmadevya | Triṣṭubh | to Indra*

*dūré tánnāma gúhyaṃ parācáir  
yáttvā bhítē áhvayetāṃ vayodháí |  
údestabhñāḥ pṛthivīm dyāmabhūke  
bhrátuḥ putránmaghavantiviṣāñáh || 1 ||*

*maháttánnāma gúhyaṃ puruspṛg  
yéna bhūtāṃ janáyo yéna bhávyam |  
pratnáṃ jātāṃ jyótiryádasya  
priyāṃ priyáh sámaviśanta páñca || 2 ||*

*á ródasī aprṇādótá mádhyaṃ  
páñca devāñ ṛtuśáh saptásapta |  
cátustrimśatā purudhá ví caṣṭe  
sárūpeṇa jyótiṣā vívratena || 3 ||*

*yáduṣa aúchaḥ prathamá vibhánām  
ájanayo yéna puṣṭásya puṣṭám |  
yátte jāmitvámávaram párasya  
mahánmahatyá asuratvámékam || 4 ||*

*vidhūṃ dadrāṇāṃ sámāne bahūnāṃ  
yívānaṃ sántaṃ palitó jagāra |  
devásya paśya kávyāṃ mahitvādyá  
mamāra sá hyáh sámāna || 5 ||*

1. That [thy] kept-secret nature [was] far away  
 [from being readily accessible],  
 when both frightened [*Rodas-es*]<sup>1</sup> summoned thee  
 to bestow mental and bodily vigour.  
 In an adversity thou propped up the Earth [and] the Heaven  
 having violently agitated brother's<sup>2</sup> sons<sup>3</sup>.
  2. That extensive kept-secret nature, eagerly desired by many,  
 with which thou shall produce present,  
 with which future [abilities] —  
 preceding [thee] produced light that is of that [nature] —  
 the five favorite [senses] entered together into [it] —  
 the desired [light].
  3. It has filled the two *Rodas-es* and the middle [space],  
 five [senses entered into] *deva-s* at each of the seven [abodes]  
 at the proper time.  
 Using thirty four [consonants]<sup>4</sup> with uniform  
 [but] refractory light  
 one makes manifest [everything in both *Rodas-es*].
- 
4. That, which thou, O Dawn, [being] the primary of those  
 that [will] appear, shined [forth],  
 [that,] with which thou begot the increase of that  
 which increased,  
 that thy consanguinity [is] less intimate  
 [than that] of a future [Dawn] —  
 greater than that of a great one,  
 one of a kind is [such] spiritual guidance.
  5. The gray one has [finally] awakened the young,  
 lonely, running hither and thither in an assembly one.  
 Through [his] power to expand, experience directly  
*deva's* poetic inspiration!  
 “Today he has died, yesterday he did breath  
 together [with others]<sup>5</sup>.”
- 

<sup>1</sup> on the basis of 10.54.1b

<sup>2</sup> inner *Agni* — on the basis of 6.59.2cd

<sup>3</sup> prob. *Marut-s* — see 3.31.3ab

<sup>4</sup> prob. somewhat similar to tantric practice of *mātrika nyāsa*

<sup>5</sup> “to breath together” *sam an* is a word play on “assembly” = *samana*

śákmanā śákó aruṇáḥ suparṇá  
 á yó maháḥ súraḥ sanádánīdāḥ |  
 yáccikéta satyámíttánná móghaṃ  
 vásu spārhámutá jétotá dātā || 6||

ábhirdade vṛṣṇyā paūṃsyāni  
 yébhiraúkṣadvṛtrahátyāya vajrī |  
 yé kármaṇaḥ kriyámāṇasya mahná  
 ṛtekarmámudájāyanta devāḥ || 7||

yujá kármāṇi janáyanviśváujā  
 asastihá viśvámanāsturāṣāt |  
 pītṛvī sómasya divá á vṛdhānáḥ  
 sūro nírýudhádhamaddásyūn || 8||

6. Helpful by enabling, giving a chance to move upwards,  
 having beautiful wings<sup>6</sup>,  
 [he,] who [is] a mighty agent of change,  
 [is] forever without a nest.  
 What he considers as what's-to-be that is not in vain,  
 he will conquer and grant the desirable treasure.
7. One has given to himself manly full-of-vigour powers  
 by means of these [spark-like *deva*-s]  
 with which thunderbolt-wielder sprinkles [one's mind]  
 in order to kill *Vṛtra* —  
 which *deva*-s did emerge without any action [on their part]  
 through the might of being-performed action.
8. [He,] engendering actions by means of harnessing  
 [two tawny ones], invigorating everything,  
 destroying curses, [he,] who imagined it all,  
 [he, who is] prevailing quickly,  
 drinking *Soma* from the Heaven, having become stronger,  
 he, the agent of change, did blow out by means of fighting  
 impulses to suffer want.
- 

Verses 4 and 5 describe how far-fetched dreams make a young man feel more intimate with the future than with present moment, and only when he becomes gray-haired, he awakens to the reality of all inner forces that manipulated him all along — especially those related to social interactions. The injunction of verses 6–8 is to follow the guidance of *Indra* no matter how eccentric inspired by him plans seem to be.

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<sup>6</sup>= two petals of *ājñā* cakra

## RigVeda 10.73

*Gaurivīti Śaktyā | Triṣṭubh | to Indra*

*jāniṣṭhā ugrāḥ sáhase turáya  
mandrá ójiṣṭho bahulābhimānaḥ |  
ávardhanníndraṃ marútaścidátra  
mātá yádvírāṃ dadhánaddháníṣṭhā || 1 ||*

*druhó níṣattā pṛśaní cidévaiḥ  
purú sám̐sena vāvṛdhuṣṭá índram |  
abhívṛteva tá mahāpadéna dhvāntát  
prapitvádúdaranta gárbhāḥ || 2 ||*

*ṛṣvā te pādā prá yájjígāsyávardhan  
vájā utá yé cidátra |  
tvámíndra sālāvṛkásahásram  
āsándadhīṣe aśvíná vavṛtyāḥ || 3 ||*

*samaná túṛṇirúpa yāsi yajñám  
á násatyā sakhyáya vakṣi |  
vasávyāmíndra dhārayaḥ sahásrāśvínā śūra  
dadaturmaghāni || 4 ||*

*mándamāna ṛtádádhi prajáyai  
sákhībhiríndra iṣirébhírártham |  
ábhirhí māyá úpa dásyumágān  
mīhaḥ prá tamrá avapattámāṃsi || 5 ||*

1. Thou were born ferocious —  
     for the sake of prompt overwhelming strength —  
     [thou,] agreeable, most vigorous, having ample self-conceit.  
     *Marut-s* also augment *Indra* then —  
     when the mother<sup>1</sup>, best at [promising] prizes,  
     causes the hero to move quickly.
2. She was settled [away] from an offense,  
     [made] even gentle in the manner of acting.  
     They have frequently strengthened *Indra* with a spell.  
     Those [designs] [were] as if surrounded  
     by the extensive footprint [of *Viṣṇu*] —  
     [away] from the darkness.  
     From evening [forward] germs [of inner fire] did rise.
3. When thou proceed, the two footprints  
     [are] helping thee in dire straights.  
     Rushes of vigour, which [were] also there,  
     did strengthened [thee].  
     Thou, O *Indra*, has put thousand jackals in [thy] mouth —  
     thou should have turned towards *Aśvin-s*.
4. Thou approach the sacrifice all at once, [being] expeditious,  
     thou have conveyed the two *Nāsatya-s* for a fellowship.  
     Thou shall cause thousand [benefits]  
     to be maintained in the treasury —  
     [for] two *Aśvin-s* have given gifts, O agent of change!
5. Becoming fired up for procreation from the presence of *ṛta*,  
     *Indra* together with instigating companions  
     [fixes the mind]<sup>2</sup> upon the purpose.  
     Since with these [means of assisting]<sup>3</sup> he approached  
     powers to frame cognition [and] the impulse to suffer want,  
     he scattered darkening [mental] fogs,  
     [and] mental obscurations.

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<sup>1</sup>*Prśni*

<sup>2</sup>on the basis of 1.10.2c

<sup>3</sup>on the basis of 5.38.5a

sānāmānā ciddhvasayo nyāsmā  
 āvāhannīndra uśāso yāthānaḥ |  
 ṛṣvāragachaḥ sākhibhīrnīkāmāiḥ  
 sākām̐ pratiṣṭhā hṛdyā jaghantha || 6||

tvām̐ jaghantha nāmuciḥ makhasyūḥ  
 dāsam̐ kṛṇvānā ṛṣaye vīmāyam |  
 tvām̐ cakārtha mánave syonānpathó  
 devatrāñjaseva yānān || 7||

tvāmetāni papriṣe ví nāmésāna indra  
 dadhiṣe gābhastau |  
 ānu tvā devāḥ sávasā madantyupáribudhnān  
 vanínaścakartha || 8||

cakrām̐ yádasyāpsvā níṣattam  
 utó tādasmai mádhvícachadyāt |  
 pṛthivyāmātiṣitam̐ yádúdhāḥ  
 páyo góṣvādadhā óṣadhīṣu || 9||

ásvādiyāyēti yádvádantýójaso jātám  
 utá manya enam |  
 manyóriyāya harmyéṣu tasthau  
 yátāḥ prajajñā índro asya veda || 10||

váyāḥ suparnā úpa seduríndram̐  
 priyámedhā ṛṣayo nádhamānāḥ |  
 ápa dhvāntámūrṇuhí pūrdhí cákṣur  
 mumugdhyāsmānnidháyeva baddhān || 11||



6. Even the two being similarly named ones  
 thou shall disperse for this one,  
 in the same manner as thou, *Indra*,  
 diverted [from its course] Dawn's cart.  
 Thou set out with helping-in-dire-straight  
 dispassionate companions<sup>4</sup>,  
 thou have slayed at the same time two innermost resisting ones.
7. Thou have warded off seeking a fighting spirit *Namuci*,  
 [thus] making for the seer [that] savage to be devoid  
 of the powers to frame cognition.  
 For an intelligent man thou have made pathways  
 to *deva-s* gentle as if leading straight [to them].
8. Thou have filled these [realms]; what is called a "bird"<sup>5</sup>  
 thou, being in charge, have put in hand, O *Indra*!  
 Through the impulse to change, *deva-s* rejoice over thee;  
 thou made those who have desires raised above the ground.
9. When the "wheel"<sup>6</sup> of this [abode] is settled  
 midst [inner] waters,  
 that would impress him as the honey<sup>7</sup>.  
 If the udder in the Earth<sup>8</sup> [becomes] tied up,  
 [remember,] thou did put [on such occasions]  
 the juice into milk, into herbal [potions].
10. When they say "He has come from a horse",  
 I think of him as born of a frenzy.  
 He has come from anger,  
 he has stayed in charming-the-mind [fantasies] —  
 whatever *Indra* has emerged from,  
 I have become acquainted with him.
11. Having beautiful wings birds<sup>9</sup> have taken a seat near *Indra*.  
*Priyamedha* seers [are] asking for help,  
 "Put away the darkness, sate the eye!  
 Set us, [who are] as if caught by a net, free!"

---

<sup>4</sup> *Soma* drops

<sup>5</sup> a fantasy

<sup>6</sup> cakra

<sup>7</sup> *Soma*

<sup>8</sup> = "the body"

<sup>9</sup> = fantasies

## RigVeda 10.74

*Gaurivīti Śaktyā | Triṣṭubh | to Indra*

*vāsūnām vā carkṛṣa iyakṣan  
dhiyā vā yajñārvā ródasyoh |  
árvanto vā yé rayimántaḥ sātáu  
vanúṃ vā yé suśrúṇaṃ suśrúto dhúḥ || 1 ||*

*háva eṣāmásuro nakṣata dyām  
śravasyatá mánasā niṃsata kṣám |  
cákṣāṇā yátra suvitáya devá  
dyáurná várebhiḥ kṛṇávanta sváih || 2 ||*

*iyámeṣāmamṛtānām gūḥ  
sarvátātā yé kṛpāṇanta rátnam |  
dhíyaṃ ca yajñám ca sádhantas  
té no dhāntu vasavyámásāmi || 3 ||*

*á táta indrāyávaḥ panantābhí  
yá ūrvám gómantaṃ títrtsān |  
sakarṣvām yé puruputrám mahūṃ  
sahásradhārām bṛhatīm dúdukṣan || 4 ||*

*śácīva índramávase kṛṇudhvam  
ánānataṃ damáyantaṃ pṛtanyún |  
ṛbhukṣāṇaṃ maghávānaṃ suvrktīm  
bhártā yó vájraṃ náryaṃ purukṣúḥ || 5 ||*

*yádāvāna purutámaṃ purāṣád  
á vṛtrahéndro námānyaprāḥ |  
áreti prāsáhaspátistúviṣmān  
yádīmuśmāsi kártave kárattát || 6 ||*

1. Whether I, seeking to sacrifice, speak highly of benefits,  
or of both *Rodas-es*  
together with a visualization [and] fire offerings,  
whether [those] steeds<sup>1</sup> which [are] possessing the wealth  
at gaining [the rush of vigour],  
or those who are teaching well shall render him who listens well  
an adherent,
2. providing guidance invocation of those shall reach the Heaven;  
with mind employing auditory impression  
it shall touch closely the Earth.  
Wherever *deva-s* have appeared for an easy passage,  
they create with their own treasured [things]  
[a guidance] for themselves [just] like the Heaven [does].
3. This is an invocation of these immortals  
who all together long for the treasure.  
May they, bringing to realization  
the visualization and the fire offering,  
help us to abundant [treasure] in its entirety!
4. That thy [treasure] here, O *Indra*, agitated ones shall admire,  
[they,] who would split open  
extensive rich-in-evocative-expressions<sup>2</sup> [enclosure].  
who shall seek to milk her<sup>3</sup> who sets in motion at once,  
[her,] who has many sons, [who is] mighty,  
[who has] thousand streams.
5. O accompanied by enabling powers one!  
Do ye make *Indra* — in order to help [you] —  
not-bending, subduing those who attack [you],  
generous, [granting] well-twisted [verses] master of *Rbhu-s*,  
who will bear suitable to men thunderbolt,  
[who will be] granting [it] liberally.
6. When he, overpowering before,  
has placed within [his] reach the most frequent one,  
[when] *Indra* [has become] *Vrtra*-slayer,  
thou have filled [his] characteristic forms [with experience].  
Having the power to control master of enduring [treasure]  
was observed [here].  
What we wish him to do, that he shall do.

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<sup>1</sup>drops of *Soma*

<sup>2</sup>lit. "rich-in-cows"

<sup>3</sup>prob. *Prśni*

## RigVeda 10.89

Reṇu Vaiśvāmītra | Triṣṭubh | to Indra

índraṃ stavā nṛtamaṃ yásya mahnā  
vibabādhé rocanā ví jmo ántān |  
á yáh papraú carṣaṇīdhṛdvárobhiḥ  
prá síndhubhyo riricānó mahitvā || 1||

sá sūryaḥ páryurú várāṃsyéndro  
vavṛtyādráthyeva cakrá |  
átīṣṭhantamapasyaṃ na sargaṃ  
kṛṣṇá támāṃsi tvíśyā jaghāna || 2||

samānāmasmā ánapāvṛdarca  
kṣmayá divó ásamaṃ bráhma návyam |  
ví yáh pṛsthéva jánimānyaryá  
índraścikāya ná sákhāyamīśé || 3||

índrāya gíro ániśítasargā  
apáh prérayaṃ ságarasya budhnāt |  
yó ákṣeṇeva cakrīyā sácībhir  
víśvaktastámbha pṛthivīmútá dyám || 4||

ápāntamanyustṛpálaprabharmā  
dhúnīḥ símīvāñchárumāṃ ṛjīśí |  
sómo víśvānyatasá vānāni  
nárvágíndraṃ pratimānāni debhuḥ || 5||

1. I shall extol most manly *Indra* by whose excessiveness  
I have have driven apart luminous spheres,  
apart the ends of the Earth,  
[*Indra*,] who, supporting those that draw to themselves<sup>1</sup>,  
has filled [them] up throughout [their] expanses,  
being through the power to increase in size  
superior to the rivers<sup>2</sup>.
  2. That sun<sup>3</sup> [shines] all over wide expanses [of both *Rodas-es*] —  
*Indra* might have turned [it] round like wheels of a carriage.  
He has vehemently repelled dark mental obscurations  
[that are] like volatile dispersing herd let loose from a stable.
  3. Similarly, do thou unremittingly shine  
from the Heaven throughout the Earth  
unequaled new formulation for this one, who, [being] *Indra*,  
in order not to attack the companion,  
has discerned manifestations of rising upwards one<sup>4</sup>  
in the same manner as [he has discerned]  
forming the base [impulsions].
- 
4. For *Indra* I shall cause chants,  
[and] having-spontaneous-gushes waters  
to arise from “the base of swallowing”<sup>5</sup>,  
[for him,] who, by using [his] enabling powers, has fixed  
the Earth and the Heaven on two [opposite] sides —  
like two wheels [are] by an axle.
  5. Reaching the core of [one’s] rage [he<sup>6</sup> is] conducive  
to allaying it by placing before [one’s mind its source].  
Tumultuous accompanied-by-exertion armed with missiles  
having-direct-impact [is this one<sup>7</sup>].  
*Soma* [vs.] all shrubs [and] thickets:  
in this respect no proxies deceived *Indra*,

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<sup>1</sup>the senses

<sup>2</sup>= flows of sensory stimuli

<sup>3</sup>*maṇipūra* cakra

<sup>4</sup>inner *Soma*

<sup>5</sup>prob. the place where laryngeal voice-sounds are produced

<sup>6</sup>*Soma*

<sup>7</sup>*Indra*

ná yásya dyāvāprthivī ná dhánva  
 nántárikṣaṃ náárayaḥ sómo akṣāḥ |  
 yádasya manyúradhinīyámānaḥ  
 śṛṇāti vīdú rujāti sthirāṇi || 6||

jaghāna vṛtrāṃ svádhítirváneva  
 rurója púro áradanná síndhūn |  
 bibhédá girīṃ návamínná kumbhám  
 á gá índro akr̥ṇuta svayúgbhiḥ || 7||

tvám ha tyádṛṇayá índra dhíro'sírná  
 páruva vṛjiná śṛṇāsi |  
 prá yé mītrásya váruṇasya dháma  
 yújaṃ ná jánā mínánti mītrám || 8||

prá yé mītrāṃ práryamáṇaṃ durévāḥ  
 prá saṃgíraḥ prá váruṇaṃ mínánti |  
 nyámítreṣu vadhámindra túmraṃ  
 vṛṣanvṛṣāṇamaruśám síśīhi || 9||

índro divá índra íse prthivyá  
 índro apámíndra ítpárvatānām |  
 índro vṛdhámíndra ínmedhirāṇām  
 índraḥ kṣéme yóge hávya índraḥ || 10||

práktúbhya índraḥ prá vṛdhó áhabhyaḥ  
 prántárikṣātprá samudrásya dhāséḥ |  
 prá vátasya práthasaḥ prá jmó ántāt  
 prá síndhubhyo ririce prá kṣitībhyaḥ || 11||

6. whose [rage] neither the Heaven and the Earth,  
 nor the intermediate space,  
 not a desert, not rocks — [only] *Soma* has distilled.  
 When his rage is raised above the ordinary measure,  
 he crushes what's firm, shatters what is sturdy.
7. He has slayed *Vṛtra* like an ax thickets;  
 he has shattered the walls;  
 he has led [inner waters] as if rivers into channels;  
 he has rend asunder the mountain  
 as if [it was] just a new jar.  
*Indra* together with his teammates<sup>8</sup> drove cows<sup>9</sup> near.
- 
8. Thou, as it is known, are going after debts, O *Indra*!  
 Like a knife a joint, thou, facilitating contemplations,  
 crush deceitful [plans].  
 Pro[mote] those persons, who do not diminish  
 the state of *Mitra*, of *Varuna* [or] a joined alliance!
9. Those, who, being ill-disposed, neglect  
*Mitra*, *Aryaman*, *Varuna*, or [their] promises,  
 [hurl<sup>10</sup>] against [those] hostiles concentrated deadly weapon,  
 O *Indra*!  
 Sharpen a tame bull, O bull!
10. *Indra* [is the ruler] of the Heaven,  
*Indra* is the ruler of the Earth,  
*Indra* [is the ruler] of waters, *Indra* [is the ruler] of knotty ones,  
*Indra* [is the ruler] of strengthening,  
 only *Indra* [is the ruler] of those possessing of mental vigour,  
*Indra* is to be called upon when dwelling in peace,  
 [or] when being engaged [in war].
11. *Indra* projects beyond the darkness of the night,  
 beyond the days of strengthening,  
 beyond the intermediate space, beyond the seat of the sea<sup>11</sup>,  
 beyond the extension of the wind<sup>12</sup>,  
 beyond the boundary of the Earth,  
 beyond the rivers<sup>13</sup>, beyond the clans.

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<sup>8</sup>prob. drops of *Soma*

<sup>9</sup>evocative expressions

<sup>10</sup>*jahi*

<sup>11</sup>heart cakra

<sup>12</sup>vital air

<sup>13</sup>streams of stimuli

prá sósucatyā uśáso ná ketúr  
 asinvá te vartatāmindra hetih̄ |  
 áśmeva vidhya divá á srjānás  
 tápiṣṭhena héśasā dróghamitrān || 12||

ánváha māsā ánvídvánānyánvóśadhīr  
 ánu párvatāsaḥ |  
 ánvīndram̄ ródasī vāvasāné  
 ánvápo ajihata jáyamānam || 13||

kārhi svitsá ta indra cetyásad  
 aghásya yádbhinádo rákṣa éśat |  
 mītrakrúvo yáchásane ná gávah  
 prthivýá āpṛgamuyá śáyante || 14||

śatrūyánto abhí yé nastatasré  
 máhi vrádhanta ogaṇása indra |  
 andhénāmītrāstāmasā sacantāṃ  
 sujyotiṣo aktávastāñi abhí ṣyuh̄ || 15||

purúñi hí tvā sávanā jánānām  
 bráhmāñi mándangṛṇatámṛṣiñām |  
 imámāghóśannávasā sáhūtiṃ  
 tiró víśvāñi árcato yāhyarvāñi || 16||

evá te vayámindra bhūñjatīnām  
 vidyáma sumatīnām návānām |  
 vidyáma vástorávasā gṛṇánto  
 víśvāmītrā utá ta indra nūnám || 17||

śunām̄ huvema maghávānamíndram  
 asmínbhāre nṛtamaṃ vájasātau |  
 śṛṇvántamugrámūtáye samátsu  
 ghnántaṃ vṛtrāñi saṃjítam̄ dhánānām || 18||



12. As a banner of ever-shining Dawn,  
 let that thy, O *Indra*, insatiable missile draw near!  
 Like a stone hurled from the sky, pierce  
 with the most-burning fire those who injure [their] benefactor!
13. Months betook themselves  
 to follow made-manifest *Indra*,  
 desires, herbs, knotty ones,  
 eagerly desiring *Rodas*-es, [and] waters [too].
14. When, pray, that thy [missile], O *Indra*,  
 shall become perceivable  
 so that thou will break up creeping mental defenses  
 of the evil one,  
 so that *Mitrakru*-s — like cows at a slaughter —  
 in contact with it will repose [away] from the Earth?

- 
15. Those who are behaving as enemies towards us,  
 they did cast<sup>14</sup> themselves as united  
 [and thus] reinforcing [each other].  
 Let they, hostile, associate themselves with blind ignorance,  
 [so that] well-illuminated nights might be over them!
16. Since many men's pressings and formulations  
 of extolling [thee] seers shall fire thee up,  
 listening favorably to this co-invocation,  
 hither journey past all praising [thee]!
17. Even so, may we find for thee, O *Indra*,  
 being-of-use novel effective mental gestures!  
 And may we, extolling [thee] favorably *Viśvāmitra*-s,  
 find thy real substance, and therefore, thy [treasure]!

- 
18. Happily we call upon generous *Indra* —  
 the most manly in him  
 who is bearing [him] during gaining a rush of vigour,  
 attentive ferocious — to help in clashes  
 [upon him who is] subduing *Vrtra*-s, [who is] a winner of prizes.

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<sup>14</sup>lit. "decorated as"

## RigVeda 10.96

Baru Āṅgīrasa | 1–11 Jagatī, 12–13 Triṣṭubh | to Indra's horses (?)

prá te mahé vidátthe śaṃsiṣaṃ hári  
prá te vanve vanúṣo haryatám mádam |  
ghṛtám ná yó háribhiścāru sécata  
á tvā viśantu hárivarpasaṃ gíraḥ || 1||

háriṃ hí yónimabhí yé samásvaran  
hinvánto hári divyám yáthā sádaḥ |  
á yám pṛṇánti háribhírná dhenáva  
índrāya sūṣám hárivantamarcata || 2||

só asya vájro hárito yá āyasó  
hárirníkāmo hárirá gábhastyoḥ |  
dyumní susípro hárimanyusāyaka  
índre ní rūpá háritā mimikṣire || 3||

diví ná ketúradhi dhāyi haryató  
vivyácadvájro hárito ná ráṃhyā |  
tudádáhiṃ hárisipro yá āyasáh  
sahásrasokā abhavaddharimbharáh || 4||

tváṃtvamaharyathā úpastutaḥ  
púrvēbhírindra harikeśa yájvabhiḥ |  
tvám haryasi táva víśvamukthyám  
ásāmi rādho harijāta haryatám || 5||

tá vajríṇaṃ mandínaṃ stómyaṃ máda  
índraṃ ráthe vahato haryatá hári |  
purúṅyasmai sávanāni háryata  
índrāya sómā hárayo dadhanvire || 6||

1. I shall stimulate at a great knowledge-sharing session  
     thy two tawny ones,  
 I [will] gain for thee from a zealous one  
     to-be-delighted-in wine,  
 which, like esteemed ghee, besprinkles with pale-yellow [drops].  
 Let the chants enter thee [who] has charming appearance.
2. Since those, who intoned together [a chant]  
     towards the golden<sup>1</sup> womb,  
 are urging two tawny ones as if towards celestial seat,  
 to *Indra* ye shall praise in a verse  
     high-spirited having-tawny-ones one<sup>2</sup>  
 whom they filled like milch-cows with pale-yellow  
     [drops of *Soma*].
3. That his<sup>3</sup> enchanted thunderbolt which [is] iron, enchanting,  
     [is] dispassionate, [and,] when in hands, enchanting,  
 possessing the power to illuminate, choosy,  
     intended to be discharged as enchanting-the-mind rage —  
 enchanted features has become present in *Indra*.
4. To-be-delighted-in [*Soma*] was placed like a banner in the sky.  
 The thunderbolt as if enchanted by eagerness  
     shall encompass [everything].  
 Having-golden-lips one shall vex the snake.  
 That, which [is] iron, bearing pale-yellow-one<sup>4</sup>,  
     became [as if] emitting a thousand flames.
5. Thou, thou were pleased [being] praised  
     by making-offerings ancients, O golden-haired *Indra*!  
 Thou are pleased [now] — thy [is] everything to-be-praised.  
 Complete satisfaction of [our] desire [is] to-be-delighted-in,  
     O manifested-by-pale-yellow one!
6. They, two to-be-delighted-in tawny ones convey *Indra*  
     on/onto a chariot —  
 possessing-of-delight, to-be-extolled when exhilarated  
     thunderbolt-wielder.  
 Many [were] pressings for him, enchanting-the-mind one,  
 for *Indra* pale-yellow *Soma* [juices] have hastened.

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<sup>1</sup>lit. “tawny” but interpreted as “golden” = *hiranyaya* on the basis of  
 9.71.6ab

<sup>2</sup>worshiper

<sup>3</sup>*Indra*'s

<sup>4</sup>*Soma* juice

áram kāmāya hārayo dadhanvire  
 sthirāya hinvanhārayo hārī turá |  
 árvadbhīryó hāribhīrjósamīyate  
 só asya kāmaṃ hārivantamānaśe || 7||

hāriśmaśārurhārikeśa āyasás  
 turaspéye yó haripá ávardhata |  
 árvadbhīryó hāribhīrvājīnīvasur  
 áti víśvā duritá páriṣaddhārī || 8||

srúveva yásya hāriṇī vipetátuḥ  
 sípre vājāya hāriṇī dávidhvataḥ |  
 prá yátkṛté camasé mármṛjaddhārī  
 pītvá mádasya haryatásyáandhasaḥ || 9||

utá sma sádma haryatásya pastyòr  
 átyo ná vājam hārivāññ acikradat |  
 mahí ciddhí dhiṣáññáharyadójasā  
 bṛhádváyo dadhiṣe haryatáscidá || 10||

á ródasī hāryamāṇo mahitvá  
 návyamnavyam haryasi mánma nú priyám |  
 prá pastyàmasura haryatám góṛ  
 āvíṣkṛdhi hāraye sūryāya || 11||

á tvā haryántam prayújo jánānām  
 ráthe vahantu hāriśipramindra |  
 pībā yáthā prátibhrtasya mádhvo  
 hāryanyajñám sadhamáde dásoṇim || 12||

7. Fit for [his] longing, pale-yellow [*Soma* juices] have hastened,  
pale-yellow [juices] shall incite two prompt tawny ones  
for the steadfast one.  
He, who is usually pleased with pale-yellow coursers<sup>5</sup>,  
he has attained having-tawny-ones object<sup>6</sup> of his desire.
8. Having golden beard, having golden hair, the iron one —  
who, drinking pale-yellow, did grow strong  
during drink-of-speed [practice],  
who with the help of pale-yellow coursers  
has the benefit of her who possesses the rush of vigour,  
he should have carried two tawny ones across all difficulties.
9. Whose two [lips], [that are] like two ladles, has flew apart,  
of him [who is] violently shaking two pale-red lips  
for the rush of vigour,  
he, having drunk of delighted-in wine from the herb,  
shall rub-off [his] two tawny ones before the cup is done.
10. And surely, the abode of delighted-in [*Soma*]  
[is] between two dwellings<sup>7</sup>.  
He, accompanied-by-tawny-ones, called out the rush of vigour  
like a courser.  
Since even a potent effort to visualize  
did vigorously enchant the mind,  
thou, also delighted-in, have instilled  
ample mental and bodily vigour.
11. Through [thy] power to increase in size  
delighting in two *Rodas*-es,  
now thou delight in every new cherished manic thought.  
Do make manifest to the golden sun  
delighted-in stall of the cow<sup>8</sup>, O guiding spirit!
12. Let the motives of [these] folks convey thee,  
delighting, having-golden-lips<sup>9</sup>, on a chariot, O *Indra*!  
Do drink offered honey, O delighting at a drinking bout  
in possessing-ten-protections fire offering!

---

<sup>5</sup>drops of *Soma* juice

<sup>6</sup>extract of *Soma*

<sup>7</sup>two *Rodas*-es

<sup>8</sup>evocative expression

<sup>9</sup>prob. refers to golden-haired mustache

*ápāḥ púrveṣāṃ harivaḥ sutānām  
átho idám sávanaṃ kévalaṃ te |  
mamaddhí sómaṃ mádhumantamindra  
satrā vṛṣaṅjāthára á vṛṣasva || 13||*

13. Thou drank extracted [*Soma* drops] of ancients,  
 O accompanied-by-tawny-ones one!  
 Now, this pressing is solely for thee.  
 Revel in rich-in-honey *Soma*, O *Indra*!  
 Pour [it] in every way into [thy] belly, O bull!

---

This hymn uses extensively words containing sound *har*; every stanza has at least one such word. Here is the list of them:

<i>hārī</i>	two tawny horses of <i>Indra</i> ,
<i>hārivant</i>	accompanied-by-tawny-ones one,
<i>hāri</i>	pale-yellow color of <i>Soma</i> juice/drops,
<i>hāri</i>	pale-red color of lips,
<i>hāri</i>	charming, enchanting the mind,
<i>hāri</i>	golden,
<i>haryatá</i>	to-be-delighted-in or delighted-in,
<i>hārīta</i>	enchanted,
<i>hāryamāna</i>	delighting in,
<i>haryánt</i>	delighting,
√ <i>hary</i>	to be pleased,
√ <i>hr̥</i>	to enchant the mind.

## RigVeda 10.99

Vamra Vaikhānasa | Triṣṭubh | to Indra

kāṃ naścitrāmiṣaṇyasi cikitvān  
prthugmānaṃ vāśrāṃ vāvrdhādhyai |  
kátásya dātu śávaso vyūṣṭau  
táḡsadvájraṃ vṛtratúramápinvat || 1||

sá hí dyutá vidyútā véti sáma  
prthúṃ yónimasuratvá sasāda |  
sá sán̄ḍebhiḥ prasahānó asya  
bhráturná rté saptáthasya māyāḥ || 2||

sá vájaṃ yátápaduṣpadā yán  
svarṣātā pári ṣadatsaniṣyán |  
anarvá yáchatádurasya védo  
ghnán̄chisnádevāṃ abhí várpasā bhūt || 3||

sá yahvyò'ván̄rgóṣvárvá juhoti  
pradhanyāsu sásriḥ |  
apádo yátra yújyāso'rathá  
dron̄yáśvāsa írate ghṛtāṃ vāḥ || 4||



1. Whom among us who is attracting special attention  
 thou<sup>1</sup>, being discriminating,  
 drive to strengthen broadpathed roaring [thunderbolt]?  
 What [is] his part of the power to change at the break of dawn?  
 He<sup>2</sup> shall fashion the thunderbolt,  
 he<sup>3</sup> shall swell [it — to be] contending with *Vṛtra*.
2. Since with a shining lightning he<sup>4</sup> arouses *sāman*,  
 using the power of being a guiding spirit  
 he has settled in the broad womb.  
 He<sup>5</sup> with the nest-mates<sup>6</sup>, not without his brother<sup>7</sup>,  
 is a match  
 for powers to frame [cognition] of the seventh<sup>8</sup>.
3. He<sup>9</sup> will arrive at a rush of vigour proceeding with a firm step;  
 during gaining of *svàr* he, streaming, shall settle all around  
 [the hundred-door passage].  
 When not-obstructed, he [gives] the knowledge  
 of the hundred-door [passage<sup>10</sup>].  
 Slaying those for whom phallus is *deva*  
 he shall predominate by means of [that] assumed form<sup>11</sup>.
4. Such courser<sup>12</sup>, speeding along, sprinkles restless streams<sup>13</sup>  
 into to-be-offered cows<sup>14</sup>,  
 wherever having no feet, no chariot, to-be-employed  
 having-wooden-[cups]-for-horses ones<sup>15</sup>  
 agitate ghee<sup>16</sup> [and] stale water<sup>17</sup>.

---

<sup>1</sup> *Indra*

<sup>2</sup> *Tvaṣṭṛ*

<sup>3</sup> *Indra*

<sup>4</sup> inner *Soma*

<sup>5</sup> prob. *Indra*

<sup>6</sup> prob. *Marut-s*

<sup>7</sup> prob. *Agni*

<sup>8</sup> *mūlādhāra* cakra

<sup>9</sup> inner *Soma*

<sup>10</sup> spine column

<sup>11</sup> prob. the form that in later texts is called *śivaliṅga*

<sup>12</sup> meter

<sup>13</sup> inner waters generated by incessant emotions

<sup>14</sup> evocative expressions

<sup>15</sup> drops of *Soma* juice

<sup>16</sup> that which gives a momentary sense of heat in the body

<sup>17</sup> that which makes one feel cold

sá rudrébhirásastavāra řbhvā  
 hitvī gáyamāré-avadya ágāt |  
 vamrásya manye mithuná vívavrī  
 ánnamabhítýārodayanmušāyán || 5 ||

sá íddásaṃ tuvīrávaṃ pátirdán  
 řaḍakṣáṃ triśīrřáṇaṃ damanyat |  
 asyá tritó nvójasā vřdhānó  
 vipá varāhámáyo-agrayā han || 6 ||

sá drúhvaṇe mánuřa ūrdhvasāná  
 á sāvīřadarśasānāya řárum |  
 sá nřtamo náhuřo'smátsújātaḥ  
 púro'bhinadárhandasyuhátýe || 7 ||

só abhríyo ná yávasa udanyán  
 křáyāya gātúṃ vidánno asmé |  
 úpa yátsídadínduṃ řárīraih  
 řyenó'yopāřīrhanti dásyūn || 8 ||

sá vrádhataḥ řavasānébhirasya  
 kútsāya řúřṇaṃ křpāṇe párādāt |  
 ayáṃ kavímanayachasyámānam  
 átkmaṃ yó asya sánitotá nřṇám || 9 ||

ayáṃ daśasyánnáryebhirasya  
 dasmó devébhírvaruṇo ná māyī |  
 ayáṃ kanīna řtupá avedyámimītaráruṃ  
 yáścátuřpāt || 10 ||

5. He<sup>18</sup>, having untold wealth [yet] prudent with *Rudra*-s  
[as with sons]<sup>19</sup>,  
having abandoned [his] house [yet] far-from-being-blamed,  
has approached.  
I think of a pair out-of-hiding-place ants<sup>20</sup>:
6. only he<sup>21</sup>, the overseer of the house, shall tame  
making much-noise, having six eyes, three heads savage.  
*Trita*<sup>22</sup>, having become stronger through his<sup>23</sup> vigour,  
shall strike the boar<sup>24</sup> with iron-tipped<sup>25</sup> shaft.
7. He, seeking-to-elevate, has assigned the arrow  
to a deceitful, seeking-to-harm man.  
He, the most manly fellow[-fighter], nobly engendered by us,  
at killing impulses to suffer want rends asunder strongholds,  
being allowed [to do so].
8. [As easily] as a cloud over a pasture [is] watering [it],  
he shall find for us an unimpeded way to the abode in us.  
When he will physically approach the drop of purest *Soma*,  
having iron claws hawk [would] slay the impulse-to-suffer-want.
9. With changing powerfully [drops] of this reinforcing [*Soma*]  
he gave away *Śuṣṇā* to imploring [him] *Kutsa*.  
This one guided the poet to being-recited “armour”,  
[the poet] who will procure him and men.
10. This one [is] rendering service with his manly [labors]<sup>26</sup>,  
accomplishing wonderful deeds together with *deva*-s,  
like *Varuṇa* he has the power to frame  
[ideas and perception].  
This one, youthful, is known as a drinker at a proper moment,  
he marked off a not-liberal [worshiper]  
[as] being a four-legged [creature].

---

<sup>18</sup> *Indra*

<sup>19</sup> on the basis of 1.100.5a

<sup>20</sup> here “ant” is a painful memory that as if stings one when recollected; that  
“ant” which makes one weep, robs *Indra* of his food — pent up rage

<sup>21</sup> *Indra*

<sup>22</sup> prob. the third, or throat, cakra

<sup>23</sup> *Indra*'s

<sup>24</sup> prob. *Viṣṇu*

<sup>25</sup> prob. “ending with *anusvāra* sound”

<sup>26</sup> on the basis of 8.96.21c

asyá stómebhirauśijá ṛjísivā  
 vrajám darayadvṛṣabhéna píproḥ |  
 sútvā yádyajató dīdáyadgīḥ  
 púra iyānó abhí várpasā bhūt || 11||

evā mahó asura vakṣáthāya  
 vamrakāḥ paḍbhírúpa sarpadíndram |  
 sá iyānāḥ karati svastímasmā  
 ísamúrjāṃ suksitīm víśvamābhāḥ || 12||

11. With hymns of praise of this one, striving earnestly *R̥jīśvan*  
 together with resembling-a-bull one shall tear open  
 the enclosure of *Pipru*.  
 When worthy of sacrifice one [is] in-possession of pressed [*Soma*],  
 a chant shall illuminate.  
 Repeatedly approaching strongholds,  
 he shall predominate by means of an assumed form.
12. Just as swiftly, O guiding spirit, in order to invigorate,  
 a small ant on his many feet shall gently approach *Indra*.  
 He, coming again and again, creates well-being for this one —  
 invigorating draught, a place of refuge — he brought everything.

## RigVeda 10.103

*Apratiratha Aindra | 1–12 Triṣṭubh, 13 Anuṣṭubh | to Indra,  
Bṛhaspati, Marut-s*

*āśúh śísāno vṛṣabhó ná bhīmó  
ghanāghanāh kṣóbhaṇaścarsaṇnām |  
saṃkrándano'nimīśá ekavīrah  
śatām sēnā ajayatsākámíndrah || 1 ||*

*saṃkrándanenānimīśēna jīṣṇúnā  
yutkārēna duścyavanéna dhṛṣṇúnā |  
tádíndreṇa jayata tátsahadhvam  
yúdho nara íśuhastena vṛṣṇā || 2 ||*

*sá íśuhastaiḥ sá niṣaṅgíbhirvaśí  
sámśraṣṭā sá yúdha índro gaṇéna |  
saṃsṛṣṭajítsomapá bāhuśardhyúgrádhavā  
prátihitābhirástā || 3 ||*

*bṛhaspate pári dīyā ráthēna  
rakṣohámítrāñ apabádhmānah |  
prabhañjānsénāḥ pramṛṇó yudhá jáyannasmákam  
edhyavitá ráthānām || 4 ||*

*balavijñāyá sthāviraḥ právīrah  
sáhasvānvājí sáhamāna ugráḥ |  
abhívīro abhísatvā sahojá  
jáitramindra ráthamá tiṣṭha govít || 5 ||*

*gotrabhídam govídam vájrabāhum  
jáyantamájma pramṛṇántamójasā |  
imām sajātā ánu vīrayadhvam  
índram sakhāyo ánu sám rabadhvam || 6 ||*

1. Swift, sharpening [his thunderbolt]<sup>1</sup>,  
     fearsome as appearing-as-a-bull one,  
     fond of slaughter, a source of agitation of those  
     that draw to themselves<sup>2</sup>,  
     bringing [men] together by shouting, vigilant, one of a kind hero;  
     altogether, he, *Indra*, defeated hundred armies.
2. Together with him, [who is] bringing [ye] together by shouting,  
     [with] vigilant, victorious, causing fighting,  
     difficult to shake, defiant one,  
     with *Indra* do ye conquer that, do ye endure that — clashes,  
     O men, together with the bull whose hand is like an arrow.
3. He, together with those whose hand is like an arrow,  
     together with peltastas,  
     exerting his will, unleashes clashes — *Indra* with [his] troop.  
     *Soma*-drinker in whose arm is a troop [of fighters],  
     [he is] defeating unleashed [against him fighters],  
     fierce with a bow, [he is] the shooter  
     of fitted to the bowstring arrows.
4. O *Brhaspati*, using the chariot, soar fully,  
     destroying defensiveness, repelling hostiles!  
     Routing armies, crushing [them], defeating by fighting,  
     be a helper of our chariots!
5. Recognizable by strength, enduring pre[eminent] hero,  
     possessing overwhelming strength [and] rushes of vigour,  
     prevailing, ferocious,  
     more than a hero, more than a warrior,  
     born of overwhelming strength,  
     do thou, O *Indra*, knowing evocative expressions<sup>3</sup>,  
     mount leading to victory chariot!
6. [Him,] breaking open cowsheds, finding evocative expressions<sup>4</sup>,  
     thunderbolt-in-arms one,  
     [who is] winning the passage, vigorously crushing,  
     following this one, O kinsmen, be heroes,  
     following *Indra*, O companions, grasp together [your enemies]!

---

<sup>1</sup> on the basis of 8.76.9c

<sup>2</sup> the senses

<sup>3</sup> lit. “cows”

<sup>4</sup> lit. “cows”

abhí gotráṇi sáhasā gáhamāno'dayo  
 vīráḥ śatámanyuríndraḥ |  
 duścyavanāḥ pṛtanāśádayudhyò'smákaṃ  
 sénā avatu prá yutsú || 7||

índra āsāṃ netá bṛhaspátir  
 dáksīṇā yajñāḥ purá etu sómaḥ |  
 devasenānāmabhibhañjatínām  
 jáyantīnām marúto yantvágram || 8||

índrasya víśno váruṇasya rájña  
 ādityánām marútām sárdha ugrám |  
 mahámanasām bhuvanacyavánām  
 ghóṣo devánām jáyatāmúdasthāt || 9||

úddharṣaya maghavannáyudhānyútsátvanām  
 māmakānām mánāṃsi |  
 údvṛtrahanvājínām vājínānyúdráthānām  
 jáyatām yantu ghóṣāḥ || 10||

asmákamíndraḥ sámṛteṣu dhvajésvasmákam  
 yá iṣavastá jayantu |  
 asmákam vīrá úttare bhavantvasmáñ u  
 devā avatā háveṣu || 11||

amīṣām cittām pratilobháyantī  
 grhāṅgānyapve párehi |  
 abhí préhi nirdaha hṛtsú sókair  
 andhénāmítrāstámasā sacantām || 12||

prétā jáyatā nara índro vaḥ sárma yachatu |  
 ugrá vaḥ santu bāhavo'nādhṛṣyá yáthásatha || 13||



7. Penetrating by means of overwhelming strength into cowsheds,  
lacking pity hero having rage of a hundred [men] — [he is] *Indra*.  
Difficult to shake, victorious in battles,  
not-to-be-matched-in-a-fight,  
may he favour in clashed our armies!
8. *Indra* is the leader of these [armies]. Let *Soma* go in front,  
fire offering, reward of the sacrifice, *Bṛhaspati* [will follow].  
Let *Marut*-s go ahead of  
conquering shock armies of *deva*-s!
9. The troop of *Marut*-s, of *Āditya*-s,  
of chieftain *Varuṇa*, of bull *Indra*, is ferocious.  
The battle-cry of high-minded shaking [all] places of existence  
*deva*-s, of conquering ones, has taken a position above.
10. Make weapons [and] minds of my warriors brisk,  
O generous one!  
[Make brisk] causing-a-rush-of-vigour actions  
of those capable of a rush of vigour, O *Vṛtra*-slayer!  
Let battle-cries of conquering chariots go up!
11. When concurrent banners [are present], *Indra* is ours.  
May those arrows which are ours, be victorious!  
May our heroes become superior!  
When our invocations [reach you], may ye, O *deva*-s, help!
12. Confounding thinking of those distant ones,  
do seize [their] limbs, O *Apvā*<sup>5</sup>, [and] go away!  
Come forth against [them]!  
Burn out [them] in [their] hearts with sorrows!  
Let they, hostile, associate themselves with blind ignorance!<sup>6</sup>
13. Proceed, conquer, O men!  
May *Indra* stretch out a shelter for you!  
May your arms be savage  
so that you would not to be meddled with!

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<sup>5</sup>some kind of illness

<sup>6</sup>this line is the same as 10.89.15c

## RigVeda 10.104

*Aṣṭaka Vaiśvāmitra | Triṣṭubh | to Indra*

*ásāvi sómaḥ puruhūta túbhyaṃ  
háribhyaṃ yajñámúpa yāhi túyam |  
túbhyaṃ gíro vípravírā iyānā  
dadhanvirá indra píbā sutásya || 1||*

*apsú dhūtásya harivaḥ píbehá  
nṛbhiḥ sutásya jaṭháraṃ pṛṇasva |  
mimiksúryámádraya indra túbhyaṃ  
tébhírvardhasva mádamukthavāhaḥ || 2||*

*prógrāṃ pītīm vṛṣṇa iyarmi satyām  
prayaí sutásya haryaśva túbhyaṃ |  
índra dhénābhírihá mádayasva  
dhībhirvísvābhiḥ śacyā gṛṇānāḥ || 3||*

*ūtí śacīvastáva vīryeṇa  
váyo dádhanā usíja ṛtañāḥ |  
prajāvadindra mánuṣo duroné  
tasthúrgrṇántaḥ sadhamádyāsaḥ || 4||*

*prānītibhiṣṭe haryaśva suṣṭóḥ  
susumnásya pururúco jánāsaḥ |  
mámhiṣṭhāmūtīm vitíre dádhanā  
stotára indra táva sūnṛtābhiḥ || 5||*

*úpa bráhmāṇi harivo háribhyaṃ  
sómasya yāhi pītáye sutásya |  
índra tvā yajñāḥ kṣámamāṇamānad  
dāśvāñ asyadhvarásya praketaḥ || 6||*

*sahásravājamabhimātiṣáhāṃ  
sutéranāṃ maghávānam svṛktīm |  
úpa bhūṣanti gíro ápratitam  
índraṃ namasyá jaritúḥ pananta || 7||*

1. *Soma* was just pressed for thee, O much invoked one!  
 By means of two tawny ones, journey quickly here  
 to a fire offering!  
 For thy sake, O *Indra*, chants,  
 of which heroes are inwardly-excited ones,  
 have caused coming again and again [waters] to hasten.  
 Drink extracted [*Soma*]!
2. Drink here, O accompanied-by-tawny-ones one, extracted  
 rinsed in water by men [*Soma*]! Fill the belly!  
 What [mixture] stones have fixed for thee, O *Indra*,  
 with those [drops] strengthen [thy] exhilaration,  
 O conveyed-with-verses one!
3. I raise for the bull fierce genuine draught,  
 to set forth, O having tawny horses one!  
 O *Indra*, with nourishing streams, with all visualizations  
 make thyself exhilarated, being skilfully extolled!
4. With thy, O accompanied by enabling powers one,  
 help, through valor,  
 they, who strive earnestly, [who are] ascertaining *ṛta*,  
 obtaining mental and bodily vigour  
 that in man's residence [is] granting offsprings,  
 they, feasting companions, kept extolling [thee], O *Indra*!
5. With thy guidance, O having tawny horses one, [that] of  
 highly praised, very benevolent, shining everywhere one,  
 the folks [are] obtaining [thy] most generous aid to pass across,  
 praisers [are obtaining it]  
 together with thy well-fitting enabling [powers]<sup>1</sup>.
6. With two tawny ones, O accompanied-by-tawny-ones one,  
 journey closer to formulations to drink extracted *Soma*!  
 O *Indra*, the fire offering reached up to thee,  
 who is being patient.  
 Honoring [it], thou are a portent  
 of proceeding on its way [sacrifice].
7. [Him, who is] having thousand-fold rush of vigour,  
 overcoming those who intend to hurt,  
 delighting in extracted [*Soma*], generous,  
 [granting] well-twisted [verses],  
 chants regard as not-counterbalanced;  
 adorations of the invoker admire [him,] *Indra*.

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<sup>1</sup> on the basis of 8.32.15ab

saptāpo devīḥ surāṇā āmṛktā  
 yābhiḥ sīndhumātara indra pūrbhīt |  
 navatīm srotiyā nāva ca srāvantīr  
 devébhyo gātīm mānuṣe ca vindatḥ || 8||

apó mahīrabhīśasteramuñcó'jāgarāsvādhi  
 devā ékaḥ |  
 índra yástváṃ vṛtratúrye cakártha  
 tábhirviśváyustanvām pupuṣyāḥ || 9||

vīréṇyaḥ kráturíndrah suśastír  
 utápi dhénā puruhūtámīṭṭe |  
 árdadayadvṛtrámákṛṇodu lokām  
 sasāhé śakráḥ pṛtanā abhiṣṭīḥ || 10||

śunām huvema maghāvānamíndram  
 asmínbhāre nṛtamaṇ vājasātau |  
 śṛṇvántamugrámūtāye samātsu  
 ghnántaṇ vṛtrāṇi saṃjītaṇ dhánānām || 11||

8. Seven waters [are] well-delighting unimpaired *dev̄-s*,  
 with which thou, O *Indra*, breaking strongholds,  
 crossed the river, [and] ninety and nine flowing streams.  
 For *deva-s* and for a man thou shall find an unimpeded way.
9. Thou did set potent waters free from the curse,  
 thou, lonely *deva*, watched over them.  
 O *Indra*, during hastening past *vr̄tra-s*  
 thou have caused those [waters]  
 with which thou should have nourished  
 all-pervading life-force [and] the body.
10. Resourceful *Indra* [is] to-be-heroic. A good recitation  
 and even the nourishing stream implore much invoked one.  
 He made *Vr̄tra* scarce, he created wide [mental] space —  
 [he,] empowering, assisting, has vanquished armies.
11. Happily we call upon generous *Indra* —  
 the most manly in him  
 who is bearing [him] during gaining a rush of vigour,  
 attentive ferocious — to help in clashes  
 [upon him who is] subduing *Vr̄tra-s*, [who is] a winner of prizes.

## RigVeda 10.105

*Sumitra Kautsa or Durmitra Kautsa | Uṣṇih (?) | to Indra*

*kaḍā vaso stotrāṃ háryata áva śmaśárudhadváḥ |  
dīrghāṃ sutāṃ vātāpyāya || 1||*

*hārī yásya suyújā vívratā vérárvantānu sépā |  
ubhá rajī ná keśínā pátirdán || 2||*

*ápa yórin draḥ pápaja á máрто ná śaśramāṇó bibhīvān |  
śubhé yádyuyujé táviṣvān || 3||*

*sácāyórin draścárkṛṣa áñi upānasáh saparyán |  
nadáyorvívratayoḥ súra índraḥ || 4||*

*ádhi yástasthaú késavantā vyácasvantā ná puṣṭyái |  
vanóti śiprābhyāṃ śiprīñvān || 5||*

*prástaudṛṣvaújā ṛṣvébhistatákṣa súraḥ sávasā |  
ṛbhúrná krátubhirmātaríśvā || 6||*

1. When, O beneficial one,  
     a hymn of praise to the enchanting-the-mind one  
     shall put [his] beard down, near long-lasting extracted for him,  
     obtainment of whom is desirable, [*Soma*]?

---

2. Whose two tawny easy-to-yoke reluctant steeds  
     thou would excite  
     along with two penises<sup>1</sup>, those two having tips  
     as both glowing ones<sup>2</sup>,  
     [he will be] the protector of the house.
3. [Those two,] away from which *Indra* becomes stiff<sup>3</sup>  
     as a mortal [who became] weary [and] frightened  
     when he<sup>4</sup>, who possesses the power to control,  
     has yoked [those two] to reinforce [*Indra*],
4. [those two] in whose presence *Indra*,  
     attending [by] being near the cart, was spoken highly of,  
     in the presence of [those] two reluctant thunderers  
     *Indra* [is] the agent of change.
5. Who has mounted hairy ones  
     as two encompassing ones<sup>5</sup> — for the sake of thriving,  
     he, in possession of her who has lips,  
     places [her] within [his] reach “with both cheeks”.
6. He, having helping-in-dire-strights frenzy, praised [it]  
     together with helping-in-dire-strights [*Marut*-s]  
     he, the agent of change, has fashioned [the thunderbolt]  
     using [his] power to change —  
     [he,] “swelling in the mother”, [fashioned it]  
     as a skillful [artisan] — using [his own] designs.

---

<sup>1</sup>prob. one is the actual penis, and the other is the column of full-of-tension energy springing up from *mūlādhāra* cakra

<sup>2</sup>prob. the sun and the moon

<sup>3</sup>or, “as if frozen”, “as if paralyzed”

<sup>4</sup>adept

<sup>5</sup>prob. two *Rodas*-es

vájraṃ yáścakré suhánāya dásyave hirīmasó hirīmān |  
 árutahanurádbhutaṃ ná rájaḥ || 7||

áva no vṛjiná śiśīhyṛcá vanemānṛcaḥ |  
 nābrahmā yajñá ṛdhagjósati tvé || 8||

ūrdhvá yátte tretínī bhúdyajñásya dhūrṣú sádman |  
 sajúrñávaṃ sváyaśasaṃ sácāyóḥ || 9||

śrīyé te pṛśnirupasécānī bhūchriyé dárvirarepāḥ |  
 yáyā své pátre siñcāsa út || 10||

śatám vā yádasurya práti tvā  
 sumitrá itthástauddurmitrá itthástaut |  
 ávo yáddasyuhátye kutsaputrám  
 právo yáddasyuhátye kutsavatsám || 11||



7. Who made thunderbolt  
 for [making] an impulse to suffer want [to be] easy-to-slay,  
 [he,] accompanied by tawny ones,  
 [is] accompanied by enchanting-the-mind anger,  
 [but his] jaw [is] not filled with cries.  
 Like the wondrous vapor [of impartiality],
8. blunt our deceitful [mental obscurations]!  
 With a verse we might become masters of those having no verses.  
 Lacking-a-formulation fire offering  
 does not by itself give pleasure to thee.
9. When she, who has a triad, will become for thee  
 tending upwards,  
 at the seat, at the yoke-poles of the sacrifice,  
 at that same time, in the presence of these two,  
 [thou will gain] worthy-by-itself boat.
10. For thy auspiciousness *Prśni* shall become  
 [like] a cup for pouring [thy wrath];  
 for auspiciousness [this] ladle [is] faultless  
 with which thou make full thy own goblet.
- 
11. Whether a hundred [are] against thee,  
 O [thy watchful]<sup>6</sup> guidance,  
 a good friend thus praised [thee],  
 unfriendly one thus praised [thee] —  
 that at killing impulses to suffer want  
 thou helped *Kutsa's* son,  
 that at killing impulses to suffer want  
 thou favoured *Kutsa's* darling<sup>7</sup>.

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<sup>6</sup> on the basis of 4.16.2d

<sup>7</sup> lit. "calf"

## RigVeda 10.111

*Aṣṭrādaṃṣṭra Vairūpa | Triṣṭubh | to Indra*

*mānīṣiṇaḥ prā bharadhvaṃ manīṣāṃ  
yáthāyathā matáyaḥ sánti nṛṇām |  
índraṃ satyáúrérayāmā kṛtébhiḥ  
sá hí vírō girvaṇasyáúrvídānaḥ || 1||*

*rtásya hí sádaso dhītírádyaut  
sáṃ gārṣṭeyó vṛṣabhó góbbhirānaḥ |  
údatiṣṭhattaviṣéṇā ráveṇa  
mahánti citsáṃ vivyācā rájāṃsi || 2||*

*índraḥ kíla śrútyā asyá veda  
sá hí jīṣṇúḥ pathikṛtsúryāya |  
ánménāṃ kṛṇvānnácuto bhúvadgóḥ  
pátirdiváḥ sanajá ápratitaḥ || 3||*

*índro mahná maható arṇavásya  
vratáminādánigirobhigrṇānáḥ |  
purúṇi cinní tatānā rájāṃsi  
dādhāra yó dharúṇaṃ satyátātā || 4||*

*índro diváḥ pratimānaṃ pṛthivyá  
vísū veda sávanā hánti súṣṇam |  
mahīm cidddyámátanotsúryeṇa  
cāskāmbha citkāmbhanena skābhāyān || 5||*

*vájreṇa hí vṛtrahá vṛtrámástar  
ádevasya súśuvānasya māyáḥ |  
ví dhṛṣṇo átra dhṛṣatá jaghantháthābhavo  
maghavanbāhvòjāḥ || 6||*

1. O learned ones, bring forth a conception  
of how men's mental gestures are.  
With genuine actions we cause *Indra* to arise here  
since he, a hero, is known to be moved by longing for a chant.

---

2. Since a stable visualization shined from the seat of *ṛta*,  
born-from-a-heifer resembling-a-bull one met with cows<sup>1</sup>.  
He stood up with a controlling howl,  
he has completely encompassed  
even violent darkening emotions.
3. *Indra* certainly knows how to hear from this one,  
since he, victorious, is path-maker for the sun.  
Making afterwards a woman<sup>2</sup>,  
he shall become non-removed from a cow<sup>3</sup>;  
born long ago, protector of the Heaven [is] not-counterbalanced.
4. *Indra*, extolled by *aṅgiras*-es,  
greatly diminished spheres of actions of the extensive flood.  
He has penetrated even numerous darkening emotions  
who has preserved the foundation [of *Indra*'s expansion]  
with [constraints of] the reality.
5. *Indra* [is] Heaven's [and] Earth's model<sup>4</sup>.  
he remembers<sup>5</sup> every pressing [of *Soma*]. He slays *Śuṣṇa*.  
By means of the sun<sup>6</sup> he extended the Heaven,  
[and] even the mighty [Earth],  
propping [them] even more,  
he has propped [them] with the pillar.
6. Since thou, *Vṛtra*-slayer, have scattered *Vṛtra*  
by using thunderbolt,  
thou, O daring one, have boldly dispersed in this case  
the powers to frame [cognition] of profane, swelled one.  
Moreover, thou, O generous one, have got the vigour in arms.

---

<sup>1</sup>evocative expressions

<sup>2</sup>Speech — on the basis of 1.121.2cd

<sup>3</sup>an evocative expression

<sup>4</sup>that is, they adapt themselves to his qualities

<sup>5</sup>lit. "has experienced"

<sup>6</sup>*maṅipūra* cakra

sácanta yáduśásaḥ sūryeṇa  
 citrámasya ketávo rámvindan |  
 á yánnákṣatraṃ dádrśe divó ná  
 púnaryató nákiraddhá nú veda || 7||

dūrāṃ kīla prathamā jagmurāsām  
 índrasya yāḥ prasavé sasrúrāpaḥ |  
 kvà svidágraṃ kvà budhná āsām  
 āpo mádhyaṃ kvà vo nūnámántaḥ || 8||

sṛjáh síndhūṃrāhinā jagrasānāñ  
 ádídetāḥ prá vivijre javéna |  
 múmukṣamāṇā utá yá mumucré'dhéd  
 etá ná ramante nítiktāḥ || 9||

sadhricīḥ síndhumuśatīrivāyan  
 sanájjará āritāḥ pūrbhídāsām |  
 ástamá te pārthivā vāsūnyasmé jagmuḥ  
 sūnṛtā indra pūrvīḥ || 10||

7. When dawns associate themselves with the Sun,<sup>7</sup>  
 the flames of it experienced the manifold treasure.  
 When [this] “asterism” has appears as if from the Heaven,  
 no one for sure experienced it going away at once.
8. Initial ones of these —  
 the waters that at *Indra*’s impulsion  
 have gushed forth — have certainly gone far away.  
 Where, pray, [is] the front, where [is] the bottom of these?  
 O waters, where is your midst, where at present is the limit?
9. “Thou shall let loose the rivers  
 which have been devoured by the snake.”<sup>8</sup>  
 Only after that these [waters] have rushed forth swiftly —  
 those seeking to get free and [those] which have freed themselves.  
 Only now these [waters] do not stand still  
 [since they are made] non-pungent.
10. Directed to the same river, they went like desiring [mistresses]<sup>9</sup>.  
 From of old, breaking strongholds one  
 [is] a praised lover of these [waters].

---

To thy home [have come] earthly goods,  
 many well-fitting [waters] have made their appearance in us.

---

<sup>7</sup> prob. “when inner state of Dawn occurs in sync with activation of *maṇipūra* cakra”

<sup>8</sup> this line is the same as 4.17.1d

<sup>9</sup> on the basis of 1.62.11c

## RigVeda 10.112

*Nabhaḥprebhedana Vairūpa | Triṣṭubh | to Indra*

*índra píba pratikāmāṃ sutásya  
prātaḥsāvástáva hí pūrvápītiḥ |  
hársasva hántave śūra sátrūn  
ukthébhīṣṭe vīryā prá bravāma || 1||*

*yáste rátho mánaso jávīyān  
éndra téna somapéyāya yāhi |  
túyamá te hárayaḥ prá dravantu  
yébhīryási vṛṣabhirmandamānaḥ || 2||*

*háritvatā várcasā sūryasya  
śréṣṭhai rūpáistanvāṃ sparśayasva |  
asmābhiríndra sákhībhirhuvānáḥ  
sadhīrcīmó mādayasvā niśádyā || 3||*

*yásya tyátte mahimānaṃ mádeṣvímé  
mahí ródasī nāviviktām |  
tádóka á háribhiríndra yuktáḥ  
priyébhīryāhi priyámánnamácha || 4||*

*yásya śásvatpapivāṅ índra sátrūn  
anānukṛtyā ráṇyā cakártha |  
sá te púramdhiṃ táviṣīmīyarti  
sá te mādāya sutá índra sómaḥ || 5||*

*ídāṃ te pátraṃ sánavittamíndra  
píbā sómamená sátakrato |  
pūrṇá āhāvó madírasya mádhvo  
yáṃ víśva ídabhiháryanti devāḥ || 6||*

*ví hí tvámíndra purudhá jánāso  
hitáprayaso vṛṣabha hváyante |  
asmákāṃ te mádhumattamānīmá  
bhuvansávanā téṣu harya || 7||*

1. O *Indra*, drink at will extracted [*Soma*],  
 since thy [is] the morning pressing, the initial draught.  
 Make thyself impatient to slay enemies, O agent of change!  
 We [will] proclaim with recited verses thy deeds of valor.
2. Which chariot is for thee quicker than the mind,  
 using that one journey here for a drink of *Soma*!  
 Quick, let pale-yellow ones<sup>1</sup> hasten here for thee,  
 with which bulls thou continue to exhilarate thyself!
3. By using golden brilliance of the sun  
 bring the body into immediate contact  
 with the most splendid forms!  
 Being called upon by us, by companions, O *Indra*,  
 pursuing the same goal, exhilarate thyself  
 having taken seat [upon the sacrificial grass]<sup>2</sup>!
4. Whose that —  
 thy power to increase in size during exhilarations —  
 these two vast *Rodas*-es didn't encompass,  
 do thou, O *Indra*, journey to this dwelling  
 using favorite yoked tawny ones towards favorite food!
5. Having drunk time and again of which, thou, O *Indra*,  
 [killed] rivals,  
 [and] have accomplished inimitable fit-for-fighting [feats].  
 He<sup>3</sup> rouses thy bearing-fullness power to control,  
 he [is] extracted for thy exhilaration, O *Indra* — *Soma*!
6. This here is thy long ago found goblet, O *Indra*!  
 Drink *Soma* at this time, O having hundred wiles one!  
 The pail, which all *deva*-s long after,  
 is full of brewing exhilaration honey.
7. Since thee, O *Indra*, folks whose delight [for thee] is prepared,  
 variously vie in calling, O appearing-as-a-bull one,  
 These our pressings shall become the sweetest for thee.  
 Delight in them!

---

<sup>1</sup>drops of *Soma*

<sup>2</sup>on the basis of 3.35.6c

<sup>3</sup>*Soma*

prá ta indra pūrvyāṇi prá nūnāṃ  
 vīryā vocaṃ prathamā kṛtāni |  
 satīnāmanyaśrathāyo ádriṃ  
 suvedanāmakṛṇorbráhmaṇe gām || 8||

ní śú sīda gaṇapate gaṇéṣu  
 tvāmāhurvípratamaṃ kavīnām |  
 ná ṛté tvátkriyate kíṃ canáre  
 mahāmarkāṃ maghavañcitrámarca || 9||

abhikhyá no maghavannádhamānān  
 sákhe bodhí vasupate sákhīnām |  
 ráṇaṃ kṛdhi raṇakṛtsatyaśuśmābhakte  
 cidā bhajā rāyé asmān || 10||



8. I shall mention right now thy former, O *Indra*,  
 initial deeds of valor.  
 [Being] really angry thou made the rock give way,  
 thou made the evocative expression for a formulation  
 easy-to-experience.
9. Do sit down midst troops, O overseer of troops!  
 They call thee most inspired of poets,  
 without thee, far away [from thee],  
 nothing whatsoever is accomplished.  
 Sing a distinguished long hymn of illumination, O generous one!
10. O generous one! Seeing us to be asking for help,  
 O companion, become aware of [thy] companions,  
 O overseer of benefits!  
 Make joy, O causing-joy having-genuine-fervor one!  
 Do let us have a share of wealth —  
 even in what is not [yet] distributed!

## RigVeda 10.113

Śataprabhedana Vairūpa | 1–9 Jagatī, 10 Triṣṭubh | to Indra

tāmasya dyāvāpṛthivī śacetasā  
viśvebhirdevávrānu súsṃmamāvatām |  
yádáútkṛṇvānó mahimānamindriyám  
pītvī sómasya krátumāñi avardhata || 1 ||

tāmasya viṣṇurmahimānamójasāṃśúṃ  
dadhanvánmádhuno ví rapśate |  
devébhiríndro maghávā sayāvabhir  
vṛtrám jaghanvāñi abhavadváreṇyaḥ || 2 ||

vṛtréṇa yádáhinā bíbhradáyudhā  
samástthithā yudháye śáṃsamāvíde |  
viśve te átra marútaḥ sahá tmánávardhannugra  
mahimānamindriyám || 3 ||

jajñāná evá vyabādhata spṛdhaḥ  
prápaśyadvīró abhí paúṃsyaṃ ráṇam |  
ávṛścadádrimáva sasyádaḥ sṛjad  
ástabhñānnákam svapasýáyā pṛthúm || 4 ||

ádíndraḥ satrá táviṣīrapatyata  
várīyo dyāvāpṛthivī abādhata |  
ávābharaddhṛṣitó vájramāyasám  
sévaṃ mitráya várunāya dāsúṣe || 5 ||

índrasyátra táviṣībhyo virapśína  
rghāyató araṃhayanta manyáve |  
vṛtrám yádugró vyávṛścadójasāpó  
bíbhrataṃ tāmāsā párivṛtam || 6 ||

yá vīryāñi prathamāni kártvā  
mahitvébhiryátamānau samīyātuḥ |  
dhvántám tamó'va dadhvase hatá  
índro mahná pūrváhūtāvapatyata || 7 ||

1. That his fervor the Heaven and the Earth,  
being in agreement with all *deva*-s, encouraged.  
When he kept working at the power to increase in size,  
[and] at the power over affections,  
drinking *Soma*, resourceful, he grew stronger.
2. That his power to vigorously increase in size  
*Viṣṇu* [strengthened],  
having made the stalk<sup>1</sup> flow, he became abounding in honey.  
*Indra* together with going along with [him] *deva*-s  
having slayed *Vṛtra*,  
became to-be-preferred [to others].
3. When thou, bearing weapons, stood still in order to fight  
with the snake, with *Vṛtra* — to understand the spell,  
all *Marut*-s, indeed jointly, strengthened  
thy power to increase in size, [and] the power over affections,  
O ferocious one!
4. Just born<sup>2</sup>, he scared away adversaries.  
The hero looked at [them] for the manly delight [of battle].  
He broke the rock — he shall send off discharging [streams].  
With skillful work he propped expansive space  
where there is no pain.
5. Thereupon, *Indra* always oversaw the powers to control.  
He pressed the Heaven and the Earth further apart.  
He brought down provoked iron thunderbolt —  
a homage to *Mitra*, to *Varuṇa*, to the worshiper.
6. In this matter, they<sup>3</sup>,  
exuberant because of the powers to control  
of raving *Indra*, urged themselves on for the sake of [his] rage,  
when he, ferocious, vigorously hew into pieces  
keeping waters, concealed by ignorance *Vṛtra*.
7. The two<sup>4</sup> have come together  
extending themselves with powers to expand —  
[those are] to be effected first which are aspects of valor.  
When struck, veiled ignorance has dispersed —  
*Indra* reigned mightily  
when [he had] the precedence at invocation [of *deva*-s].

---

<sup>1</sup> here = “spine column”

<sup>2</sup> that is, became manifested

<sup>3</sup> prob. *Marut*-s

<sup>4</sup> the power to control and the rage

*vísve deváso ádha vṛṣṇyāni té'vardhayan*  
*sómavatyā vacasyáyā |*  
*raddhāṃ vrtrámáhimíndrasya hánmanāgnírná*  
*jámbsaistrṣvānnamāvayat || 8||*

*bhūri dákṣebhirvacanébhírṣkvabhiḥ*  
*sakhyébbhiḥ sakhyāni prá vocata |*  
*índro dhúnim ca cūmurim ca dambháyañ*  
*chraddhāmanasyá śṛṇute dabhítaye || 9||*

*tvám purúṅyá bharā svásvyā*  
*yébhirmáṃsai nivácanāni sáṃsan |*  
*sugébhírívsvā duritá tarema*  
*vidó śú ṇa urvivyá gādhámadyá || 10||*

8. Moreover, all the *deva*-s strengthened for thee,  
 using rich in *Soma* eloquence,  
 [those] about-to-become-effective manly powers.  
 Greedily, as fire with [its] “teeth” [its] “food”,  
 he<sup>5</sup> consumed subdued by *Indra*’s thrust snake, [and] *Vṛtra*.
9. Do ye repeatedly mention using discerning praising phrases  
 [his] relations with fellowships [of warriors]!  
*Indra*, deceiving [demons] *Cumuri* and *Dhuni*,  
 gives [them] ear, with intent to be loyal [to worshiper] —  
 in order to deceive.
10. Do thou bring many well-provided-with-horses<sup>6</sup> [verses],  
 with the help of which I, reciting enigmatic<sup>7</sup> expressions,  
 would reflect upon [them].  
 [So that] we might cross over all difficulties along easy pathways,  
 thou will easily find for us today a ford through the wide Earth.

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<sup>5</sup> *Soma*

<sup>6</sup> rhythms

<sup>7</sup> following [Jamison and Brereton, 2014, p.1581]

## RigVeda 10.116

*Agniṅyuta Sthaura | Triṣṭubh | to Indra*

*pībā sōmaṃ mahatā indriyāya  
pībā vṛtrāya hāntave śaviṣṭha |  
pība rāyē śāvase hūyāmānaḥ  
pība mādhvastṛpādindrā vṛṣasva || 1 ||*

*asyā pība kṣumātaḥ prāsthitasyēndra  
sōmasya vāramā sutāsya |  
svastidā mānasā mādayasvārvācīnó  
revāte saūbhagāya || 2 ||*

*mamāttu tvā divyāḥ sōma indra  
mamāttu yāḥ sūyāte pārthiveṣu |  
mamāttu yēna vārivaścakārtha  
mamāttu yēna nirīṇāsī śātrūn || 3 ||*

*ā dvibārhā aminó yātvīndro  
vṛṣā hāribhyāṃ pāriṣiktamāndhaḥ |  
gāvryā sutāsya prābhṛtasya mādhvah  
satrā khédāmaruśahā vṛṣasva || 4 ||*

*nī tigmāni bhrāśāyanbhrāśyānyāva  
sthirā tanuḥi yātujūnām |  
ugrāya te sāho bālaṃ dadāmi  
pratītyā śātrūn vigadēṣu vṛśca || 5 ||*

1. Drink *Soma* for the sake of ample power over affections,  
 drink for *Vṛtra* to be slain,  
     O having the most power to change one!  
 Drink for the sake of the treasure,  
     being summoned for the power to change!  
 Drink to thy satisfaction, O *Indra*, pour [it into thy belly]<sup>1</sup>!
2. Drink this nourishing prepared extracted *Soma*  
 to thy heart's content, O *Indra*!  
 Bestowing well-being, mentally exhilarate thyself,  
 turned hitherward for the sake of plentiful fortune.
3. May divine *Soma* exhilarate thee, O *Indra*,  
 may that one, which is pressed among earthlings,  
     exhilarate [thee]!  
 May that exhilarate [thee]  
     with which thou have created mental space,  
 may that exhilarate [thee]  
     with which thou scatter enemies!
4. May twice-swollen, fortifying himself  
     [with overwhelming strengths]<sup>2</sup> bull *Indra*  
 journey here using two tawny ones towards sprinkled *Soma* juice!  
 [May thou drink] offered placed pressed-out into milk [*Soma*],  
     the "honey"!  
 May thou,  
     in every way dispersing non-luminous [states of mind],  
     shed the feeling of being exhausted!
5. Undermining scorching to-be-overthrown [darkening emotions]<sup>3</sup>,  
 loosen the resistance of those which are impelled by infatuations!  
 I give to ferocious thee overwhelming strength [and] force.  
 Opposing enemies midst confused shouting,  
     hew [them] into pieces!

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<sup>1</sup> on the basis of 10.96.13d

<sup>2</sup> on the basis of 6.19.1b

<sup>3</sup> *rajāṃsi*

vyàryá indra tanuhi śrāvāṃsyója  
 sthiréva dhánvano'bhímātīḥ |  
 asmadryàgvāvṛdhānāḥ sáhobhir  
 ánibhr̥ṣṭastanvāṃ vāvṛdhasva || 6||

idāṃ havírmaghavantúbhyaṃ rātāṃ  
 práti samrāḍāḥṛṇāno grbhāya |  
 túbhyaṃ sutó maghavantúbhyaṃ  
 pakvò'ddhìndra píba ca prásthítasya || 7||

addhídindra prásthitemá havīṃṣi  
 cáno dadhiṣva pacatótá sómam |  
 práyasvantaḥ práti haryāmasi tvā  
 satyāḥ santu yájamānasya kāmāḥ || 8||

préन्द्रāgnībhyāṃ suvacasyāmiyarmi  
 síndhāviva prérayaṃ nāvamarkāḥ |  
 áyā iva pári caranti devā  
 yé asmābhyāṃ dhanadá udbhídaśca || 9||



6. O *Indra*, pervade auditory impressions of rising upwards one<sup>4</sup>!  
 [Weaken] plotting [against us enemies], [their] vigour —  
 like the resistance of a bow<sup>5</sup>!  
 [Turning obstacles] away from us,  
 having become augmented by overwhelming strengths,  
 unabating, thou should have made thyself stronger!
7. Receive without being angered this granted to thee,  
 O generous one, oblation,  
 O joint ruler [of drawing to themselves<sup>6</sup>]<sup>7</sup>!  
 For thee, O generous one, [this is] pressed out,  
 for thee [this is] cooked.  
 Eat and drink what is set forth, O *Indra*!
8. Eat these set forth oblations,  
 make cooked [things] and *Soma* [thy] delight!  
 We, offering libations, procure thee —  
 may desires of the sacrificer be realized!
9. For *Indra* and *Agni* I set in motion beautiful phrase.  
 With hymns of illumination I shall make the ship<sup>8</sup>  
 to move as if on a river.  
*Deva*-s move around like dice, [those *deva*-s]  
 that are bursting through and giving the prize to us.

---

<sup>4</sup>inner *Soma*

<sup>5</sup>that is, loosening fueling them emotions, like bow's tension is lessened by removing the bowstring

<sup>6</sup>senses

<sup>7</sup>on the basis of 8.16.1a

<sup>8</sup>*Indra*

## RigVeda 10.120

*Brhaddiva Ātharvaṇa | Triṣṭubh | to Indra*

*tádídāsa bhúvaneṣu jyéṣṭhaṃ  
yáto jajñá ugrástveṣánṛmṇaḥ |  
sadyó jajñānó ní riṇāti śátrūn  
ánu yáṃ víśve mādantiyúmāḥ || 1||*

*vāvrdhānāḥ sávasā bhúryojāḥ  
śátrurdāsáya bhíyásaṃ dadhāti |  
ávyanacca vyanácca sásni  
sáṃ te navanta prábhṛtā mádeṣu || 2||*

*tvé krátumápi vṛñjanti víśve  
dvíryádeté trírbhávantyúmāḥ |  
svádóḥ svádíyaḥ svádúnā sṛjā  
sámaddḥ sú mádhu mádhunābhí yodhīḥ || 3||*

*íti ciddhí tvā dhánā jáyantam  
mádemade anumádanti víprāḥ |  
ójyó dhr̥ṣṇo sthirámá tanuṣva  
má tvā dabhanyātudhánā durévāḥ || 4||*

*tváyā vayáṃ śásadmahe ráṇeṣu  
prapásyanto yudhényāni bhúri |  
codáyāmi ta áyudhā vácobhīḥ  
sáṃ te śísāmi bráhmaṇā váyāṃsi || 5||*

*stuṣéyyaṃ puruvárpasamṛbhvam  
inátamamāptyámāptyánām |  
á darṣate sávasā saptá dánūn  
prá sākṣate pratimánāni bhúri || 6||*

1. Just that among places of existence is excellent,  
 from which he, whose courage is vehement,  
 was born ferocious.  
 Having been born, in the very moment, he,  
 whom all helpers cheer<sup>1</sup> on, scatters enemies.
2. Having become stronger through the power to change,  
 having abundant vigour,  
 the overthrower brings fear to the demon.  
 During intoxications, at bringing [thee] forth, for thy sake,  
 [helpers] find their way towards procuring [thee abode] —  
 whether it “divides the breath”<sup>2</sup> or not.
3. Into thee they all bundle resourcefulness  
 when those helpers come into being twice, [or] thrice.  
 “Mingle sweeter than sweet one<sup>3</sup> with the palatable one<sup>4</sup>!  
 Thou should have acquired that honey<sup>5</sup> by fighting,  
 using [this] honey<sup>6</sup>,”
4. since verily thus inwardly excited ones cheered thee,  
 who is winning prizes, on, in rapture-after-rapture,  
 do thou, O daring one, overspread the fiercest resistance!  
 May not those who are ill-disposed,  
 cursed with an infatuation, deceive thee!
5. We, foreseeing many to-be-overcome [obstacles],  
 together with thee have distinguished ourselves in battles.  
 By means of utterances I make thy weapons to move quickly,  
 by means of a formulation, for thee,  
 I sharpen together energies of the mind and the body.
6. [I call upon him, who is] praiseworthy,  
 having multiple assumed forms, skillful, most invigorating,  
 of [all] to-be-obtained ones [the one] to-be-obtained,  
 so that by the power to change he would make accessible  
 the seven liberal ones<sup>7</sup>,  
 so that he would overpower many well-matched opponents.

---

<sup>1</sup>prob. *deva-s*

<sup>2</sup>prob. a breathing technique in which inhalation and exhalation are visualized as originating in a particular cakra

<sup>3</sup>beta-endorphins

<sup>4</sup>*Soma*

<sup>5</sup>beta-endorphins

<sup>6</sup>*Soma*

<sup>7</sup>prob. cakras or inner waters

*ní táddadhiśé'varam páram ca*  
*yásminnávitthāvasā duroṇé |*  
*á mātārā sthāpayase jigatnú*  
*áta inoṣi kárvarā purúni || 7||*

*imā bráhma bṛháddivo vivaktíndrāya*  
*śūsámagriyāḥ svarṣāḥ |*  
*mahó gotrásya kṣayati svarájo*  
*dúraśca víśvā avṛṇodápa svāḥ || 8||*

*evá mahánbṛháddivo átharvāvocat*  
*svāṃ tanvámíndramevá |*  
*svásāro mātariḥbharirariprá*  
*hinvánti ca sávasā vardháyanti ca || 9||*

7. That dwelling<sup>8</sup> thou have accepted,  
 in which thou have animated with [thy] aid  
 the prior and the later [vital airs<sup>9</sup>].  
 Thou cause two ever-in-motion parents<sup>10</sup> to be stable,  
 [and,] in this case, thou invigorate numerous actions.
8. *Bṛhaddiva*, principal [and] gaining-*svàr* [sacrificer],  
 utters these [verses] [and] high-spirited formulation for *Indra*.  
 He governs a mighty lineage of the self-ruling one<sup>11</sup>,  
 and opened all his own doors.
9. Just so mighty *Atharvan Bṛhaddiva*  
 declared his own self to *Indra*, just so.  
 Arising-in-the-mother<sup>12</sup> having-no-impurities sisters<sup>13</sup>  
 urge [him<sup>14</sup>] with the impulse to change,  
 and make [him] grow stronger.

---

<sup>8</sup> cakra

<sup>9</sup> prob. *prāna* and *apāna*

<sup>10</sup> the Earth and the Heaven

<sup>11</sup> *Indra*

<sup>12</sup> here “mother” means “the body”

<sup>13</sup> inner waters

<sup>14</sup> *Atharvan Bṛhaddiva*

## RigVeda 10.131

*Sukīrti Kāksīvata | 1-3, 5-7 Triṣṭubh, 4 Anuṣṭubh | to Indra, Aśvin-s*

*ápa práca índra víśvāñ amítrān  
ápāpāco abhibhūte nudasva |  
ápódico ápa śūrādharaāca  
uraú yáthā táva śármanmádema || 1||*

*kuvídaṅgá yávamanto yávaṃ cid  
yáthā dāntyanupūrvám viyúya |  
ihéhaisāṃ kṛṇuhi bhójanāni  
yé barhíṣo námovṛktiṃ ná jagmúḥ || 2||*

*nahí sthúryṛtuthá yātámāsti  
nótá śrávo vivide saṃgamésu |  
gavyánta índraṃ sakhyáya víprā  
aśváyānto vṛṣaṇaṃ vājáyantaḥ || 3||*

*yuvám surámamaśvinā námucāvāsuresáca |  
vipipānā śubhaspatī índraṃ kármasvāvatam || 4||*

*putrámiva pitárāvaśvínobhéndrāváthuḥ  
kávyairdaṃsánābhiḥ |  
yátsurámaṃ vyápipaḥ śácībhiḥ  
sárasvatī tvā maghavannabhiṣṇak || 5||*

*índraḥ sutráma svávāñ ávobhiḥ  
sumṛḍḍikó bhavatu víśvávedāḥ |  
bádhatāṃ dvéṣo ábhayaṃ kṛṇotu  
suvíryasya pátayaḥ syāma || 6||*

*tásya vayám sumataú yajñíyasyápi  
bhadré saumanasé syāma |  
sá sutráma svávāñ índro asmé  
ārācciddvéṣaḥ sanutáryuyotu || 7||*

1. Push away, O *Indra*, hostiles coming from the front,  
 away those coming from the behind, O overwhelming one,  
     away those coming from above,  
 O agent of change, away those coming from below,  
 so that we might rejoice in thy wide shelter!
  2. Would having barley ones give up, for instance,  
 even a [single] barley-corn  
     while separating [grains from stem] one-after-another?  
 Make here and there sources of pleasure theirs  
 who have not set out to adore [thee]  
     with just a bundle of sacrificial grass!
  3. Since what is drawn by one “animal” does not proceed properly,  
 and one does not find fame in assemblies —  
 desiring cows, desiring horses, inwardly excited ones, [call upon]  
     *Indra* for a companionship,  
 practising-rushes-of-vigour ones [call upon]  
     him who is impregnating.<sup>1</sup>
  4. In the presence of one of guiding spirits — *Namuci*,  
 you two, O *Aśvin*-s, drinking up the intoxicating brew<sup>2</sup>,  
 favoured *Indra* in [his] actions,  
 O two masters of reinforcement!
  5. As two parents [help] a son, both *Aśvin*-s helped [thee], O *Indra*,  
 with [their] poetic inspiration [and] wonderful powers —  
 when thou drank the intoxicating brew;  
 by using [her] enabling powers *Sarasvatī* healed thee,  
     O generous one!
- 
6. Let *Indra* become a good protector, a good helper  
     by means of [his] favours,  
 a very compassionate one  
     whose knowledge is embracing everything!  
 Let he repel hostility, let he effect fearlessness  
 [so that] we could be masters of the manly vigour!
  7. May we be in good graces of him [who is] worthy of sacrifice  
 and also in auspicious cheerfulness!  
 Let *Indra* — such good protector, good helper for us —  
 even from afar drive away [any] hostility.<sup>3</sup>

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<sup>1</sup>lines cd are the same as 4.17.16ab

<sup>2</sup>prob. containing alcohol

<sup>3</sup>last two stanzas are the same as 6.47.12-13

## RigVeda 10.133

*Sudās Paijavana | 1–3 Śakvarī, 4–6 Mahāpankti, 7 Triṣṭubh | to  
Indra*

*pró ṣvasmai purorathámíndrāya sūṣámārcata |  
abhū́ke cidu lokakṛ́tsaṅgé samátsu vrtrahásmākāṃ bodhi coditá  
nábhantāmanyakéṣāṃ jyāká́ ádhi dhánvasu || 1||*

*tvám síndhūñrāvāsṛjo'dharáco áhannáhim |  
ásatrúrindra jajñise víśvam puṣyasi váryaṃ táṃ tvā pári ṣvajāmahe  
nábhantāmanyakéṣāṃ jyāká́ ádhi dhánvasu || 2||*

*ví ṣú víśvā árātayo'ryó naśanta no dhíyaḥ |  
ástāsi śátrave vadhám yó na indra jíghāṃsati yá te rātírdadírvasu  
nábhantāmanyakéṣāṃ jyāká́ ádhi dhánvasu || 3||*



1. To this one ye shall well praise in a verse, to *Indra*,  
     high-spirited one<sup>1</sup> whose chariot is in front.  
 Creating wide [mental] space even in face-to-face encounter,  
*Vṛtra*-slayer in a conflict, in clashes,  
 do thou become our inciter!  
 May others tear themselves —  
 [as] bowstring on bows!
2. Thou send rivers off [to be] tending downwards,  
 thou slayed the snake.  
 O *Indra*, thou have manifested thyself [as being] without a rival.  
 Thou foster everything to-be-chosen —  
 such thee we embrace.  
 May others tear themselves —  
 [as] bowstring on bows!
3. All holding [us] back from the tending upwards one  
 visions shall come to nothing.  
 Thou will shoot deadly weapon at the enemy  
 who seek to hurt us, O *Indra*!  
 The gift which is thy is the bestowing of the treasure.  
 May others tear themselves —  
 [as] bowstring on bows!

---

<sup>1</sup>worshiper

yó na indrābhīto jāno vṛkāyúrādīdeśati |  
 adhaspadāṃ tāmīṃ kṛdhi vibādhó asi sāsahír  
 nábhantāmanyakéśāṃ jyāká ádhi dhánvasu || 4 ||

yó na indrābhīdāsati sánābhīryásca níṣṭyaḥ |  
 áva tásya bālaṃ tira mahīva dyaúrādha tmánā  
 nábhantāmanyakéśāṃ jyāká ádhi dhánvasu || 5 ||

vayámindra tvāyávaḥ sakhitvámá rabhāmahe |  
 ṛtásya naḥ pathá nayāti víśvāni duritá  
 nábhantāmanyakéśāṃ jyāká ádhi dhánvasu || 6 ||

asmábhyaṃ sú tvámindra táṃ śikṣa  
 yá dóhate práti váraṃ jaritré |  
 áchidrodhnī pīpáyadyáthā naḥ  
 sahásradhārā páyasā mahí gaúḥ || 7 ||

4. Which rapacious person  
 would set everywhere his aim on us, O *Indra*,  
 that one make under the feet!  
 Having ways to prevail, thou are who scares away [such men].  
 May others tear themselves —  
 [as] bowstring on bows!
5. Who, O *Indra*, considers and treats us as an enemy,  
 who, though kindred, [is] an outsider,  
 do thou degrade his [physical] strength —  
 then indeed [become] as possesses the might Heaven<sup>2</sup>!  
 May others tear themselves —  
 [as] bowstring on bows!
6. We, seeking thee, O *Indra*,  
 cling to companionship [with thee].  
 Lead us by the path of *ṛta*  
 beyond all difficulties!  
 May others tear themselves —  
 [as] bowstring on bows!
7. For our sake, do thou, O *Indra*, wish to help that [cow]  
 which will yield milk to the praiser according to [our] wish,  
 so that she, having flawless udder, would swell for us  
 with the vital spirit  
 [she,] great having-thousand-streams cow.

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<sup>2</sup>that is, throwing thunderbolts

## RigVeda 10.134

1-6a *Māndhātar Yauvanaśva*, 6b-7 *Godhā* | 1-6 *Mahāpañkti*, 7  
*Pañkti* | to *Indra*

*ubhé yádindra ródasī āpaprāthoṣā iva |*  
*mahāntaṃ tvā mahīnāṃ samrājāṃ carsaṇīnām*  
*devī jānitryajījanadbhadrā jānitryajījanat || 1||*

*áva sma durhaṇāyató mártasya tanuhi sthirám |*  
*adhaspadám támīṃ kṛdhi yó asmāñī ādīdeśati*  
*devī jānitryajījanadbhadrā jānitryajījanat || 2||*

*áva tyā bṛhatīrišo viśváścandrā amitrahan |*  
*śácībhiḥ śakra dhūnuhīndra viśvābhirūtībhir*  
*devī jānitryajījanadbhadrā jānitryajījanat || 3||*

*áva yáttvám śatakratavíndra viśvāni dhūnuṣé |*  
*rayīṃ ná sunvaté śacā sahasrīṇībhirūtībhir*  
*devī jānitryajījanadbhadrā jānitryajījanat || 4||*

*áva svédā ivābhīto viśvakpatantu didyávaḥ |*  
*dūrāvāyā iva tántavo vyāsmádetu durmatír*  
*devī jānitryajījanadbhadrā jānitryajījanat || 5||*

*dīrghám hyañkuśám yathā śáktiṃ bíbharsi mantumaḥ |*  
*pūrveṇa maghavanpadájó vayám yáthā yamo*  
*devī jānitryajījanadbhadrā jānitryajījanat || 6||*

1. When thou, O *Indra*,  
 have filled both *Rodas*-es like Dawn [does],  
 [it means that] the genitrix *devī* has produced [thee],  
 [thee,] mighty joint ruler of those mighty ones  
 that draw to themselves<sup>1</sup>,  
 the auspicious genitrix has produced [thee].
2. Loosen the resolve  
 of contemplating-harm mortal!  
 Make under the feet him  
 who would set his aim on us!  
 [Thee] the genitrix *devī* has produced,  
 [thee] auspicious genitrix has produced.
3. By using [thy] enabling powers, O empowering one,  
 with all [thy] side-effects, O *Indra*,  
 shake down [as a fruit from a tree]  
 those potent radiating-through-everything libations,  
     O slayer of hostiles!  
 [Thee] the genitrix *devī* has produced,  
 [thee] auspicious genitrix has produced.
4. When thou, O having hundred wiles *Indra*,  
 shake down everything  
 as a treasure to pressing [*Soma* worshiper]  
 together with thousandfold side-effects, [it means that]  
 [thee] the genitrix *devī* has produced,  
 [thee] auspicious genitrix has produced.
5. Everywhere, like drops of sweat, on both sides,  
 may lightning[-like missiles] fall down  
 like blades of *dūrvā* grass!  
 May the noxious mood depart from us!  
 [Thee] the genitrix *devī* has produced,  
 [thee] auspicious genitrix has produced.
6. Since thou, O rich in counsel one,  
 carry [this] energy like a long hook,  
 thou, O generous one, shall control [it]  
 like goat [controls] a [bush-]branch with a forefoot.  
 [Thee] the genitrix *devī* has produced,  
 [thee] auspicious genitrix has produced.

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<sup>1</sup>the senses

*nákirdevā mināmasi nákirá yopayāmasi mantraśrútyaṃ carāmasi |  
pakṣébhīrapīkākṣébhīrátrābhī sáṃ rabhāmahe || 7||*

7. O *deva*-s, we never diminish [it], we never make it concealed;  
hearing the *mantra*, we conduct ourselves.  
Together with “wings”<sup>2</sup> [and] with “shoulders”<sup>3</sup>,  
in this matter we cling to [this energy].

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<sup>2</sup>flanking core troops

<sup>3</sup>core troops

## RigVeda 10.138

*Aṅga Aurava | Jagatī | to Indra*

*táva tyá indra sakhyéṣu váhnaya  
ṛtám manvānā vyadardirurvalám |  
yátrā daśasyánnuṣáso riṇánnapáh  
kútsāya mánmannahyàśca daṃsáyah || 1 ||*

*ávāsṛjah prasvāḥ śvañcáyo girín  
údāja usrá ápiḃo mádhū priyám |  
ávardhayo vaníno asya dáṃsasā  
śúsóca sūrya ṛtájātaya girá || 2 ||*

*ví sūryo mádhye amucadráthaṃ divó  
vidáddāsáya pratimánamáryah |  
dṛḍhāni píprorásurasya māyína  
índro vyāsyaccakṛvāñ ṛjīśvanā || 3 ||*

*ánādhṛṣṭāni dhṛṣitó vyāsyān  
nidhīñṛádevāñ amṛṇadayásyah |  
māséva sūryo vásu púryamá dade  
grṇānāḥ sátrūñrasṛṇādvirúkmatā || 4 ||*

*áyuddhaseno vibhvà vibhindatá  
dāśadvṛtrahá tújyāni tejate |  
índrasya vájṛādabibhedabhiśnáthaḥ  
prākṛāmachundhyúrājahāduṣá ánaḥ || 5 ||*

*etá tyá te śrútyāni kévalā  
yádéka ékamákrṇorayajñám |  
māsám vidhánamadadhā ádhi dyávi  
tváyā víbhinnaṃ bharati pradhím pitá || 6 ||*



1. In fellowships with thee, O *Indra*, these bearers of oblations,  
 setting mind on *ṛta*, did split open the cavern,  
 wherein thou, rendering [them] service,  
 releasing waters of the Dawn,  
 shall also destroy for a *Kutsa* snakes in [his] manic thought.
2. Thou send off fecund [waters]  
 [so that] thou would make “mountains” receive [thee];  
 thou drove out appearing at dawn [waters],  
 thou drank [thy] favorite honey.  
 Thou made those, who desire, stronger  
 by means of the marvelous power of this one<sup>1</sup>.  
 With the help of born-of-*ṛta* chant the sun has become shining.
3. The sun<sup>2</sup> unharnessed the chariot in the middle of the Heaven.  
 Conducting [him] upwards [worshiper]  
 shall find a a well-matched opponent to the demon —  
 Having acted through *Rjīśvan*, *Indra* dispersed  
 strongholds of *Pipru*, of having the power  
 to frame [ideas and perception] guiding spirit.
4. He, challenged, dispersed [yet] unchallenged [strongholds],  
 the dexterous one crushed lacking *deva-s* receptacles.  
 As the sun together with the moon,  
 he took situated in a stronghold treasure;  
 extolled, he crushed enemies with shining [thunderbolt].
5. He, whose weapons are irresistible, shall render service  
 with breaking-into-pieces penetrating [thunderbolt].  
*Vṛtra*-slayer sharpened to-be-focused [vital airs];  
 she was afraid of *Indra*'s piercing thunderbolt;  
 he<sup>3</sup>, seeking to be free of doubts, strode forwards;  
 Dawn abandoned [her] cart.
6. These [are] thy famous, not connected with anything else [deeds]  
 [performed] when thou, being alone, made him,  
 who lacks fire offerings, [to be] alone.  
 Thou placed above, in the sky, the order of months,  
 the father<sup>4</sup> wears broken-by-thee-into-two orb<sup>5</sup>.

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<sup>1</sup>prob. *maṇipūra cakra*

<sup>2</sup>prob. *maṇipūra cakra*

<sup>3</sup>*Indra* or, may be, *Viṣṇu*

<sup>4</sup>*Rudra*

<sup>5</sup>prob. refers to the young moon which shows both the vast dark shadow and bright and growing segment of light

## RigVeda 10.144

*Suparna Tārksya Putra* | various | to *Indra*

*ayám hí te ámartya índurátyo ná pátyate |*  
*dákṣo viśváyurvedháse || 1||*

*ayámasmāsu kāvya ṛbhúrvájro dásvate |*  
*ayám bibhartyūrdhvákṛśanaṃ mádam*  
*ṛbhúrná kṛtvyaṃ mádam || 2||*

*ghṛṣuḥ śyenāya kṛtvana āsú svāsu váṃsagaḥ |*  
*áva dīdhedahīśúvaḥ || 3||*

*yám suparnāḥ parāvataḥ śyenāsya putrá ābharat |*  
*śatácakraṃ yò'hyò vartanīḥ || 4||*

*yám te śyenāścārumavṛkāṃ padābharadaruṇām mānámándhasaḥ |*  
*enā váyo ví tāryáyurjīvāsa enā jāgāra bandhūtā || 5||*

*evā tátíndra índunā devéṣu ciddhārayāte máhi tyájāḥ |*  
*krátvā váyo ví tāryáyuh suktrato krátvāyámasmádā sutāḥ || 6||*

1. Since this imperishable *Indu*<sup>1</sup>  
 like the courser<sup>2</sup> is fit for thee,  
 thou shall energize all-pervading life-force for an adept.
2. This one in us [effects] poetry,  
 [this one effects] skillful thunderbolt for him  
 who is disposed to give.  
 This one brings excitement of which  
 the beating of the pulse is in the upper regions  
 as the skillful one [brings] efficacious exhilaration.
3. Agile, [like] an ox among these his own [cows],  
 swelled like a snake[’s hood],  
 he did lie in wait for an active hawk.
4. Whom having-beautiful-wings  
 young hawk brought here from afar,  
 him, [as if] having hundred wheels,  
 who is [like] a track for the snake,
5. who is pleasant, non-tearing, whom the hawk brought here  
 for thee [grasping him] with a foot,  
 who is giving-a-chance-to-move-upwards decoction  
 from the herb,  
 by means of which mental and bodily vigour is transferred,  
 life-force [for us] to live,  
 by means of which kinsfolk remained watchful.
6. So since *Indra* would maintain with the help of *Indu* that —  
 the great alienation — even among *deva*-s,  
 through [his,] O having good designs one, resourcefulness  
 the mental and bodily vigour, the life-force is transferred,  
 through [his] resourcefulness this extracted [*Soma*] [removes]  
 from us [guarding impulse and any all-consuming fear]<sup>3</sup>.

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<sup>1</sup>inner *Soma*

<sup>2</sup>*Soma* extract

<sup>3</sup>on the basis of 9.104.6ab

## RigVeda 10.147

*Suvedas Śairīṣi | 1-4 Jagatī, 5 Triṣṭubh | to Indra*

*śrátte dadhāmi prathamāya manyávé'han  
yádvṛtrám náryaṃ vivérapáḥ |  
ubhé yáttvā bhávato ródasī ánu  
réjate súṣmātpṛthiví cidadrivaḥ || 1||*

*tvám māyābhiranavadya māyīnaṃ  
śravasyatá mánasā vṛtrámardayaḥ |  
tvámínnáro vṛnate gáviṣṭiṣu  
tvám víśvāsu hávyāsviṣṭiṣu || 2||*

*áṣu cākandhi puruhūta sūrīṣu  
vṛdhāso yé maghavannānaśúrmaghám |  
árcanti toké tánaye páriṣṭiṣu  
medhásātā vājínamáhraye dháne || 3||*

*sá innú rāyáḥ súbhṛtasya cākanan  
mádaṃ yó asya ráṃhyaṃ cīketati |  
tvāvṛdho maghavandāśvādhvaro  
makṣú sá vājaṃ bharate dhánā nṛbhiḥ || 4||*

*tvám sárdhāya mahinā gṛṇāná  
urú kṛdhi maghavañchagdhi rāyáḥ |  
tvám no mitró váruṇo ná māyí  
pitvó ná dasma dayase vibhaktá || 5||*

1. I put trust into thy primal rage.  
 When thou slay manly *Vṛtra*  
     thou shall became contained in the waters.  
 When both *Rodas-es* experience thee,  
 even the Earth trembles from [thy] fervor.
2. Thou, by means of powers to frame [cognition], O flawless one,  
     with mind employing auditory impression,  
 shall make agitated  
     having the power to frame [ideas and perception] *Vṛtra*.  
 In forays for cows, men choose only thee,  
 thee — in all called-for forays.
3. Thou, O much invoked one, should have been satisfied  
     with these institutors of sacrifice  
 who, strengthening [thee], O generous one,  
     have attained the gift.  
 In matters of propagating family children, in distress,  
     during obtaining the nourishing drink,  
 in a no-hold-barred contest, they commend  
     possessing-the-rush-of-vigour [thee].
4. Indeed, just he should have enjoyed a well-maintained treasure  
 who eagerly fixed [his] mind on his<sup>1</sup> exhilaration.  
 [Who,] strengthening thee, O generous one,  
     piously proceeds with the sacrifice,  
 he promptly brings for himself the rush of vigour,  
     [and,] together with men — prizes.
5. Do thou, being extolled, using [thy] power to increase in size,  
 create for the swarm a wide [space], O generous one,  
     be capable [to bestow] riches!  
 Thou [are] a benefactor<sup>2</sup> to us, like *Varuṇa* [thou] have  
     the power to frame [ideas and perception],  
 thou, O accomplishing wonderful deeds one, defend [us]  
     as a distributor of the food [feeds us].

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<sup>1</sup>*Indra's*

<sup>2</sup>*Mitra*

## RigVeda 10.148

*Pr̥thu Vainya | Triṣṭubh | to Indra*

*susvāṅāsa indra stumāsi tvā  
sasavāṅsaśca tuvinṛmṇa vājam |  
ā no bhara suvitāṃ yāsya cākān  
tmānā tānā sanuyāma tvótāḥ || 1||*

*ṛṣvástvāmindra śūra jātó  
dāsūrvisāḥ sūr̥yeṇa sahyāḥ |  
gūhā hitāṃ gūhyaṃ gūḍhām̐psú  
bibhṛmāsi prasrávaṇe ná sómam || 2||*

*aryó vā gíro abhyàrca vidvāṅṛṣṇāṃ  
vīpraḥ sumatīṃ cakānāḥ |  
té syāma yé raṇáyanta sómairenótá  
túbhyaṃ rathodḥa bhakṣáḥ || 3||*

*imā bráhmendra túbhyaṃ śaṃsi  
dá ṛ̥bh̐yo nṛ̐nāṃ śūra śávaḥ |  
tébh̐rbhava sákratur̐yēsu cākānnutá  
trāyasva gṛ̐natá utá st̐n̐ || 4||*

*śrudhī hávamindra śūra pṛ̐thyā  
utá stavase venyásyārkaíḥ |  
ā yáste yóniṃ ghṛ̐távantamāsvār  
ūrm̐rná n̐mnaírdravayanta vākvāḥ || 5||*

1. Pressing [*Soma*] well, we extol thee, O *Indra*,  
 also, [we extol thee] having obtained the rush of vigour,  
 O having much courage one!  
 Bring here for us an easy passage [for him]  
 with whom thou should have been satisfied,  
 so that we, helped by thee, would obtain [the easy passage]  
 for ourselves and [our] offsprings.
2. Thou, O *Indra*, were born helping-in-dire-straight,
  - O agent of change,
  - so that thou together with the sun
  - would prevail over demonic tribes,
  - [and over] situated in a hiding place kept-secret
  - concealed-in-waters one<sup>1</sup>.
 We bring *Soma* as if in a gush.
3. Having become acquainted with rising upwards one<sup>2</sup>,  
 with the chant,  
 inspired, striving after effective mental gesture of seers,  
 do thou<sup>3</sup> praise in song [*Indra*]!  
 “May we be those who will delight [thee] with drops of *Soma* —  
 with this one and with portions for thee, O carried on a chariot!”
4. These [verses] [and] the formula are recited for thy sake,  
 O *Indra*!  
 Thou, O agent of change, will give to the men of men  
 the impulse to change.  
 Become of one accord with those  
 with whom thou have become satisfied,  
 and defend [those] extolling [thee] and [their] dependents!
5. Hear the call of *Prthī*, O agent of change *Indra*,  
 for he praises with hymns of illumination of *Venya*  
 who made thy rich-in-ghee womb resound.  
 Like a wave [of water] through depressions,  
 bubbling [sounds] shall be speeding.

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<sup>1</sup> *Vṛtra*

<sup>2</sup> inner *Soma*

<sup>3</sup> invoker

## RigVeda 10.152

Śāsa Bhāradvāja | Anuṣṭubh | to Indra

śāsá itthá mahāñ̄ asyamitrakhādó ádbhutaḥ |  
ná yásya hanyáte sákhā ná j̄yate kádā caná || 1||

svastidá viśáspátirvṛtrahá vimṛdhó vaśí |  
vṛṣéndraḥ purá etu naḥ somapá abhayaṅkaráḥ || 2||

ví rákṣo ví mṛdho jahi ví vṛtrásya hánū ruja |  
ví manyúmindra vṛtrahannamítrasyābhidásataḥ || 3||

ví na indra mṛdho jahi nīcá yacha pṛtanyatáḥ |  
yó asmāñ̄ abhidásatyádharan̄ gamayā támaḥ || 4||

ápendra dviṣató mánó'pa j̄jyāsato vadhám |  
ví manyóḥ śárma yacha vár̄yo yavayā vadhám || 5||



1. Thou are really a great commander,  
preying-upon-hostiles marvelous one,  
whose companion is neither slayed,  
nor ever overpowered.
2. Bestowing-well-being protector of the tribe,  
exerting his will over the foe *Vṛtra*-slayer —  
let effecting-fearlessness *Soma*-drinker,  
bull *Indra*, go in front of us!
3. Shatter defensiveness, [shatter] inhibitions!  
Tear asunder jaws of *Vṛtra*!  
[Disperse] the rage, O *Vṛtra*-slayer *Indra*,  
of [anyone] hostile, considering and treating [us] as an enemy!
4. Shatter our inhibitions, O *Indra*!  
Hold down those fighting [against us]!  
Him, who considers and treats us as an enemy,  
make set out to tending downwards darkness!
5. O *Indra*, [disjoin] the mind of him who is hating [us]!  
[Repel] deadly weapon of him who seeks to overpower [us]!  
Stretch out a shelter from the anger!  
Ward the deadly weapon farther off!

## RigVeda 10.153

*Devajāmaya Indramātarah | Gāyatrī | to Indra*

*tīkhāyantīrapasyúva índram jātámúpāsate |  
bhejānāsaḥ suvīryam || 1||*

*tvámindra bálādádhi sáhaso jātá ójasaḥ |  
tvám vṛṣanvṛśédasi || 2||*

*tvámindrāsi vṛtrahá vyàntárikṣamatirah |  
úddyāmastabhñā ójasā || 3||*

*tvámindra sajóśasamarkám bibharṣi bāhvóḥ |  
vájraṃ śísāna ójasā || 4||*

*tvámindrābhībhúyasi víśvā jātānyójasā |  
sá víśvā bhúva ábhavaḥ || 5||*

1. Swaying restless [streams]<sup>1</sup>,  
 having partook of the manly vigour,  
 attend to manifested *Indra*.

---

2. Thou, O *Indra*, [are] born from the presence  
 of force, of overwhelming strength, of a frenzy.  
 Thou, O bull, are the only bull!
3. Thou, O *Indra*, are *Vṛtra*-slayer,  
 thou traversed the intermediate space,  
 by means of [thy] frenzy thou propped up the Heaven.
4. Thou, O *Indra*, carry in two arms  
 acting in harmony [with the thunderbolt]  
 flash of lightning,  
 [thou are] vigorously sharpening the thunderbolt.
5. Thou, O *Indra*, by means of a frenzy  
 are predominating everything manifested.  
 From arising such, thou assisted everything.

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<sup>1</sup>on the basis of 9.56.2

## RigVeda 10.160

*Purāṇa Vaiśvāmītra | Triṣṭubh | to Indra*

*tīvrāsyaḥbhāvayaso asyā pāhi  
sarvarathā ví hārī ihá muñca |  
índra má tvā yájamānāso anyé  
ní rīramantúbhyamimé sutāsaḥ || 1||*

*túbhyaṃ sutāstúbhyamu sótvāsas  
tvāṃ gíraḥ śvātryā á hwayanti |  
índredámadyá sávanaṃ juṣāṇó  
vísvasya vidvāṃ ihá pāhi sómam || 2||*

*yá uśatā mánasā sómamasmai  
sarvahrđā devákāmaḥ sunóti |  
ná gā índrastāsya párā dadāti  
praśastámiccārumasmai kṛṇoti || 3||*

*ánuspaṣṭo bhavatyeshó asya  
yó asmai revānná sunóti sómam |  
nīraratnaú maghāvā tám dadhāti  
brahmadvíšo hantyanānudiṣṭaḥ || 4||*

*aśvāyānto gavyānto vājāyanto  
hāvāmahe tvópagantavā u |  
ābhūṣantaste sumataú návāyāṃ  
vayāmindra tvā śunāṃ huvema || 5||*

1. Drink this pungent,  
     promoting mental and bodily vigour [*Soma*]!  
     Unharness here two tawny ones through the entire chariot<sup>1</sup>!  
     O *Indra*, may not other sacrificers detain thee!  
     These extracted [*Soma* drops] are for thee.
2. For thee [are] extracted [*Soma* drops],  
     for thee to be extracted ones.  
     Helping-thee-to-swell chants summon [thee].  
     O *Indra*! Today delighting in this pressing,  
     having a correct notion of everything, drink *Soma* here!
3. Who, longing for the *deva*, wholeheartedly,  
     with desiring mindset presses *Soma* for this one,  
     *Indra* does not give away his cows,  
     he makes [*Soma*] just auspicious [and] dear to him<sup>2</sup>.
4. That one become regarded as his [prey],  
     who, being rich, does not press *Soma* for him —  
     generous one holds him out at arm's length.  
     He kills those who are hostile to formulations  
     without being assigned [to do so].
5. Desiring horses, desiring cows, practicing rushes of vigour,  
     we call upon thee to approach.  
     Acting according to new effective for thee mental gesture,  
     we happily call upon thee, O *Indra*!

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<sup>1</sup>—“body”

<sup>2</sup>the presser

## RigVeda 10.167

*Viśvāmitra and Jamadagni | Jagatī | to Indra*

*túbhyedāmindra pári śicyate mādhu  
tvám sutásya kalášasya rājasi |  
tvám rayiṃ puruvīrāmu naskṛdhi  
tvám tápaḥ paritápyājayah svàḥ || 1||*

*svarjītaṃ máhi mandānámándhaso  
hāvāmahe pári śakráṃ sutāñ ūpa |  
imáṃ no yajñámihá bodhyá gahi  
spṛdho jáyantaṃ maghāvānamāmahe || 2||*

*sómasya rájño váruṇasya dhármaṇi  
bṛhaspáteránumatyā u śármaṇi |  
tāvāhámadyá maghavannūpastutau  
dhātārvidhātaḥ kalášāñ abhakṣayam || 3||*

*prásūto bhakṣámakaraṃ carāvápi  
stómaṃ cemáṃ prathamáh sūrírúnmṛje |  
suté sāténa yádyágamaṃ vāṃ  
práti viśvāmitrajamadagnī dáme || 4||*

1. For thee, O *Indra*, this honey is sprinkled around,  
 thou rule over a jar of extracted [*Soma*].  
 Do thou effect for us possessed of many male offsprings treasure!  
 Thou, kindling the heat [of spiritual practices], won *svàr*.
2. [Him,] winning-*svàr*, becoming very much inflamed from herb,  
 all around empowering one  
     we summon to extracted [drops of *Soma*].  
 “Become aware of this here our fire offering! Come here!”  
 [thus] we ask defeating adversaries generous one.
3. Given an arrangement of king *Soma*, [and] of *Varuṇa*,  
 yet in the shelter of *Bṛhaspati*’s unfolding  
     [of the scope of awareness],  
 today, during invitatory praise of thee, O generous one,  
 I consumed a goblet [of *Soma*],  
     O supporter [and] distributor [of the treasure]!  
 [*Indra*:]
4. Born, I also had a drink at the pot,  
 and, as the primary institutor of the sacrifice,  
     I will polish up this hymn of praise,  
 if with the help of what was granted in the extracted *Soma*  
 I come back to the house of you two,  
     O *Viśvāmitra* and *Jamadagni*!

## RigVeda 10.171

*Iṭa Bhārgava | Gāyatrī | to Indra*

*tvám tyámiṭáto ráthamíndra právaḥ sutáavataḥ |  
áśṛṇoḥ somíno hávam || 1||*

*tvám makhásya dódhataḥ síró'va tvacó bharaḥ |  
ágachaḥ somíno gṛhám || 2||*

*tvám tyámindra mártiyamāstrabudhnāya venyám |  
múhuḥ śrathnā manasyáve || 3||*

*tvám tyámindra sūryaṃ paścá sántaṃ puráskṛdhi |  
devānāṃ cittiró vásam || 4||*



1. Thou favoured the chariot  
of possessing extracted [*Soma*] *Iṭat*, O *Indra*!  
Thou heard the call of him who offers *Soma*.
2. Thou, [in possession] of the fighting spirit,  
shall scalp the head of an angered one.  
Thou approached the house of him who employs *Soma*.
3. Thou, O *Indra*, yielded for a moment  
that mortal, *Venya*,  
to having that in mind *Āstrabudhna*.
4. Do thou, O *Indra*, make this sun  
that is behind, to be in front,  
even if thou shall overcome the will of *deva*-s.

## RigVeda 10.179

*Śibi AUśīnara, Pratarāna Daivodāsi, Vasumanas Rauhidaśva |*  
1 *Anuṣṭubh*, 2–3 *Triṣṭubh* | to *Indra*

*úttiṣṭhatāva paśyaténdrasya bhāgāmṛtvīyam |*  
*yádi śrātó juhótana yádyáśrāto mamattána || 1 ||*

*śrātám havíró ṣvindra prá yāhi*  
*jagáma sūro ádhvano vímadhyam |*  
*pári tvāsate nidhībhiḥ sákhāyaḥ*  
*kulapá ná vrājápatiṃ cárantam || 2 ||*

*śrātám manya údhani śrátámagnaú*  
*súśrātam manye tádrátam návīyaḥ |*  
*mádhyaṃdinasya sávanasya dadhnáh*  
*píbendra vajrinpurukṛjjuṣāṇáh || 3 ||*

1. Do ye stand up! Look down upon  
 being-just-in-time *Indra's* portion.  
 if [it is] cooked, do ye offer it as an oblation,  
 if [it is] not cooked, ye should have paused.
2. O *Indra*, set out quickly to cooked oblation —  
 the inciter<sup>1</sup> has approached the middle of the journey —  
 so that companions with receptacles [for the treasure]  
     would assemble round thee,  
 they, as if protecting the community,  
     [around thee —] wandering protector of troops.
3. Cooked [is] what is in the udder, I think,  
     cooked [is] what is in fire,  
 Well-cooked [is] that newest coherence, I think.  
 Drink coagulated milk of midday pressing,  
 enjoying [it], O *Indra*,  
     O doing much thunderbolt-wielder!

---

<sup>1</sup>the sun

## RigVeda 10.180

*Jaya AIndri | Triṣṭubh | to Indra*

*prá sasāhiṣe puruhūta śátrūñ  
jyéṣṭhaste śúsma ihá rātírastu |  
índrá bhara dáksīṇenā vásūni  
pátih síndhūnāmasi revátīnām || 1||*

*mṛgó ná bhīmáḥ kucaró giriṣṭháḥ  
parāváta á jaganthā párasyaḥ |  
śrkáṇ samśáya pavímindra tigmáṇ  
ví śátrūntāḍhi ví mṛdho nudasva || 2||*

*índra kṣatrámabhí vāmámójó'jāyathā  
vṛṣabha carṣaṇīnām |  
ápānudo jánamamitrayántamuríṇ  
devébhyo akrṇoru lokám || 3||*

1. Thou have been a match to the enemies, O much invoked one!  
 May thy most excellent fervor be here a gift!  
 O *Indra*, bring here with the right [hand] treasures!  
 Thou are the overseer of opulent streams.
2. Like a wild beast —  
     fearsome, roaming little, residing on a mountain,<sup>1</sup>  
 thou have come here from the farther distance.  
 Sharpening the spear, the pointed tip [of it],  
 cleave enemies, dispel inhibitions!
3. O *Indra*, thou begot the supremacy,  
     the vigour towards what's lovely,  
 O appearing as a bull of those that draw to themselves<sup>2</sup>!  
 Thou pushed away having hostile intentions person,  
 for *deva*-s thou created a wide space.

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<sup>1</sup>this line is the same as 1.154.2b where it describes *Viṣṇu*

<sup>2</sup>the senses

## Appendix A: Characteristics of *Indra*

*Índra* is unalterably real, real, or genuine, and not-to-be-concealed. He is all-divine *devá*, the *devá* of *devá*-s and the fourth *Ādityá*.

He is immortal, undecaying — at least in some cases, enduring or not subject to old age, he is a non-aging youth; neither months nor years wear him out, yet he is wearing out in his adepts every day and causes them to age. An adept of *Indra*, although a human, by means of the immortal nature advanced beyond the human kind.

*Indra* has many selves, and many assumed forms, and is everywhere, belongs to every man — to a foreigner and to *Turvaśa*. He is all-pervading, extending widely, over a wide space, overspreading all regions, filling both *Rodas*-es and the intermediate space — and even those are not encompassing him. He becomes encompassing, spreading on all sides like a mountain, he is like a wide space and has an extensive base. He is deep and primordial. He and his appearance are lofty, extensive. *Indra* projects beyond the darkness of the night, beyond days of strengthening, beyond the intermediate space, beyond the heart cakra, beyond the extension of vital airs, beyond the boundary of the body, beyond “the rivers”, beyond the clans. He is immense and extreme. He is excessive, or manifests excessiveness.

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*Indra* is his own master; he has the power of self-determination, autonomy, or independence, and is self-ruling. Neither a *deva* nor a human can lessen it. He is a sovereign, a chieftain, or a king, and a fiery one; he is the preeminent sovereign, empowered-by-the-Heaven sovereign of *Soma*, the sole chieftain of all places of existence, of all creatures, and of all folks. He is the king of tribes, only he rules over or overpowers them and commands them. He is a chieftain of clans, the master of men who press *Soma* and of those who don't. He is also a chieftain of senses and of chants. He seeks his own way, and does as he wishes, thanks to his resourcefulness; he does not bend to other's will.

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*Indra* is one-of-a-kind hero, no one was more heroic than he is. There is no one who is similar to him or is like him, no one like him was born or will be born, neither celestial nor earthly. *Indra* is peerless among the mighty ones, he is superior to all that was born and will be born because of his power to change. He is above

all creatures, no *deva* or a mortal is superior or even equal to him. *Indra* has neither rivals nor well-matched opponents, but he also lacks an ally.

*Indra* excels at what he is doing. With *anigiras*-es he is the best *anigiras*, with versifiers the best versifier — he surpasses all others by degrees. He is the best at finding evocative expressions, the best at breaking strongholds, the best at procuring horses, one of the best at obtaining and giving the rush of vigour, the best at obtaining what's beneficial, the best of generous ones, the best at assisting; he is the best slayer of *Vṛtra*. He accomplishes what no one else did or will do. He is effective at what he is doing, effective in a battle, effective at creating a wide space, effective at making well-formed states of mind. He is doing much, he effects everything, he performs wondrous and wonderful deeds. He has performed many manly deeds, he knows all manly labors, and is accompanied by exertion. He assists everything, and without him nothing is accomplished. He alone is the doer of works inside a man — for example, he finds cows, causes flooding waters to arise towards the sea, the sun to emerge. *Indra* directs attention towards all spheres of action, but is able to focus on separate problems, clashes, etc.; he sets in order what is unfinished.

*Indra* is restless, in constant motion, which sometimes leads to changing companions. He is swift; his moves are sufficient and he is expeditious. He is steadfast, steady in every action, and ever-resolute, not giving way, or even obstinate.

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*Indra* is inwardly excited, or inspired. His agitation is deep and it can be violent due to his own forcefulness — violent bursts are easy for him. He has rage, or anger, of a hundred men, he is the most enraged one; this rage is not to be downplayed. But, despite being enraged, *Indra* has the power over affections; by lessening the immediate fury he creates an impassioned man — he desires greatly, he does not emaciate longings, yet drives into hiding the savage character of himself — because he governs both violent impulses to change and the daring frenzy. *Indra* owns every lament, but avoids or disperses noxious moods. His anger is directed into the future thus procuring individuality. His anger is precious; *Soma* distills it and makes it auspicious for the heart. When anger becomes rage and is raised above the ordinary measure, *Indra* “crushes what's firm, shatters what is sturdy”.

*Indra* is an inciter, his intention is to stir. *Indra* is tumultuous,

and agitates everything. It is by him that all disturbances are made, he stirs up many important events, he engenders actions, and rouses to it; he creates “fire inside two rocks”, gathers a troop of followers, and causes fighting. *Indra* is the inciter of what’s to become real, of overwhelming strength, of the impulse to change, of a phrase; he delights in every cherished manic thought. Whatever *Indra* stirs, he becomes the master of that. What is to be energized, that is offered to *Indra* by *deva*-s.

*Indra* is inspiring the meek, a whip of the meek, an inciter of a meek man. *Indra* facilitates anger, effecting both hatred and mutual longings; he is a destructive weapon of an angered one.

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*Indra* is often called “a bull” — that is, someone mighty, overpowering, forceful, being in charge, in-control, bearing strong sway, impregnating. Many things about him are also called “a bull” — his reigns are “bulls”, his whip is “bull”, his chariot is “bull”, his two tawny ones are “bulls”; he has thrust of a bull, he is able like a bull and resourceful like a bull, he rumbles loudly like a bull. Four of his guiding aspects are those of a buffalo. He is not to be meddled with, and does not allow defiance to a defiant one. *Indra* appears as a bull, or resembles a bull, and he is the most excellent among resembling-a-bull ones.

*Indra* has the power of control, or authority, and is surrounded by powers to control. He is in charge — in charge of the two tawny ones, in charge of the treasure, in charge of what is beneficial. He has seven reins, and is a joint ruler of the mighty Heaven and the Earth, of the good, of those drawing to themselves — the senses. By means of his frenzy he can be in charge of everything.

*Indra* is a tamer of everything, under his direction are horses, oxen, troops, and all chariots. He is in charge of a man who is on the move, and of a man who is settled. He is in-control; he is the only one who rules all tribes and clans. Arising in the five tribes, he is the king, or a chieftain, of them, of all folks and creatures. He is the leader of human domains and of celestial tribes.

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*Indra* is an overseer of what is or to-become real, of tribes, of a sacrificial assembly, of troops, of men. He is an overseer of the activities of training days and of fighting matches. He is an overseer of tawny ones, of opulent streams, of great power to change, of the treasure and of its benefits. Never absent, he watches over both



types of existence.

*Indra* is a guiding spirit. He guides by means of loud auditory impressions, and illuminates by means of speech. He seeks inspiring words, employs auditory impressions, guides with voice, roars, and is sometimes like an auditory impression. He is a guide who gives directions instantly and induces a rush; his guidance is potent and leads towards frequent multitude of benefits. He gives an easy passage and a chance to move upwards. He is a path-maker, he has a path forward; he seeks and finds an unimpeded pathway — his pathways are unobstructed like those of the Heaven. He is a teacher of men during conflicts, and has abundant power to enlighten his worshipers.

---

*Indra* is gifted with insight, a poet. Knowing, or knowledgeable,, he has a correct notion of everything, from him right conceptions go in different directions; his knowledge is embracing everything; he is the knowledge for him who is better at pressing *Soma*. His mind is terrifying, daring and a master of itself.

He has a hundred wives and knows many tricks and contrivances. He employs *ṛta* by using visualizations based on *ṛta*.

He is not to be deceived, but finds ways to deceive. He has good designs and is skillful; his skills are not wavering, and his competencies are many. He is mentally disposed for great deeds and has resourcefulness for that. It is given to him by *deva*-s, and *Indra* fosters it. *Indra*'s resourcefulness is great, abundant, and unlimited. It is most illuminating of difficulties and carrying across obstacles. Because of it, *Indra* does as he wishes and has ways to overcome adversity. It makes *Indra* terrifying.

*Indra* will not be manifested as a person in confusion nor as one holding two different opinions. He is considering issues from all sides, he is prudent; rash thoughts do not deceive him. His manner of thinking is a result of a forthwith contemplation; he facilitates contemplations and possesses mental schemas for an effective contemplation, but his verbal mental activity is not conducive-to-exhaustion; he finds or creates mental space and has effective mental gestures.

*Indra* is empowered by the Heaven and has a manly and high-spirited mindset. *Indra* has mental vigour; he is attentive, or hearing; he is vigilant, undistracted, and not-to-be-diverted. He has the power of discernment. He is noticing, observant, or discriminating,, discerning, even well-discerning and foresighted. He de-

fects in people the knowledge of tending upwards one, and discerns strongholds. *Indra* is the most radiant, or illuminating, — he finds, beholds and gains *svàr*. *Indra* has an abundant power to illuminate, and sees clearly — he is a seer. He brings the light into the senses; he illuminates nights, and is a progenitor of the sun.

*Indra* is the chieftain of senses, he resembles and appears as a bull of them, he is their mighty joint ruler. He is a source of their agitation, he fills them with what is real, supports them, and destroys what to them are obstacles — he hears and sees everything. He overpowers senses and prevails over them. He is enchanting the mind and has the power to frame ideas and perception, the power over affections; he shapes one's powers.

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*Indra* is a true *Soma*-drinker, and ever and eager desirous of it. *Indra* is inflamed by *Soma* and is driven by it. *Soma* is auspicious, illuminating, and nourishing for him, it makes him stronger.

*Indra* is an astute poet whose poetic inspiration is unattainable by mere mortals; among poets he is the most gifted with insight, he is called the most inspired of poets. *Indra* is a master of evocative expressions (“cows”), having power over them, seeking and finding them. *Indra*'s speech has no malice in it; he is the best among many at a shouting contest of many hymn singers. *Indra* does not impede evocative expressions, and imparts them to stanzas, granting well-twisted verses. He creates reciters of verses.

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*Indra* is a true knowing-many-tricks possessing overwhelming strength fighter and a non-ephemeral warrior — fearless, combative, never standing down for the death, fighting daringly and daring to attack, having much courage, being daring in conflicts, defiant and having defiant mindset. He has the fighting spirit. He is opposing much and offers violence to people for the sake of war and for the sake of peace, he overcomes hostiles by fighting. In a person, he is battle-ready.

His valor is abundant, great, and renowned. No one exceeds *Indra* in valor; in him all aspects of valor — *Soma* in the belly, overwhelming strength in the body, thunderbolt in hand, resourcefulness in the head — are brought together.

*Indra* causes the tumult of battle, he raises dust high and is much-called-upon fighter in every battle and in clashes. He is a steadfast defender, him those who are surrounded in a combat call

upon; he grinds enemies down, and is difficult to shake. During attacks he is over all adversaries; even being alone, he eagerly seeks to engage ever more numerous opponents. He is thundering vehement not-to-be-obstructed not-to-be-matched-in-a-fight fond of slaughter fighter. No one wards him off in a clash.

*Indra* is well-armed — with missiles, with bow and arrows, with a spear, or with having-thousand-spikes weapon. He is a thunderbolt-wielder carrying it in arms or in a hand. His “iron” thunderbolt is intertwined with him and is dexterous, difficult to ward off.

*Indra* is a hero who does not strike enemies from the back row. He is a warrior who is in front, a focal-point-of-battle fighter, but he can also be a scout. He is principal in many clashes, his presence has a direct impact. He often fights from a chariot, and wins chariot contests; he travels by means of chariots. He is the best charioteer of all.

He is more than a hero, more than a warrior, he is a great commander who brings his men together by shouting, rouses them to action, promotes great courage, and effects in them fearlessness; following him fighters become heroes.

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*Indra* is an agent of change in battles, in clashes, and in men. He is a generous steadfast mighty not-counterbalanced agent of change. When something that can go both ways is on the ground, then he gives benefits to the worshiper. He has the power to change, it is best in him, and he is the master of it.

*Indra* is a breaker or demolisher of numerous strongholds and walls — external and inner ones. He breaks open “cowsheds”, shatters “cavern”, he shakes and causes to fall what is unshakable, he disperses inertia, crushes what’s firm, shatters what is sturdy. His home is where there is a giving up.

*Indra* is the most excellent slayer, subduer, or oppressor, of *Vṛtra* in conflicts and in clashes. *Indra* smashes numerous unapproachable obstacles. He slays lying around the flooding waters exhibiting vigour snake, diminishes the vital power of impulses to suffer want or slays them, slays of vicious guarding impulse, destroys defensiveness, shatters inhibitions, and destroys infatuations and reactive impulsiveness. He strikes with an arrow those numerous ones who, while not being observed, are causing great evil. *Indra* is superior to curses and destroys them. He scatters or crushes enemies and their deceitful plans.

*Indra* wins everything and in every way. He defeated hundred armies and is deliverer of all battles. *Indra* is victorious in battles, in combats and in contests. He conquers men, acquires fertile soil, acquires horses and cows; he wins prizes, he wins renown, he wins *svàr*.

*Indra* is the one of assured supremacy, no one is superior to him. He can overcome even limitations of *Tváṣṭr* and circumstances of birth. On a battle field, he is difficult to surpass, he is the most able one and no one overcomes him, he is invincible and unconquered.

*Indra* is not to be outmatched or subdued; he is not to be warded off, hindered, obstructed, or restrained; he is unchecked.

Having ways to prevail, especially in battles, seeking to prevail, he is prevailing. He is prevailing over everything, over “those that draw to themselves”, and over demonic tribes; he is overcoming those who intend to hurt. He is prevailing in every way, quickly, or by pushing forward, he is overpowering, or pressing forth, and irresistible; there is nothing that just by nature keeps him back.

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*Indra* is manly, or suitable-to-men,, very manly, or heroic,, and most manly; he has manly strength, and is mighty in it, possessing of the manly powers. He has much courage, an abundance of it. He has manly mindset, or is manly minded.

*Indra* is strong, or energetic,, self-strong like a mountain, “the iron one”. He is stronger than mere strength, even injuries do not bend him.

*Indra* is mighty, abundant with might, possessing the might; he can be such through potent enabling powers, through rushes of vigour and exalting fits of fervor. He has inherent power, he is capable; he seizes powerfully and shields strongly. He is accompanied by enabling powers.

He can be strengthened with *Soma*, with chants, by reciting and singing, with fire offerings, formulations, and spells, visualizations, and mental gestures. His might can be augmented. He possesses overwhelming strength, and is born of it.

*Indra* is the most vigorous, his vigour is abundant and overwhelming; he is accompanied by vigour. He gives mental and bodily energy. He obtains transferring itself over barriers life-force, he himself is that force inside *deva*-s and mortals. In adversity, he creates or finds wide mental space. He gives the power of discernment and presents hundred plans.

*Indra* possesses thousand-fold rush of vigour, employs it, and is

the master, or overseer, of it. He is best at obtaining it, seeks to procure it, and is best at giving it to the one who desires it — he grants, or bestows, the rush of vigour to his worshipers.

*Indra* has genuine fervor, or zeal,, particularly for a battle; it is encouraged by the Heaven and the Earth, and is unrepulsable. *Indra* has abundance of it.

One of *Indra's* means of effecting a change is frenzy. Using it *Indra* shatters anger, is in charge of the treasure, in charge of everything. He props up the Heaven with it, and predominates everything manifested. His frenzy is daring and helping-in-dire-straits.

*Indra* is ferocious, and was born ferocious. He is ferocious with his arms and ferocious through ferocious power-to-change; in every action he is like a strong and ferocious bull. He is the fiercest one. He is also terrifying, or fearsome.

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*Indra* guards and protects men. He is the only one among *deva*s who defends mortals; he is a wandering protector of troops. He is a stronghold, he is affording good protection, he shields strongly. He can protect from hatred, from anxiety, he defends enjoyment and thriving; he is also the protector of the Heaven.

*Indra* helps in dire straits , he is a defender; although amassing obstacles for himself, he carries his worshipers across obstacles, he is a deliverer. *Indra* praises his worshipers by assisting them, he is best at assisting, the master of mighty assistance and a master of reinforcement, he is a helper who is to be called upon “in shallows, and in depths”; his help does not hold back those who are like-minded to him. He is accompanied by enabling powers and is empowering. He can also be difficult to endure, oppressive, or even depressing.

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*Indra* resides in the body and fashions it according to his wishes; the Heaven and the Earth adapt themselves to *Indra's* qualities. He is strong-necked, fat-bellied, having strong arms, broad forearms, large arms, large hands. His hand is like an arrow when it strikes; he is ferocious with his arms. He might have golden beard, golden hair, and, probably, golden mustache, but he belongs to every man.

*Indra* is a driver of inner waters He releases them, “digs out” channels for them, “rains” them upwards. He piles up pulsations of blood throughout the body. He is in charge of the two tawny ones,

he is their driver, they are dear to him. He is able to rival all seven cakras and make them accept him.

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Towards his worshipers and adepts *Indra* is benevolent, agreeable, and beneficial; his benevolence is helpful; he is their helpful companion and promoter. He is compassionate, and shows compassion towards inwardly-excited worshipers, but he is a lacking pity hero in a battle. He listens willingly to them, he has ears that hear; he hears summons, invocations, and *sāman*-s, and is quick to hear.

*Indra* is the owner of substantial vast beneficial treasure and is the only one to command it. He produces it, increases and emits it abundantly; he, being a primordial yokemate of treasures, carries it across. *Indra* is the giver of the treasure; he puts it into his worshipers.

*Indra* has the foundation of treasures and controls all earthly benefits; he has untold wealth. He has many benefits and hundred bounties for his praisers. He is an abounding-in-gold spring, a fountain of benefits. His benefits are noble; some of his benefits are evident, some are hidden. *Indra* is the master of what's beneficial and overseer of the benefit of beneficial things. Together with *Brhaspati* he is commanding celestial and earthly riches. He is endowed with what's beneficial, knows what's beneficial; he is finding it, animating, and arranging it; he is in charge of beneficial things.

*Indra* is generous. He is the most generous giver of benefits, a liberal giver of much, liberally granting what's lovely and beneficial. He is desiring to give and is very helpful, an unhesitating giver.

He is the most generous one to a mortal on a journey. He bestows unmeasured benefits and is to be called upon in every battle. He is quick to hear his worshiper's requests and is easy to summon; what one desires of *Indra*, he commands that and bestows it; he gives bountifully and energetically. He gives spoils, divides and distributes wealth.

*Indra* has many gifts and they are auspicious. One of his gifts is a particular type of breath. Another is a rush of vigour, another — inner waters. *Indra* gives physical strength, infuses strength into an action, invigorating everything. He is an always-strengthening one, in him worshipers grow stronger. *Indra* incites and gives overwhelming strength, he is cultivated for the sake of the overwhelming strength. He nourishes singers, gives libations, etc. There is

no obstructing his gifts. *Indra* has hundred or even thousand ways or means of helping. He leads beyond hatreds, and keeps hostility and anxiety away from his adepts. *Indra* effects support and turns away obstacles. He helps by enabling, he is empowering; he renders one competent; his side-effects do not taper off.

*Indra* has the most power to change, his impulse to change can not be defied — he is a master and overseer of it. *Indra* changes powerfully. He puts light into the sun, begets the Sun and the Dawn, impregnates the Heaven, the Earth, and stale streams, etc.

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*Indra* really favors those who honor him, who are with an offering. He gives to his worshipers satisfaction of their desires, and his satisfaction of one's desire is real. *Indra* gives friends, and creates lineages of warriors.

*Indra* is accompanied or attended by a troop of *Marut*-s and acts in harmony with them. He also might be accompanied by *deva*-s. To his adepts, *Indra* is a destroying-reactive-impulsiveness companion, an inspiring-to-be-praised-in-verses companion, a bearing fullness yokemate with means to help. He is a promoter and a helper of his companions; his companion is neither slayed, nor ever overpowered. *Indra* is very selective whose companion he becomes. He avoids non-pressing-*Soma* man, someone envious, a wealthy niggard, or someone who grew big with self-importance; he is a companion of enthusiasts, of those who press *Soma*, of extolling him men. He favours loners — even two men who mounted the same chariot call upon him separately. If an adept does not perform heroic deeds for a long time, *Indra* passes to another.

*Indra* is a lonely *deva*, and does not wish “to gain a footing” together with five or ten other *deva*-s. He has no brothers-in-arms and no allies; he is an outcast, he is forever without a nest.

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*Indra* is a much-invoked one; he has to be summoned or called upon in times of peace and in times of war. It is him whom those who are surrounded in a combat call upon; he is called upon by those who are few, and those who are many. He is to be implored and is very-welcomed — seeking help earthlings desire to partake his nature.

*Indra* is sought with verses and is conveyed with verses. He is delighted by recited verses, and quivers with *Gāyatrī* verses. He is cleansed and strengthened by faultless recited verses and *sāman*-s.

He is also conveyed by chants and longs for them.

*Indra* is conveyed and impelled by a formulation, and is best conveyed by a formulation. He is also a formulator himself.

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*Indra* longs for fame — and is famed above everything, famed by seers from ancient times. He is heard-of-far-and-wide, famed, famous, made famous with songs. He is attracting admiration and causing-joy in his worshipers. He is esteemed by them and by people in general.

He is to be preferred to all others; his adepts has not found anyone more worthy than him. For them, he is worthy-by-himself, the most worthy-by-himself one. Obtainment of him is desirable, of all to-be-obtained ones he is the one to-be-obtained; he draws everyone towards himself — his adept longs for him as a young man longs for a maiden.

*Indra* is worthy of worship, worthy of a sacrifice, the foremost one of worthy-of-sacrifice ones. He is worthy to be praised to men with verses. He is praiseworthy and highly praised, or mentioned with praise.

The state of *Indra* is for attaining fame, he is an inciter to fame. Fame of an *Indra* adept stands out among tribes.



## Appendix B: Names and epithets of *Indra*

The most frequent names and epithets *Indra* are:

generous  
 agent of change, having the most power to change  
 having direct impact  
 bull, appearing as a bull, resembling a bull  
 thunderbolt-wielder, thunderbolt-bearer, thunderbolt-in-hand  
 stone-wielder  
 having hundred wives, having good designs  
*Soma*-drinker  
*Vrtra*-slayer  
 stronghold-breaker  
 prevailing  
 hero  
 master, overseer  
 chieftain  
 ferocious  
 daring  
 mighty  
 accomplishing wonderful deeds  
 selective  
 accompanied by tawny ones  
 accompanied by *Marut*-s  
 empowering, accompanied by enabling powers  
 helping in dire straights  
 beneficial  
 exalting  
 longing for a chant  
 much invoked  
 much eulogized.

Below are names and epithets of *Indra* (most of them) grouped into semantic clusters.

*deva*: *asura*, all-divine, divine, the best-among-many of many *deva*-s

immortal: ancient, primordial, unaging, undecaying, enduring, young, youth, youthful

*Soma* drinker: true *Soma*-drinker, best drinker of *Soma*, wishing to drink

accompanied by *Marut*-s: attended by the *Marut*-s

*Vṛtra*-slayer: best slayer of *Vṛtra*, the best at slaying *Vṛtra*

slayer of hostiles: snake-slayer, defeating adversaries

stronghold-breaker: demolisher of strongholds, tearing open the strongholds, who breaks open strongholds, causing to fall what is unshakable

chieftain: king, leader, celestial commander, commanding, governing, joint ruler

overseer: overseer of what is or to become real, overseer of *Soma*, overseer of benefits, overseer of gifts, overseer of what's beneficent, overseer of the treasure, overseer of cows, overseer of horses, overseer of men, overseer of fighting matches

master: master of rushes of vigour, master of tawny ones, master of the power to change, master of mighty assistance, master of evocative expressions, master of spontaneity, master of quick accomplishment of one's desires, master of accomplishment of one's desires

agent of change: having direct impact, directly impacting, making impact

master of the power to change: having the most power to change, having the power to change, endowed with the power to change, changing powerfully

self-ruling: self-determining, having the power of self-determination, not bending to other's will, not giving way, seeking his own way, alone

- being in charge: in-control, having the power of control, having the power to control, filled with powers to control
- manifold: without a measure, having much, wide-ranging, all-pervading one, unbounded, extreme
- extending widely: spacious, expansive, filling the intermediate space, deep, lofty, great
- most swollen: twice-swollen one, magnified by a rush of vigor
- not to be limited: not-to-be-constrained, whose favour [is] difficult to restrain
- tending upwards: rising upwards, to be conducted upwards
- accomplishing wonderful deeds: performing a wondrous deed, astonishing, most wondrous
- accomplishing much: doer of everything, doing much, good at doing, industrious
- the most excellent: the first among most excellent ones, superior, peerless, incomparable, shining, having no rivals, who is just one of a kind, surpassing
- bull: appearing as a bull, resembling a bull, acting like a bull, most bull-like, the only bull, thinking like a bull, who is like bull of the clans, ram
- most manly: very manly, the most manly of men, at-home with manly powers, having manly mindset, having many manly powers, man, the most manly in assisting
- hero: the most heroic of men, valiant
- fighter: real fighter, true fighter, having a good fighting spirit, assailing again and again
- companion: who has companions, with whom heroes are, good ally, like-minded one, accompanied by seers, brother, son
- having hundred wiles: whose wiles are brought together, knowing many tricks, having hundred tricks, not to be deceived, resourceful, inventive, whose resourcefulness is not repudiated

having good designs: whose designs are straight, well-fitting, free from falsehood, genuine, faultless, flawless, not liable to error

rich in counsel: giving directions instantly, having a path forward, finding an unimpeded way, finding *svâr*, well of mental gestures, having vast auditory impression

knowing all: knowing-what's-beneficial, knowledgeable, foresighted

gifted with insight: possessing of good insight, having thousand considerations, having abundant power to illuminate, prudent, wizard

illuminating: most radiant, facilitating contemplations, impartial

possessing of mental vigour: endowing with mental powers

adept: whose skills are not wavering, skillful, capable, very capable one

discerning: discriminating, seeing clearly, keen-sighted, attentive, most attentive

selective: choosy, having a good taste

resolute: headstrong, going straight

quick to hear: listening to praise

inspired: inwardly excited, whose zeal is genuine, whose agitation is deep, having genuine fervor, exuberant

daring: having a daring mind, courageous, having no fear, fearless, mentally disposed for a great deed, boisterous

defiant: crossing over aversions, much-opposing, much-troubling, impetuous

ferocious: terrifying, fearsome, wrathful, raging, the most oppressing one, depressing

fiery: fierce, intense, raving, thundering, reeling with excitement, thousand-testicled, desiring

dancer: agile, dexterous, restless, moving around, prompt, quick, elusive, spontaneous

- charioteer: driver, ferocious driver, whose chariot is renowned, carried on a chariot
- having tawny horses: drawn by a team of horses, driver of tawny ones
- inciter: instigating, the best *anigiras*, compelling, inflaming, inspiring the meek, whose intention is to stir, urging again and again, facilitating anger, ill-intentioned, kind
- tumultuous: causing the tumult of battle warrior
- powerful: possessing powers, having inherent power, empowered by the Heaven, who seizes powerfully
- mighty: abundant with the might, possessing sap and strength
- strong: really strong, self-strong, who is like a mountain, firm
- possessing the rush of vigour: rich in the rush of vigour, best at obtaining the rush of vigour, procuring the rush of vigour, having abundant vigour, energetic
- thunderbolt-wielder: thunderbolt-bearer, bearing thunderbolt, thunderbolt-in-hand, thunderbolt-in-arms, having good thunderbolt, whose reward is the thunderbolt
- stone-wielder
- prevailing: prevailing at-will, prevailing quickly, having ways to prevail, most prevailing
- overwhelming: overpowering, overcomer, one of assured supremacy, often attaining his aim, gaining easily
- irresistible: not-counterbalanced, unrepulsable
- victorious: rich in victories, unconquered, conqueror
- winning prizes: carrying-away-prizes, winning-*svàr*
- having lofty appearance: having vehement appearance, having iron claws hawk, who is fair to see, conspicuous, having golden appearance, golden-haired, muscular
- accompanied by enabling powers: accompanied by tawny ones, accompanied by agitation, accompanied by visions

- exalting: causing joy, possessing of delight, delightful, enchanting, enchanting the mind, thrill-inducing
- auspicious: most auspicious, a fortune herself, impregnating, whose blessings are far-ranging
- master of mighty assistance: best at assisting, one of hundred ways of helping, having hundred means of helping, having thousand means of helping
- helping in dire straights: protector of men, refuge, shielding strongly, having a strong shield
- carrying across: who carries across, full of deliverance, liberating, most fierce transporter, who conveys with mouth
- very helpful: supporter, helper, helpful, having desire to help men
- empowering: all around empowering, enabling, magnifying one's powers, rendering one competent, not emaciating longings, focusing
- always strengthening: giving overwhelming strength, infusing strength, strength-giving, instrumental to being forceful, invigorating everything, giving mental and bodily energy, who gives means to captivate
- manifested for the sake of the overwhelming strength: respect for whom is potent, nourishing singers
- beneficial: the flood of what's beneficial, beneficent, endowed with what's beneficial, one of many benefits, having many benefits, whose benefits are manifest, whose benefits are noble
- finding what's beneficial: finding benefits
- imparting what's beneficial: well-satisfying, whose satisfaction of one's desire is real, bestowing richly
- whose treasure is ample: goblet of treasure, whose side-effects do not taper off, whose treasure is given by a vision, whose wealth is breath
- laden with spoils: abounding in gifts, abounding in sacrificial rewards, one of hundred rewards, having many gifts, bountiful, bestowing offsprings, who gives wives

- generous: most generous, munificent, liberal, always granting,  
giver of gifts, non-selfish
- giving much: giving spoils, giving bountifully, distributor of the  
treasure, dividing wealth
- disengaging: whose home is where there is a giving up something,  
debt-collecting
- much invoked: manifested often, to be called upon, much called-  
upon
- longing for a chant: longing for a song, most longing for a chant,  
sought with a verse
- conveyed by a formulation: conveyed by chants, conveyed with verses,  
being bought with pressed out *Soma*, harnessed
- much eulogized: , eulogized, highly praised, to be praised, extolled,  
to be praised in verses
- famed: famous, heard of far and wide
- treasured by all: cherished by all, esteemed, dear, to be admired,  
being listened to
- welcomed by everyone: to be yearned for, drawing everyone to  
himself, obtainment of whom is desirable, whose au-  
ditory impression is welcomed
- instrumental in a sacrifice: seeking the first of a sacrifice
- worthy of a sacrifice: foremost of worthy of sacrifice ones, worthy  
of worship, worthy by himself, the one most worthy by  
himself, more worthy of admiration
- having many names

## Appendix C: Vocabulary

Presented in this book part of Rigveda contains, excluding pronouns, prepositions, and particles, approximately 5600 word stems of which about 2560 occur only once. Only about 1300 word stems occur five or more times — therefore the meaning of other 4300 word stems is less certain than it appears. This vocabulary lists in 1065 entries the most frequent<sup>3</sup> words in these verses. All words (other than pronouns, particles and prepositions) that occur seven or more times and a few less frequent ones are included. Words are arranged into semantic *Indra*-hymns-usage related groups. Alphabetical index is given on page 1417. A number after word's senses is the number of its occurrences (including occurrences as a part of a compound word) in translated here hymns.

Sanskrit words tend to be polysemous. Only senses actually used in the present interpretation are given. The mark “MW” means the senses following it are given in Monier-Williams’ “Sanskrit-English Dictionary”, “JG” — in papers by Jan Gonda, “JB” — in [Jamison and Brereton, 2014], “AU” — in works of Sri Aurobindo. The senses marked with “DS” are, with some exceptions, adopted from other Rigveda translations and scholastic research on word meaning. Italic text at the end of each entry gives some explanations for the senses used, but the ultimate justification for an adopted sense is always *fitting well in all contexts under consideration*.

Abbreviations used: “adj.” means “adjective”, “adv.” — “adverb”, “indecl.” — “indeclinable”, “comp.” — “composite word”, √ sign means “verbal root”.

Sanskrit words are given using IAST transliteration scheme.

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<sup>3</sup>various forms of a word are counted as an occurrence of that same word, not separately



## Divinities

- Índra* proper noun m., MW: a name of a *deva*; DS: the state of being *Indra*, 2049.
- Sóma* noun m., a proper noun, left untranslated;  
MW: an extract from the herb; name of a *deva*; DS: in plural — drops of *Soma* juice, 446.  
In the inner sense, it is subtle but powerful manifestation energized by an extract from a particular herb.
- Índu* noun m., a proper noun, left untranslated;  
MW: a drop of (purest) *Soma*, 53. A definition of *Indu* is given in 9.97.40d:  
*bṛhátśómo vāvrdhe suvāná índuḥ*  
“mighty *Soma* became concentrated, an effusing *Indu*”.
- devá* noun m., left untranslated, plural is written as “*deva-s*”;  
adj. divine, heavenly, celestial, 258.  
In the inner sense, it is an entity behind particular manifestations. Some non-specific characteristics of *deva-s* are spontaneity of manifestations, unpredictability and potentially overwhelming to humans powers.
- devī́* noun f., left untranslated; MW: a female *deva*; adj.f. divine; DS: energy; power (abstracted from substrates and forms), 22.
- devátā* indecl., among *deva-s*; noun f., divinity, 7.
- dyu* noun m., MW: the Heaven; the sky; the day, 310.
- prthivī́* noun f., MW: the Earth, ground, 91.
- dyāvāprthivī́* noun f., dual, MW: the Heaven and the Earth, 12.
- ródas* noun n., (only in dual), MW: left untranslated; “the Earth and the Heaven”, 61.
- Agní* proper noun m., MW: a name of a *deva*, 112.  
He is the *deva* of the fire in all of its forms (sunlight, lightning, burning materials, digestive “fire”, etc.).
- étaśa* adj., DS: flickering, 13.
- Váruṇa* proper noun m., MW: a name of a *deva*, 97.

- Marút* proper noun m., only in plural, MW: a name of several *deva*-s, 70.  
The word “*Marut*-s” could signify either “aspirations, yearnings, dreams, etc.” or young men moved by them to join a military adventure.  
“*The Maruts are the powers of Thought which by the strong and apparently destructive motion of their progress break down that which is established and help to the attainment of new formations.*”[Aurobindo, 1998, p. 255]
- Uṣás* noun f., MW: dawn, morning; name of a *devī* Dawn, 46.
- Mitrá* proper noun m., a name of a *deva*; noun, MW: friend, ally; JB: alliance; DS: a patron, a benefactor; amity, 44.  
Senses “a patron, a benefactor; amity” were adopted following Jan Gonda article [Gonda, 1973] where he argues that *mitrá* means “active goodwill, amity”.
- Viṣṇu* proper noun m., MW: a name of a *deva*, 26.
- Vāyú* proper noun m., MW: a name of a *deva* of winds; a vital air, 12.
- Váta* noun m., MW: the *deva* of “winds” (vital airs), also called *Vāyú*, 6.
- Bṛhaspáti* proper noun m., MW: a name of a *deva*, 16. Lit. “the overseer of expansion”, it denotes an entity that manifests himself as an expansion of the sphere of one’s awareness in any and each of the senses, making one’s self as if filling great space beyond the physical body and thus fading away. This expansion provides excellent awareness of one’s surroundings. A technique to facilitate manifestation of *Bṛhaspati* is probably described in verse 43 of *Vijñānabhairava* tantra as  
*nijadehe sarvadikkaṃ yugapadbhāvavedvīyat |*  
*nīrvikalpamanāstasya vīyatsarvaṃ pravartate ||*  
which can be translated as  
“If one were to form in the mind an image of all space directions simultaneously, as they are given in the sensations of the body, [and spread the attention evenly to all six of them — up, down, right, left, front, and back,] then, in consequence of the mind becoming devoid of polarizations, everything ‘his’ would be vanishing.”

- Rudrá* proper noun m., a *deva* and an *asura*; when in pl., *Marut-s*, 14. An entity behind emergence and development of individuality in a person, of inner separation from the family, community, and tribe. *Rudrá*'s missile (*hetí*, *didyút*) is a cause of onset of a psychosomatic illness “a committed fault, crime bound in bodies” (6.74.3d) for which same *Rudrá* has remedies or medicine (*bheṣája*). .
- Pr̥śni* proper noun f., MW: a *devī* who is the mother of *Indra* and *Marut-s*; noun f., enticement to rebel, 6. “The seductive power of transgression; an enticement to rebel, to transgress or violate social norms”. The “milk” that “the cow” *Pr̥śni* gives is “the energy to dare”.
- Pūṣán* proper noun m., MW: a name of a *deva*, 13. He is the *deva* of cognitive, and especially of spatial, maps. He is behing that subliminal guidance that let’s one find way home when lost in a forest despite having no conscious idea which way is home.
- Savitṛ* proper noun m., MW: a name of a *deva*; the sun before his rising (*Sāyana*'s comment to RV.5.81), 5.
- Áditi* proper noun f., MW: a name of a *devī*; left untranslated. DS: “Great Unrestraint”; unconstrained *śakti*, 15.
- Tváṣṭṛ* proper noun m., MW: a name of a *deva*, 13. He is that which shapes what is being formed, or emerging, as if according to a specific design.
- Áśvín* proper noun m., when in dual, MW: a name of twin *deva-s*; adj., possessed of a horse, having horses, 12.
- Aryamán* proper noun m., MW: a name of a *deva*, 8. *Aryamán* is that which gives rise to negotiations, to attempts to solve a conflict by means of a mutually beneficial agreement; *Aryamán* is he who urges to settle disputes, to negotiate.
- Bhága* proper noun m., MW: a name of a *deva*, 1.
- ásura* noun m., often left untranslated, DS: guiding spirit, adj., providing guidance, 16.
- asuryà* noun n., DS: guise; guidance, cue, 11.

- divyá* adj., MW: celestial, heavenly, divine, supernatural 15.
- amṛ́ta* noun n., MW: an immortal; a nectar, ambrosia; immortality;  
adj., immortal, imperishable; DS: ceaseless, undecaying, 21.
- ámartya* noun m., MW: immortal, imperishable, 9.
- ámarta* adj., MW: immortal, 1.
- Ādityá* proper noun., left untranslated. It denotes a characteristic of a *deva*. It means, first, to be a son of *Aditi*, and, second, something to be unleashed.

### Whom and what *Indra* fights

For an explanation of most demons listed here see 16.

- Vṛtrá* proper noun m.n., MW: a name of a demon, 152. See next entry.
- vṛtrá* noun m.n., most of the time left untranslated, DS: obstacle, depressing anxiety; mental obscuration, 150.  
It shall be noted that this word is used in neuter and in masculine. Literally, it means “instrumental in covering, hiding”.
- Śúṣṇa* proper noun m., MW: a name of a demon, 38.
- Śámbara* proper noun m., MW: a name of a demon, 17.
- Námuci* proper noun m., MW: a name of a demon, 9.
- Cúmuri* proper noun m., MW: a name of a demon, 6.
- Dhúni* proper noun m., MW: a name of a demon, 6.
- kúyava* adj., DS: causing lack of barley, 6.
- Pípru* proper noun m., MW: a name of a demon, 11.
- Árbuda* proper noun m., MW: a name of a demon, 6. That which manifests as the fear arising from facing something much bigger in size than one’s own body or much stronger in some way.

- śátru* noun m., MW: enemy, rival, foe, overthrower, 58.
- spṛdh* noun f., MW: adversary; fight, 18.
- áhi* noun m., MW: snake, 60.  
*in the internal sense it stands for powerful deep-seated anxiety or even depression and caused by it an emotional stance that makes one recoil and avoid the source of danger, or attack manifested signs of it but usually without addressing the deep causes or sources of the anxiety or danger; it might also effect as-if paralysis of the body — making big muscles as if wooden and the mind in a torpor.*
- dāśá* noun m., MW: fiend, demon, 24.
- dāśa* noun m., adj., MW: savage, 18.  
 “Savage”, as opposed to *árya*, is someone who allows pent up anger to concentrate, dwell and act only in the two lowest cakras, thus behaving like a savage, like an enraged beast. *Árya*, or “conducting it upwards” one, skilfully conducts that anger to uppermost cakras, thus acting in an intelligent, though no less violent, manner.
- dāsī* adj., f., MW: demonic; savage, 8.
- dāsyu* noun m., DS: impulse to suffer want, 63.  
 It is an inner impulse to pursue something made persistent by a resolve, a determination to be in need of something deemed attractive or necessary. It is a result of *rāga* as defined in *Pratyabhijñā* system. In 10.22.8 it is characterized as “not-performing-good-works, unthinking, unintelligent, opposed to (self-imposed) constraints”.
- rākṣas* noun n., DS: a mental defense, defensiveness, 15.
- rakṣás* noun m., DS: a guarding impulse, 9.
- dvīṣ* noun f., MW: hatred; adj., hostile, hating; noun f., DS: conflict, enmity; 23.
- dvéṣas* noun n., MW: aversion, hostility, 11.
- mṛdh* noun f., MW: bind, inhibition, 9.
- drúh* noun f.m., MW: hurt, harm, injury, offence, mischief, malice; spite; foe, fiend, 11.

- duritá* noun n., MW: difficulty, bad course, DS: obstruction, 12.
- abhúmāti* noun f., DS: those who intend to hurt; plotting enemies, 10.
- paṇí* noun m., MW: miser, niggard, 15.
- árāti* adj., holding back; noun f., lack of giving, 8.
- ádeva* adj., DS: profane; who is without *deva*-s, who is without the *deva*, 14.
- ádevī* adj., f., DS: profane, without *deva*-s, non-divine, 6.
- ámitra* adj., DS: hostile, 27.
- avratá* adj., DS: unconstrained, non-following spiritual practice, 8.
- aghá* noun n., MW: evil, f., impurity; adj., malevolent, 7.
- ásasti* noun f., MW: curse, 6.
- abhísasti* noun f., MW: curse, 6.

### Rituals, sacrifice, their participants and means

- yajñá* noun m., MW: a sacrifice, an offering, DS: a fire offering, 103.
- adhvará* adj., JG: proceeding on its path, proceeding on its way; DS: facilitating the way, 59.  
*See [Gonda, 1975a].*
- √*dās* verbal root, MW: to honor, DS: to worship, to render service, 57.
- √*yaj* verbal root, DS: to make a fire offering, to honor with sacrifices; MW: to sacrifice, to consecrate, 57.
- yájatra* adj., DS: instrumental in a sacrifice, 7.
- bráhmaṇ* noun n., JB: a sacred formula, formula, formulation, 134.
- ṛtú* noun m., MW: fixed order; DS: fixed sequence; proper moment, 6.

- rtuthá* indecl., MW: at proper time; properly, 6.
- √*vidh* verbal root, MW: to honor, to offer, to worship, 7.
- 
- brahmán* noun m., MW: a learned priest, JB: formulator, 19.
- ṛṣi* noun m., MW: a seer, a sage, 35.
- kaví* noun m., MW: a poet; adj., gifted with insight, 35.
- hótr* noun m., MW: an invoker of *deva*-s, 17.
- adhvaryú* noun m., DS: he who seeks ways to proceed (usually conducting a sacrifice); often left untranslated; DS: adj., seeking ways to proceed, 29.
- áṅgiras* noun m., DS: someone or something like a spark that ignites inner fire in humans either using body's natural reactions or by means of rousing speeches and/or heavenly songs. In the context of individual's body, *áṅgiras*-es are big muscles — their action raises the level of adrenaline in blood and warms the body — left untranslated; can be a part of a person's name, 18.
- átharvan* noun m., DS: someone composes formulars and scripts of sacrifices — left untranslated; can be a part of a person's name, 5.
- priyámedha* noun m. DS: "one who has experienced and treasures the state of *Indra*" (prob.) — left untranslated; can be a part of a person's name, 8.
- jaritr* noun m., MW: invoker, praiser, 75.
- stotr* noun m., DS: hymn singer, singer of hymns; JB: praiser, 43.
- stotrá* noun n., MW: hymn of praise, praise, 7.
- grávan* noun m., DS: a singer; MW: a pressing stone, 15.  
*For the sense "singer" see [Thomson, 2001].*
- ṛkvan* noun m., DS: reciter of verses, .
- kārá* noun m., JG: a singer of eulogies, a singer, 28.  
*[Gonda, 1975b]*

<i>sūri</i>	noun m., MW: institutor of sacrifice; inciter; DS: patron of the sacrifice, 33.
—	
<i>gír</i>	noun f., MW: a song, DS: a chant, 140.
<i>stóma</i>	noun m., MW:, DS: a hymn of praise, praising with a hymn, 82.
<i>stutá</i>	adj., MW: eulogized, praised, 46.
<i>susṭutí</i>	noun f., DS: a correctly articulated praise, 18.
<i>arká</i>	noun m., AU: a hymn of illumination, MW: a hymn, a flash of lightning, 44. “Arka means a stanza...” <i>Nir.5.4</i>
<i>sáman</i>	noun n., left untranslated; verse recited to a special tune, 10.
<i>gāyatrá</i>	noun m., MW: hymn/song/verse in <i>Gāyatrī</i> meter, 8.
<i>vāñī</i>	noun f., melody, tune; sound, 9.
√ <i>svr</i>	verbal root, DS: to intone, to sound in a smooth sequence, to join in singing; with <i>ava-</i> to taper off, 9.
<i>vác</i>	noun f., MW: speech, phrase; a sound of speech, voice; DS: an utterance, 31.
<i>vácas</i>	noun n., MW: utterance, speech, 34.
<i>āṅgūṣa</i>	adj., MW: loud, praising, prasing aloud; noun n., loud hymn, 7.
<i>ukthá</i>	noun n., MW: verse, recitation; DS: recited verse, verse-recitation; adj. verbal, 87.
<i>ślóka</i>	noun m., MW: divine voice; a call, 7.
<i>gó</i>	noun f., MW: word, evocative expression; cow, milk, 187. <i>Although Nighantu 1.5 lists gāvah and usrah as rasmi terms, and, Nirukta 2.6 reiterates it sarve'pi rasmayo gava ucyante, here go is taken to stand for “a word”, or “evocative expression” which is (metaphorically) a ray that illuminates meaning or dispels ignorance, uncertainty, etc..</i>



An evocative expression might consist of words or just syllables (like in mantras); whether some utterance is evocative of some sentiments, images, and most importantly, of expressions of hormones, neurotransmitters (“inner waters”) depends on the context and the person. For a warrior who was on a campaign for a long time, simple word “home” is evocative, for some one who suffered injustice the word “revenge” might be strongly evocative of resolve to act and of mobilizing body resources for a fight. One of the preoccupation of poets of RV is to find, compose verbal formulas (*bráhmaṇ*) consisting of evocative expressions and aimed at attaining a particular mindset and bodily dispositions in those who repeat or listen to such formulations.

<i>śc</i>	noun m., MW: a verse; JB: versifier, 15.
<i>śáṃsa</i>	noun m., MW: recitation, spell, blessing; adj., blessing, 19.
<i>suvr̥ktí</i>	adj., JB: well-twisted (verse, phrase), 17.
<i>kāv́yá</i>	noun n., DS: poetry, poetic inspiration, 7.
<i>śáṃsya</i>	adj., MW: to-be-recited; praiseworthy, 9.
—	
<i>háva</i>	noun m., MW: call, invocation, 47.
<i>hávana</i>	noun n., MW: challenge, summon, 11.
<i>hávya</i>	adj., DS: to be called upon, to be summoned, 24.
<i>hūtá</i>	passive past participle of $\sqrt{hve}$ , only in comp. <i>puruhūtá</i> , DS: invoked, 67.
<i>hūtí</i>	noun f., MW: invocation, calling, 12.
<i>váhas</i>	adj., MW: conveying; noun n., an invocation, a conveying, 29.
<i>vī́tí</i>	noun f., DS: arousal, arousing; MW: a full draught, 10.
—	
<i>námas</i>	noun n., DS: reverence, MW: adoration, homage, reverential salutation, 38.

- śūṣa* adj., MW: highspirited, 10.
- havis* noun n., MW: an oblation, an offering, a burnt offering, 18 .
- haviṣmant* adj., MW: having oblations, offering oblations, accompanied by an oblation, 7.
- havyá* noun n., MW: oblation, offering, 21.
- rātá* adj., MW: offered, presented, granted, 7.
- barhís* noun n., MW: sacrificial grass; what was plucked out, 43.
- vr̥kta* adj., only in comp. *vr̥ktábarhis*, MW: twisted, 7.
- ghṛtá* noun n., MW: ghee, 24.  
 In the inner sense it is a symbol of transmutability — physical ghee easily goes from solid state (when cold) to liquid (when heated) to flames (when burns) without any residue; it is also a symbol of clear understanding that focuses and feeds the inner fire.  
*“The ghr̥ta of the sacrifice is the yield of the shining Cow; it is the clarity or brightness of the solar light in the human mentality.”*[Aurobindo, 1998, p. 243]
- 
- vr̥jána* noun n., MW: a sacrificial enclosure, an enclosure; deceit, 20.  
 This might denote enclosure that is like a ring for fighting, a place to performing/learning sacrifices, or a circle of like-minded fighters.
- vrajá* noun m., MW: enclosure; DS: sacrificial circle, 26.
- 
- sávana* noun n., adj., pressing (of *Soma*); pressed out juices, 66.
- sótr* noun m., presser (of *Soma*), 7.
- súṣvi* adj., pressing *Soma*, 7.
- ándhas* noun n., MW: an herb, juice, *Soma* juice, 57.

- sutá* passive past participle of  $\sqrt{su}$ ,  
MW: pressed out, extracted; noun, an extract, 234.
- súṣuta* adj., well-pressed, well-extracted, 8.
- mádhu* noun n., MW: honey; adj. sweet, honeyed 69.
- mádhumat* adj., MW: rich in honey; DS: sweet, 12.
- t̄vrá* adj., MW: pungent, 13.
- āśír* noun f., MW: mixture, 17.  
*Yaska (Nir.6.8) derives it from root śī̄ “to mix” or śrā “to cook” with prefix ā- .*
- somyá* adj., containing *Soma*, offering *Soma*, inspired by *Soma*, 20.
- somín* adj., having *Soma*, offering *Soma*, 12.
- śúci* adj., MW: shining, gleaming, illuminating; pure, innocent, 14.
- íṣ* noun f., MW: a libation, a refreshing drink, a draught, a refreshment 64.
- swādú* adj., MW: palatable, sweet, agreeable, 11.
- p̄tí* noun f., MW: a draught, drinking; protection (only in *n̄rp̄tí*); DS: a drink, 53.
- médha* noun m., MW: nourishing drink; animal sacrifice, 9.
- péya* noun f., MW: a drink (only in comp.), 13.
- p̄ipyúṣī̄* adj.f., JB: swelling, swelled, 8.
- p̄átra* noun n., MW: goblet, 8.
- kalása* noun n., MW: jar, 9.
- camú* noun f., DS: bowl, receptacle, 11.
- ámatra* noun n., JB: tankard, 2.
- sadhamáda* noun m., MW: drinking companion, drinking bout, 9.
- sadhamádyá* adj., MW: convivial, JB: noun m., feasting companion, 7.

- puroḍāśa* noun n., MW: sacrificial cake, 12.  
Explicitly offering brain to a *deva* is called *puroḍāśa* — see [Carri, 2000, p.64] for a discussion.
- dhānā́* noun f., only pl. MW: grains, 11.
- 
- dhī́* noun f., MW: thought, JG: vision; DS: visualization; imagery; mental schema, an analogy, 107. It is a vision that is not mediated by sense organs or caused by sensory stimuli. It is more like “intuition of hidden from senses structures”. A *dhī* is not necessarily confined to visual modality, but could have sounds, smells, tastes, touching, and purely mental dimension.  
*See chapter “Dhī in the Rgveda” in [Gonda, 1984, pp.68-169].*
- dhī́tí* noun f., DS: a stable visualization; a visualization and it’s effects, 17.
- dhiṣāṇā́* noun f., DS: an effort to visualize, an effort to have a *dhī*, 12.
- matí* noun f., DS: mental gesture, contemplation; MW: adj., intelligent, 40.
- manīṣā́* noun f., MW: a conception; an idea, a reflection; DS: the right/correct conception, 21.
- sādman* noun m.n., MW: a seat, abode, dwelling; sitter, 11.
- nābhi* noun f., MW: navel, center, junction, 5.
- sāmbhr̥ta* adj., MW: brought together, prepared, accumulated, concentrated; DS: bundled, 11.
- mā́na* noun m., MW: likeness; decoction, 2.

### Characteristics related to *Indra*

- vṛ́ṣan* noun m., MW: a bull; that which impregnates; adj., impregnating, 307. In the meaning “resembling a bull, appearing as a bull” it may refer to *Indra*, to *Soma*, to drops of *Soma* juice, *Marut*-s, *Rudra*, *Agni*, etc.
- vṛ́ṣabhá* adj., DS: resembling a bull, appearing as a bull, 97.

- vṛṣaṇa* noun m. bull; adj., DS: impregnating, bull-like, 15.
- vṛṣaṇī* noun m. a ram; adj., manly, bullish, powerful, 9.
- vṛṣṇya* noun n., MW: manly power, virility, manliness; adj., manly, 21. Prob. *vṛṣṇi-yat*.
- ugrá* adj., MW: ferocious, fierce, violent, savage, wrathful; sharp (pain); noun, m. wrath 122.
- abhūbhūti* adj., DS: overwhelming, 11.
- turvāṇi* adj., MW: overpowering, 7.
- právrddha* adj., MW: intense, 7.
- duṣṭára* adj., DS: difficult to surpass, difficult-to-avoid, 9.
- bhāmá* adj., DS: terrifying, fearsome, 12.
- manyú* noun m., MW: rage, fury, anger; passion, 20.
- √*rghāy* verbal root, MW: to rave, to rage 6.
- śúṣma* noun n., MW: impulse; vigour, DS: fervor, fit of fervor, zeal; adj. MS: roaring, full-of-sexual-energy; DS: fervent, mouth-drying (*Soma*), 49.
- ójas* noun n., MW: vigour, frenzy, energy, ability 128. The vigour denoted by *ojas* is of extreme nature, akin to a frenzy.
- ójiṣṭha* adj., DS: the most vigorous, indefatigable; the most fierce, 12.
- váyas* noun n., MW: mental and/or bodily energy/vigour, an energy, 30.
- ísa* adj., MW: possessing sap and strength, 11.
- sūnú* noun m., MW: an inciter, 9.
- √*vrh* verbal root, MW: to tear, to uproot; with *ud-* to pull out, 8.
- prasavá* noun n., DS: impulsion, 9.

- vája* noun m., DS: a rush of vigour; MW: a prize; a battle, 186. The meaning “prize, booty, reward” is derivative as can be seen from 6.26.2ab.
- sahasrín* adj., DS: having thousand effects, leading to a thousand different things, 9.
- śuśmín* adj., MW: fiery, mettlesome, 12.
- tveśá* adj., MW: vehement, 7.
- áma* noun m., violent agitation, forcefulness, 6.
- ámatra* adj., instrumental to being forceful, facilitating forcefulness, compelling, 4.
- dhṛṣṇú* adj., DS: daring, defiant, 31.
- dhṛṣṇuyá* indecl., MW: boldly; DS: daringly, 7.
- dhṛṣát* adj., DS: daring, defiant, 15.
- √*dhṛṣ* verbal root, MW: to dare, to be bold, DS: to attack; with *prati-* to rival; MW: with *ā-* to attack; 9.
- dhṛṣatá* indecl., MW: boldly, courageously, 10.
- śívá* adj., DS: destroying reactive impulsiveness, 11.
- máda* noun m., MW: wine, intoxicating drink; rapture, intoxication, excitement, DS: exhilaration; dat. to inflame; adj., intoxicating, exhilarating, 149.
- mandasānā* adj., DS: exalting, procuring joy; becoming exhilarated, 19.
- mandín* adj., DS: possessing-of-delight, possessing exhilaration, 11.
- virapśín* adj., exuberant, 8.
- mahimán* adj., MW: the power to increase in size, force, 40.
- sthirá* adj., MW: steady, steadfast, resolute, relentless; sturdy; not wavering; noun n. resolve, in pl. resistance, 20.
- cyautná* noun n., MW: contrivance; shaking, 10.
- sthávira* adj., DS: enduring; MW: solid, 11.

- ajāra* adj., MW: not subject to old age, undecaying, 10.
- ajuryá* adj., MW: not subject to old age, undecaying, 6.
- aryá* adj., DS: to be conducted upwards, to be raised; aspiring, 6.
- sáhas* noun n., JG: overwhelming strength, DS: overwhelming force, overwhelming power; adj., overwhelming, 62.  
*See "The meaning of skt. mahas and its relatives" in [Gonda, 1975b, pp. 450-485].*
- tavás* noun n., MW: power, strength; adj., strong, energetic; DS: having power over, 19.
- śāká* noun m., MW: power, might, help, 9.
- turá* adj., MW: prompt, quick, willing; DS: overpowering 19.
- vrddhá* adj., MW: stronger, augmented, JB: full-grown, DS: strengthened, reinforced, 15.
- yuván* adj., MW: young, youthful; noun m., a youth, 22.
- vájra* noun m., MW: thunderbolt; once adj. impenetrable, 160.
- vajrín* noun m., DS: thunderbolt-wielder, adj., thunderbolt-wielding, in possession of thunderbolt, bearing thunderbolt, 74.
- vajrivat* noun m., DS: thunderbolt-bearer, 20.
- ádrivat* noun m., stone-wielder, 47. An epithet of *Indra*.
- hantṛ* noun m., slayer, 9.
- hántama* adj., only in comp. *vrtrahántama*, DS: the best slayer, the best at slaying, 15.
- ghaná* noun m., MW: destroyer; club (hammer-like weapon); striking; DS: n. strike-force, 9.
- hárivant* adj., DS: accompanied-by-tawny-ones, 47. Here "tawny ones" sometimes refers to drops of *Soma* juice, other times to two horses of *Indra*.

- krátu* noun m., JG: resourcefulness, DS: wile, skill, AU: the power effective of action, MW: design, plan, understanding; adj., DS: skillful, resourceful, 140.  
*“power or strength (the Greek kratos) effective of action”*  
*[Aurobindo, 1998, p.63]*
- sukrátu* adj., having good designs, skillful, 16.
- sāsahí* adj., having ways to prevail, 7.
- dákṣa* noun m., AU: the power of discernment, adj. discerning, 18.  
*“...mental power or especially the power of judgment, discernment.”**[Aurobindo, p.73]*
- dhīra* adj., facilitating contemplations, having mental schemas for an effective contemplation, intelligent, 7.  
*Jan Gonda: “The adjective dhīrāṣaḥ characterizes the sages as having received the vision and inspiration needed for a successful performance of the rites.”* *[Gonda, 1959].*
- dakṣiṇa* adj., MW: dexterous, 1.
- sūnṛta* adj., DS: well-fitting, suitable, 11.
- marútvant* adj., MW: accompanied by *Marut*-s, 40.
- svadhá* noun f., MW: inherent power, natural disposition, predisposition; DS: the power of self-determination, self-determined course, spontaneity; (instr.) MW: at own pleasure, wantonly DS: of own accord, 16.
- śūra* noun m., DS: an agent of change; a decisive action; MW: a hero, 140.  
*Śūra* is the one who changes decisively the course of a battle, of a conflict, or resolves in a decisive manner an uncertainty, or finds a solution to seemingly unsolvable problem.  
 When referring to a fighter, *śūra* means “the one”, “the warrior” in the following saying ascribed to Roman general Hericletus, “Of every one hundred men [they send me], ten shouldn’t even be there, eighty are nothing but targets, nine are real fighters. We are lucky to have them. They make the battle. Ah, but the one, one of them is a Warrior, and he will bring the others back.”



- svarājya* noun n., DS: autonomy, independence, 20.
- svarāj* adj., MW: self-ruling, 12.
- kévala* adj., MW: exclusively someone's, isolated, not connected with anything else; DS: separate, 7.
- kṣatrá* noun n., MW: dominion, supremacy, 17.
- ánedya* adj., MW: not to be constrained, 8.
- ástrta* adj., DS: undistracted, non-distracted, 6.
- ápratīta* adj., DS: not-counterbalanced, 9.
- vīrá* noun m., MW: a hero; adj. heroic; DS: valiant one, 74.
- suvíra* adj., DS: very manly, 17.
- vīrya* noun n., DS: deed of valor, valor, aspect of valor; MW: manly vigour; efficacy, 54.  
Four aspects of valor are mentioned in 2.16.2cd — consumed *Soma*, overwhelming strength of the body, thunderbolt in hand, and resourcefulness in the head.
- suvírya* noun n., MW: manly vigour; DS: an aspect of manly vigour; adj., DS: having manly vigour, 10. “Manly vigour” is the vigour in manifesting manly behaviors.
- páũṃsya* noun m., MW: manhood, manly strength; manly deed; adj., manly; noun n., DS: manly power, manly vigour, 35.
- nṛtama* adj., MW: the most manly, 31.
- nṛmṇá* noun n., MW: courage, pl. manly powers, 20.
- śávas* noun n., DS: the power to change, an impulse to change, 114.
- śáviṣṭha* adj., DS: having the most power to change; most swollen, 31.
- śavasāná* adj., DS: changing powerfully, 9.
- indriyá* noun n., DS: power over affections, power over the senses, 24.
- vīcarṣaṇi* adj., DS: disengaging, 7.

- táviṣī* noun f., DS: power to control; controlling power, 24.  
 “Power to control” is an ability to control some aspect of human behaviour — a reaction to particular stimuli, state of mind, state of the body or particular muscles — under very stressful conditions; these powers are *Indra*’s.
- taviṣá* adj., DS: in-control, controlling, 9.
- śāna* adj., DS: being in charge of, commanding, 24.
- páti* noun m., MW: a protector, a master, an overseer, a chief; a husband, 159.
- śácī* noun f., DS: enabling power, powerful aid, mighty assistance; enabling, skillful manner, 41.
- śácīvat* adj., DS: accompanied by enabling powers, 15.
- śakrá* adj., DS capable, empowering, enabling, 41.
- áśāḍha* adj., MW: invincible, 9.
- saṃjít* adj., MW: winner, 14.
- dasmá* adj., MW: accomplishing wonderful deeds; DS: wizard, 20.
- śrávas* noun n., DS: an auditory impression; MW: fame, renown, glory, loud praise, 57.  
*“In the system of esoteric sense it means an inner audience or one of divine character, or an inspired hearing in the wake of divine grace or strength of knowledge following a strenuous discipline.”*[Sastry, 1952, p. 78]  
 An “auditory impression” is a vivid memory of something heard, or spoken, that has the power of suggestion, and is able, when recalled, to mobilize one’s mind for pursuing a particular goal, or to evoke a particular mindset.
- śravasyá* noun n., MW: worthy of fame deed, 5.
- susíprá* adj., DS: selective, choosy, 17.
- síprín* adj., DS: selective, 13.
- jyéṣṭha* adj., MW: most excellent, best, preeminent, 16.

- ásama* adj., MW: unequalled, 6.
- śuddhá* adj., MW: cleansed, clean, faultless, 12.
- anavadyá* adj., MW: faultless; DS: flawless 8.
- ukthyà* adj., DS: to be praised, 22.
- gírvaṇas* adj., noun n., DS: longing for a chant, 11.
- vára* when in plural n. DS: threads [of woolen filter]; noun m. MW: treasure; adj., chosen; DS: treasured, 14.
- váreṇya* adj., MW: best; DS: to-be-preferred, 14.
- úrj* noun f., strength, sap; adj., invigorating, 12.
- iná* adj., DS: infusing strength, invigorating, 10.
- pratimána* noun n., MW: a wellmatched opponent, a counterpart, a model, a mould, 13.
- yajñíya* adj., MW: worthy-of-a-sacrifice, 13.
- ṛcīṣama* adj., MW: sought with a verse, 8.
- suháva* adj., MW: listening willingly; DS: easy to summon, 8.

### Inner scene of Indra's manifestations

- áp* noun f., MW: water, 185.  
 In the external sense it means physical waters like those of rain, of rivers, of lakes.  
 In the internal sense it means “inner waters” referring to the psycho-physiological background of psychological processes that has as a significant component various expressions of hormones and other long-lasting psychoactive substances. Uses in plural emphasize variety of “inner waters”.
- nadí* noun f., MW: flowing water, river; DS: stream, 31.  
*nadí* is something that continually — on the scale of from several minutes to days — brings to mind ideas, thoughts, images, feelings, behaviors that are of a similar character and are not overly defined by the environment. For example, fear, ideas of danger, images of disaster, of failure, etc. that pre-occupy one's mind

are brought by one *nadī́*, feeling of closeness to other people, of being open to social interactions, thinking about relationships with close people, engaging in protective behavior or being uncharacteristically generous are brought by another *nadī́*. Usages of this word in *Soma* hymns imply that the mind is compared to an observer who seats on river's bank and attends to objects carried by the waters. Sometimes the river has a flood, and it makes the observer afloat in the waters. Psychologically this "being afloat" can be experienced as losing familiar thinking patterns, frameworks, reference points, etc. while being carried away by a flow of stimuli whether within or without; one experiences "being afloat", for example, when being in love, or being very afraid, when having overwhelming pain, or in vivid dreaming, in situations evoking fight-or-flight reaction like falling off a cliff (see [Hulin, 1983] for descriptions), in surges of anger, aggression and hostility, or while experiencing ecstasy. When the mind is carried away by the flood and continues "to float with the river", the condition is called *saṃsāra*. Each of the seven (see 9.92.4d) "rivers" capable of creating these "being afloat" states is a *nadī́* in flood (*arṇas*). It is possible to correlate each of the seven mentioned *nadī́*-s with expressions of various hormones and neurotransmitters, namely, oxytocin, adrenaline, endorphins, melatonin, nor-adrenaline, testosterone, and serotonin, but these states of psyche are not reducible to mere expressions of hormones.

*bhūvana* noun n., JG: a place of existence, DS: an aspect/facet of life; MW: creature, 29.

The first meaning is borrowed from [Gonda, 1975c]; second meaning, closely connected to the first, means "a facet" like material, sexual, social, spiritual, etc.

*sīndhu* noun m.f., MW: river, stream, 63.

In the inner sense, in singular it means "the flow of *suṣumṇā*" and is left untranslated; in plural it means "flows of sensory stimuli plus flow of stimuli from internal organs plus flow of speech (7.36.6 calls *Sārasvatī* "the seventh river").

When used in the external sense, in singular it means

a river or the river named *Sindhu*; in plural it means either the streams of blood or, when referring to “the seven rivers”, physical streams, rivers.

- samudrá* noun m., MW: sea; DS: lake, 42.  
 When used in the external sense it most likely signifies a high-salt-content lake into which several rivers flow making it swell and spread when the rivers are flooding — like lakes in Seistan (an idea of Harry Falk [Falk, 1997, p.83]).  
 When used in the internal sense, it means, when in singular, the heart cakra or the space of the heart — an area felt, when projected onto cognition, to be between breasts behind the sternum, and in this sense it is characterized also as “the lap of waters” (*āpāmupásthāḥ* 9.109.13b); when in plural (9.33.6a “the four seas of the treasure”), it refers to the four upper cakras. It might be also used as a metaphor of something that attracts “streams” or “waters”.
- árṇas* noun n., MW: flood, wave; DS: flooding water, 18.
- árṇava* noun m., MW: flood, lake; adj., restless, flooding, 8.
- ūrmí* noun m., MW: a wave, a swell, 14.
- usríyā* adj., f., MW: appearing at dawn (waters, river, “cows”), 9.
- dhúni* adj., MW: boisterous; DS: tumultuous, 8.
- antárikṣa* noun n., MW: the intermediate region, 26.
- rocaná* noun n., MW: luminous sphere; DS: bright glow, 19.
- náka* noun m., MW: space where there is no pain, 1.
- ṛtá* noun n., mostly left untranslated; DS: coherence, what is fitting, well-fitting, 83;  
 In the inner sense, it is a bridge between the domain of language and those of perception and of will.  
 L.Silburn renders it as “exact alignment”.  
 “...it is quite commonly translated cosmic order or cosmic harmony. This interpretation works rather well with its apparent etymology to the Proto-Indo-European root \*h<sub>2</sub>er, meaning fit together” [S.W.Jamison and M.Witzel, 1992][p.67].

- svàr* noun, left untranslated, 63.  
In the inner sense it means ease of choice, unattached state of mind, equanimity, ease of arising, airiness or fluidity of the mind.
- párvata* adj., MW: knotty, rugged; noun m., a mountain, a rock, DS: the knotty one (bones, joints, muscles of the body), 53.
- kóśa* noun m., MW: subtle body, 4.
- Tritá* proper noun, noun, m., the third; It stands for the third from above cakra — *viśuddha*, 9.
- súrya* noun m., MW: the sun, 107.  
It is often used as a symbol of *mañipūra* cakra.
- súra* noun m., MW: inciter; DS: that which vivifies; sunrise, 16.
- rájas* noun n., DS: airy realm, a region; MW: atmosphere, vapour, 29.
- púr* noun f., MW: stronghold, wall, fortress 80.
- dr̥dhá* noun n., MW: stronghold; adj., firm, strong, steady; firmly shut, firmly fastened; DS: fortified, 29.
- vīḍú* adj., MW: strong, firm, rigid, 12.
- ácryuta* adj., DS: unshakable; non-removed, 10.
- mih* noun f., MW: fog, 5.
- apratí* adj., MW: irresistible; JB: unopposed, unopposable; adv., without impediments, 10.
- vāta* noun m., MW: the wind; a vital air, 17.
- áyus* noun n., MW: life-force, vital power, 23.
- śaktí* noun f., MW: power, energy, 7.
- jaṭhára* noun n., MW: a belly; DS: a condition of interacting with material substance, 13.  
There are many *Indra's* “bellies” (9.76.3b “enter into *Indra's* bellies.”; 9.86.23b “entering into *Indra's* bellies”). These “bellies” can be understood as sense organs (eyes,

ears, nose, tongue, skin) and imagination (as an “organ” of brain).

*kukṣí* noun m., MW: cavity, 7.

√*tvīṣ* verbal root, MW: to be violently agitated, to instigate; DS: to be energized, to reach fever pitch, 6.

*tvīṣ* noun f., MW: agitation, vehemence, 3.

*dur* noun f., only pl.; MW: doors, 8.

### What is *Indra* to his worshipers

*ūtí* noun f., MW: help, DS: a side-effect; a way of helping; means of helping, 181.

*avitṛ* noun m., JB: helper; DS: promoter; adj., favouring, helping, 31.

*sanitṛ* noun m., MW: procurer, obtainer, he who gains, 13.

*trātṛ* noun m., MW: defender, 8.

*avas* noun n., MW: favour, assistance, protection; wish; DS: help, aid, 106.

*abhiṣṭí* noun m.f. MW: assistant; assistance, protection; adj. assisting, DS: means to assist, 24.

*śárman* noun n., MW: refuge, shelter, protection, 27.

*várūtha* noun n., MW: protection; DS: armour, 8.

*prámati* noun f., DS: foreseeing care, 6.

*ábhaya* noun n., DS: fearlessness; adj., without fear, 9.

*vṛdhá* adj., MW: strengthening, increasing; noun m. strengthening, strengthener, 24.

*várdhana* adj., MW: strengthening, augmenting; noun n., thriving, 16.

- sákhi* noun m., DS: like-minded one, comrade, friend; like-mindedness; adj. accompanied by; MW: a companion; DS: pl. participants [of a sacrifice], 147.  
*Yaska's Nirukta, explains the word sakhi as samana-khyana — one whose consciousness or level of awareness and understanding is akin, similar, to one's own.*
- sakhyá* noun n. MW: friendship, intimacy with, relation to, fellowship; DS: partnership, companionship, like-mindedness; adj., DS: being in-tune with, assisting each other, 64.
- ṛṣvā* adj., DS: helping in dire straights, 28.  
*RV 4.20.9 ṛṣva = vicayīṣtho amhas*
- táruṭra* adj., MW: carrying across, 12.
- ṛjīṣín* adj., DS: having direct impact, 19.
- ákṣita* adj., DS: not tapering off, undecaying, inexhaustible, 8.
- rathí* noun m., MW: charioteer; adj. related to a chariot, 14.
- nárya* adj., MW: manly, suitable to men, agreeable to men, 29.
- vásupati* noun m., DS: overseer of what's beneficent, overseer of benefits, 9.
- puramḍará* noun m., DS: stronghold-breaker, 8.
- vásyas* adj., MW: better; noun n., DS: what is better, 12.
- bhojá* adj., MW: liberal, bountiful, 8.

### Characteristics related to adepts of *Indra*

- vípra* adj., MW: inspired, inwardly excited, 67.  
*“... those whose minds are pure, clear and open, vipra,”[Aurobindo, 1998, p. 284]*
- árya* adj., DS: conducting upwards, 22.  
It is often used to characterise a worshiper who conducts particular “energies” up the spine; it also describes abodes of inner *Soma* that are purified to conduct inner *Soma* upwards. It is treated in later texts as meaning “noble”.



- arí* adj., DS: tending or rising upwards, raising it up, 48.  
Most often is used as a descriptor of inner *Soma*.
- āyú* adj., DS: agitated, 26.
- mānu* adj., MW: intelligent, wise; noun m., DS: an intelligent man, 22.
- vājín* adj., DS: he who possesses/employs/is capable of a rush of vigour; MW: spirited, 38.
- īśānā* adj., DS: capable of, competent, 10.
- śaśamāna* adj., MW: exerting one's self, 10.
- śutāvānt* adj., DS: in possession of extracted [*Soma*], having the extract, 10.
- ukthín* adj., MW: uttering verses; DS: accompanied by verses; in possession of [to-be-]recited verses, 8.
- māhas* noun n., MW: might, power; DS: strength, 7.  
*JG*: "mahas may imply a subjective feeling of superiority and cheerfulness" "Soma ... became rich in mahas (cf. AV 4.25.6) by songs of praise".
- ṛbhú* adj., MW: skillful, 17. Also used as a proper name in "three *Ṛbhū-s*" — components of human ascent over the mundane: *Vibhvan* — a vision of what is to be attained, *Vāja* — a rush of vigour, and *Ṛbhū* — a skill combining the two into practical changes. *Indra* is called *Ṛbhukṣā* — the basis of *Ṛbhū-s*, and *Ṛbhukṣaṇa* — the master of *Ṛbhū-s*.
- nṛ* noun m., MW: a man, 189.
- nṛvát* adv., MW: like men; DS: man-like, like a man; adj., manly, abounding-with-men, consisting of men, 9.
- iṣitá* adj., MW: driven, send off, cast, 13.
- mártya* noun m., MW: mortal, 47.
- márta* adj., MW: mortal, 23.
- praśasti* noun f., DS: competency, sufficiency, 11.
- sadāsá* adj., MW: always gaining, 8.

**Contests, fighting and doing**

- yudh* noun f., MW: clash, fighting; fighter, 23.
- yudhmá* noun m., MW: fighter, a warrior, 9.
- sátvan* noun m., MW: fighter, a warrior; as if real, 23.
- márya* noun m., MW: young man; DS: recruit, 7.
- ājí* noun m., MW: fighting match; battle; DS: contest, race-track; fighting rally, 32.
- samád* noun f., DS: clash, 30.
- pṛtanā* noun f., MW: battle; an army; DS: close combat, 42.
- pṛt* noun f., MW: battle, contest; DS: fight, 18.
- dhána* noun n., MW: a contest, a race; a battle; a prize, spoils, stake, 80.
- samaryá* noun n., DS: contest; JB: adj., battle-ready, 7.
- yóga* noun m., DS: engagement (in warfare), 7.
- bhára* noun m., MW: prize; battle, contest; offering; adj. in comp., supporting, bearing, 47.
- sáhya* noun n., adj., only in comp., DS: prevailing, overpowering; MW: conquering, victory, 9.
- vanús* adj., MW: eager to attack; zealous, 7.
- sénā* noun f., MW: army; a missile, 12.
- śárdhas* noun m., MW: troop, 8.  
*more organized than śárdha through presence of a leader.*
- gaṇá* noun m., MW: troop, flock, 9.  
*gaṇá is more organized than śárdha or śárdhas and describes a trained and hardened troop of soldiers, or a flock of birds flying in a formation*
- rátha* noun m., MW: a chariot, 139.
- abháka* noun n., MW: adversity, (face-to-face) encounter, 12.
- āpí* noun m., MW: ally, 11.

- áyudha* noun n., MW: weapon, 15.
- tigmá* adj., MW: sharp, scorching, 14.
- āyasá* adj., MW: iron, 11.
- vadhá* noun m., MW: deadly weapon, a weapon; frustration, destruction; DS: discharge, 27.
- vádhhar* noun m., MW: destructive weapon, 12.
- dhánvan* noun n., MW: bow, 8.
- ástr* noun m., MW: shooter, 11.
- didyú* noun m., MW: arrow, DS: lightning, 8.
- hetí* noun f., MW: missile, 8.
- sáru* noun m., MW: arrow, missile, 7.
- átka* noun m., MW: armour, 6.
- pátra* noun n., DS: defensive formation, means of protection, 4.
- hatya* noun n., only in comp., MW: killing, slaying; DS: striking, 23.
- ghóṣa* noun m., MW: battlecry, 9.
- hāti* noun f., only in comp., MW: striking; DS: slaying, 12.
- iṣṭí* noun f., MW: seeking, going after, endeavoring to obtain, request, desire, wish; DS: foray, 19.
- vidátha* noun n., DS: knowledge-sharing session, 27.  
*This sense is obtained by making sense 'distribution' (Kuiper [Kuiper, 1974]) more specific "distribution of knowledge". It was probably similar to assemblies to which members of different clans came to share intelligence on hunting opportunities and military developments, to share/show skills of various sorts, and to devise plans for joint endeavors.*
- vívāc* noun f., DS: debate, shout-contest; adj., making diverging statements, speaking differently, disagreeing, 8.
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<i>kṛtá</i>	adj., MW: done, made, created, performed, cultivated; made ready, prepared; noun n. what was done, deed, action; the stake at a game; DS: arranged, 37.
<i>kṛt</i>	adj., only in comp., MW: doing, performing, rendering, effecting, causing, making, creating, 29.
<i>kṛtnú</i>	adj., DS: effective at [doing something], 5.
<i>kárman</i>	noun n., MW: action, rite, ritual action, activity; effect; DS: deed, 36.
<i>kartṛ</i>	noun m., MW: maker, creator, doer, 11.
<i>āvís</i>	indecl., manifestly, before the eyes, 11.
<i>ápas</i>	noun n., MW: action, sacrificial act; work; adj., active, noun n., DS: activity, act; labour, 18.
<i>yújya</i>	noun n., MW: alliance; DS companionship, companion; adj., DS: to-be-employed, to-be-deployed, 11.
<i>sajóṣas</i>	adj., MW: acting in harmony with, 12.
<i>sāti</i>	noun f., MW: gaining, obtaining, procuring, winning, DS: gain, bestowing, foray, creation, 89.
<i>vratá</i>	noun n., MW: sphere of action, realm, observance; DS: sway;(self-imposed) constraint; mode of action, 23.
<i>éva</i>	noun m., MW: way, habit; adj., fast, 12.
<i>párya</i>	noun m., JB: decisive day; n., MW: the end; adj., helping-through, effective, decisive, final, 15.
<i>bhúj</i>	noun f., MW: advantage, 3.
<i>ūta</i>	adj., only in comp. <i>tvotā</i> , MW: helped, 12.
√ <i>śas</i>	verbal root, MW: to be inactive, to be idle, to sleep, 9.
<i>ṛṇá</i>	noun n., debt, obligation, what's due, 6.
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<i>jātá</i>	noun m., MW: birth, a creature, a being, a creature; adj. born, manifested, arisen, engendered, produced; DS: created, 46.

<i>hitá</i>	adj., MW: placed, situated; made ready, arranged, established, set up, suitable, proposed, 25.
<i>náman</i>	noun n., MW: nature, name, characteristic, characteristic form, mark; DS: aspect, 32.
<i>rūpá</i>	noun n., MW: form, feature, 21.
<i>vápus</i>	noun n., MW: form, appearance; DS: wondrous form, wonder, 11.
<i>várpas</i>	noun n., MW: assumed form, pretence, appearance, phantom, 9.
<i>várṇa</i>	noun m., MW: character, appearance, kind, type, form, 7.
<i>ánīka</i>	adj., MW: appearance; DS: onset, vanguard, 8.
<i>bhānū</i>	noun m., MW: appearance, lustre, 8.
√ <i>bhā</i>	, MW: to manifest, to shine, 3.
<i>bha</i>	adj., only in comp., DS: resembling, appearing as, 98.
<i>janitṛ</i>	noun m., MW: progenitor, 12.
<i>jānitrī</i>	noun f., MW: genitrix, 16.
<i>yóni</i>	noun m., MW: a womb, 18.
<i>gárbha</i>	noun m., MW: an embryo; child; womb; DS: a germ, 16.
<i>janús</i>	noun n., DS: circumstances of birth, circumstances of manifestation, manifestation; MW: creature; instr. by nature, essentially, 13.
<i>jániman</i>	noun n., MW: generation, offspring, birth, kind; DS: manifestation, 9.

## Giving and treasures

<i>maghávan</i>	adj., MW: munificent, bountiful, DS: generous, 244.
<i>maghónī</i>	noun f., MW: liberality, 7.
<i>maghá</i>	noun n., MW: bounty, gift, reward; adj., generous, 42.

- máṃhiṣṭha* adj., DS: the most generous, the most abundant, 21.
- dāná* noun n., MW: giving, giving in marriage; gift; DS: increase; adj. adding; sharing, bestowing, 29.
- dātr* noun m., MW:, a giver; DS: a grantor, 20.
- dāvan* noun n., MW: dat. in order to give or to receive; adj., granting; DS:,21.
- dadí* adj., MW: bestowing, giving, 11.
- dákṣiṇā* noun f., MW: reward; prolific cow; DS: adj., bringing satisfaction, 11.
- dānu* noun n., MW: drop, dew; DS: noun. m., liberality; adj., permissive, bestowing; noun f., permissiveness, avoiding a challenge personified, 20.
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- vásu* noun n., MW: riches, wealth, a gem, DS: beneficial thing, the treasure; adj., beneficial, beneficent, 187 + 50 in comp..
- rádhas* noun n., MW: satisfaction of one's desire, accomplishment of one's desire, munificence, favour, gift, 96.
- surádhas* adj., well-satisfying, 9.
- rái* noun m., MW: riches, wealth, DS: treasure, reward, 91.
- rayí* noun m., MW: treasure, gift; wealth, riches; DS:, 67.
- rātibí* noun f., MW: gift, favour; DS: gifts-time, 40.
- rátna* noun n., MW: gift, riches, wealth, treasure, 10.
- dráviṇa* noun n., MW: substance, goods, 8.
- vástu* noun f., MW: real substance, 1.
- sthūrá* adj., DS: substantial; MW: strong, 8.
- saní* noun f., MW: gain, acquisition, reward; MW: obtaining, 9.

- √*dā* verbal root, MW: to give, to offer, to yield, to give up, to impart, to bestow, to allow, to grant, to present; with *ā-* to receive, to take, to take hold of, to attain, to reclaim, to obtain; with *anu-* to yield, to offer; with *parā-* to give away, to betray; to deliver, 139.
- dā* only in comp., MW: giving, imparting, bestowing; giver, 27.
- √*day* verbal root, MW: to impart, to allot, to bestow; with *vi-* to distribute; to severe, 9.
- 
- bhāga* noun m., MW: a good fortune, fortune, patron; DS: well-being, 20.
- bhāgá* noun m., MW: a share, a portion; good luck, good fortune, 17.
- suvitá* noun n., DS: an easy passage; MW: a good path, 8.
- sugá* adj., DS: easy to traverse; DS: easy flowing; noun n., easy pathway, 7.
- śrī* adj., MW: auspicious, radiating; noun f., success, good fortune, auspiciousness; DS: blessing, 17.
- bhadrá* adj., MW: auspicious, fortunate, prosperous, blessed, lovely; noun n., a good fortune, 48.
- svastí* noun f. n., MW: well-being; when instr. “successfully”; DS: blessing, 35.
- śám* adj., DS: auspicious, fortunate, pleasing; MW: adv., fortunately, 11.
- haryatá* adj., DS: delighted-in, to-be-delighted-in, 19.
- rāṇa* noun n., MW: delight, joy, pleasure; battle, 19.

## Mind and body

- mānas* noun n., MW: the mind; a thought, inclination, intention, DS: an impression, mindset, attention, thinking, contemplation, 84.

- várivās* noun n., DS: mental space, 18.
- loká* noun m., MW: wide (mental) space, 13.
- dyumná* noun n., DS: the power to illuminate, the power to shed light, adj., illuminating, luminous, 35.
- mánman* noun n., DS: a manic thought, idea; MW: thought, understanding, 16.
- māna* noun n., MW: conception; DS: mental activity, 4.
- śrát* noun n., trust, 9.
- jyótis* noun n., MW: light, brightness, 35.
- candrá* adj., MW: shining, most excellent; DS: scintillating, shimmering; moon-like; noun n., bright radiance, glitter, 12.
- támas* noun n., MW: darkness, ignorance; DS: daze, mental inertia; mental obscuration, 33.
- rájas* noun n., MW: darkening emotion, 4.
- māyā́* noun f., MW: illusion, trick, sorcery; DS: deceitful state(s) of mind, deceptive construct; the power(s) of framing (thoughts, ideas, perception and cognition in general), the power(s) to configure/to shape (thoughts, ideas, perception and cognition in general), 34.  
*The senses “to frame ...”, “to configure ...” were obtained by taking into account Jan Gonda’s criticism of meanings “illusion, unreality, deception, fraud, trick, sorcery, witchcraft, magic, phantom, apparition” as being its core meaning in Rigveda and deriving it from the root √mā [Gonda, 1959].*
- māyīn* noun m., DS: having the power to frame (thoughts, ideas, perception and cognition in general) one, trickster, 21.
- citrá* adj., MW: conspicuous, various, manifold, distinguished, DS: capturing attention, attracting attention, noticeable, 50.
- ketú* adj., MW: banner, sign; flame; DS: striking example, focal-point, 12.



- śrutá* adj., MW: famed, famous, renowned; being listened to, taught, heard; noun n. oral tradition, 36.
- sumatí* noun f., MW: benevolence, favour, DS: effective mental gesture; favourable disposition, good graces of, 28.
- durmatí* noun f., DS: noxious mood, 9.
- prámati* noun f., DS: priming mental gesture, 3.
- sumná* noun n., MW: favour, benevolence, grace; adj., gracious; DS: benevolent thought, benevolent state of mind, benevolent mindset, highspirited mindset; blessing, 28.
- śunám* adv., MW: happily, 15.
- váśa* noun m., MW: wish, will, command; adj., willing; DS: desiring, 13.
- védas* noun m., MW: knowledge; property, 14.
- védhas* noun m., DS: adept, 14.
- √*man* verbal root, MW: to set mind on, to think upon, to consider, to regard, to imagine, to reflect on, to long for, to think, to mind, to observe, to suppose; with *atí-* to disdain; with *anu-* to permit, to assent, to approve; with *pari-* to overlook; with *abhi-* to have designs on, 58.
- √*cit* verbal root, MW: to be attentive, to notice, to fix mind upon, to take notice, to attend to, to know, to remind, to observe, to aim at, to intend; to appear; DS: to watch, to discriminate, to discern, to consider; MW: with *ā-* to understand, 43.
- cit* adj., only in comp., MW: piling; noticing, 8.
- √*ci* verbal root, MW: to seek; to notice; with *vi-* to discern, 4.
- √*vid* verbal root, MW: to find, to find out, to discover, to obtain, to notice, to remember; to become acquainted, to experience, to know, to understand, to learn, have correct notion of, to consider as; with *anu-* to seek, to find; with *vi-* to discern, 192.

<i>vid</i>	adj., only in comp., MW: knowing, finding, being familiar with, 20.
√ <i>ūh</i>	verbal root, MW: to consider, to regard, to comprehend, to deliberate upon, to attend to, to observe; with <i>sam-</i> to bring together, 9.
√ <i>jāgr</i>	verbal root, MW: to be awake or watchful; with <i>abhi-</i> to watch over 7.
<i>āmati</i>	noun f., DS: impulsiveness, 8.
<i>amāti</i>	noun f., DS: inciting-to-act definitiveness, 1.
<i>carṣaṇī</i>	adj., DS: drawing to themselves, 8. In inner sense, when in plural, it stands for the senses ( vision, hearing, smell, etc.) — their function draws attention to stimuli. In singular, it is a characteristic of <i>Indra</i> and <i>Agni</i> ; in the external sense it means “settlers”.
<i>dúvas</i>	noun n., DS: readiness for action, gesture of commitment, 9.
<i>dharúṇa</i>	noun m., DS: support, prop, MW: foundation, 9.
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<i>kāma</i>	noun m., MW: longing, desire; object of desire, adj. desirous, 41.
<i>kāmya</i>	adj., MW: amibale, desirable; DS: to be desired, 7.
<i>vanas</i>	noun n., only in comp. MW: longing, desire; DS: motive, 20.
<i>spārhá</i>	adj., MW: desirable, DS: eagerly desired, 7.
<i>ártha</i>	noun m.n., MW: purpose, cause, intent, concern, aim, 11.
<i>savitṛ</i>	noun m., DS: impeller, 5.
<i>vívrata</i>	adj., MW: reluctant, refractory, 7.
<i>kṣéma</i>	adj., MW: at ease; noun m., settled life, dwelling in peace, 8.

- bhójana* noun n., MW: a meal; enjoyment; DS: a source of pleasure; supplies, 17.
- priyá* adj., MW: favorite, dear, wanted, liked; JB: cherished, 48.
- cáru* adj., MW: agreeable, dear, esteemed; DS: favourite, pleasant, 18.
- vāmá* adj., MW: lovely; noun n. what's lovely, 13.
- práyasa* noun n., DS: delight, delightful effect, 15.
- práyasvant* adj., MW: offering libations; DS: dispensing delights, 8.
- máhina* adj., MW: causing joy, gladsome, 7.
- hiraṇyáya* adj., DS: enchanting; MW: abounding in gold, 15.
- hiraṇya* adj., DS: enchanting; MW: golden; noun n., gold, 13.
- pánya* adj., MW: astonishing; DS: to be admired, 7.
- vára* noun m., MW: suitor; choice; a request; adj., choicest, 21.
- várya* adj., MW: to be chosen, precious; noun n., what is to be chosen; wealth, 10.
- vāta* adj., MW: desired/desirable, 1.
- yásas* noun n., MW: worth, honour; adj., esteemed, 15.
- yātú* noun m., DS: infatuation, 15.
- níd* noun f., DS: imposed constraint; an object of ridicule, 9.
- bhíyás* noun f., MW: fear, apprehension, 10.
- níyút* , once *níyut*, adj., DS: innate, internally connected; MW: noun f., team (of horses); series of words, of verses, verse 13.
- √*vr* verbal root, MW: to choose, with *ā-* to prefer, to rely on; with *pra-* to prefer, 24.

- √*mad* verbal root, MW: to exhilarate, to gladden, to exult, to intoxicate, to revel, to rejoice; to inflame, to inspire; with *pra-* to indulge; with *anu-* to rejoice over, JB: to cheer, 101.
- √*mand* verbal root, MW: to inflame, to exhilarate, to gladden, to get drunk, to delight in; with *abhi-* to take pleasure in; with *pra-* to be sporting, DS: to fire up, 62.
- √*mand* verbal root, MW: to tarry, to pause, 3.
- √*iṣ* verbal root, MW: to seek, endeavor to obtain, 28.
- √*nādh* verbal root, MW: to ask for help, 7.
- śruṣṭí* noun f., MW: willing service, confidence, 7.
- aśúṣa* adj., DS: unabating, 7.
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- bāhú* noun m., MW: arm; DS: (once) a foot (as a measure of length), 47.
- hástā* noun f., MW: hand, 39.
- gābhastī* noun m., MW: a hand; adj., DS: ray-like, 15.
- pád* noun m., MW: foot; JB: forefoot, 11.
- padá* noun n., MW: foot, footprint, track; step; stanza, 14.
- páda* noun m., MW: foot; DS: step, 7.
- bála* noun m., MW: (bodily) strength, power, 13.
- śíras* noun n., MW: the head, the top, 17.
- śīrṣán* noun m., MW: the head, the skull; the top, 12.
- śíprā* noun f., MW: the lip, 6.
- hṛd* noun n., MW: the heart, 20.
- párvan* noun n., MW: joint, knot, limb; section, 10.
- vána* noun n., DS: spine, spinal cord, 2.
- prṣṭhá* noun n., MW: back; DS: base; adj., forming the basee, 9.

<i>ádri</i>	noun m., in plural, teeth or floating ribs, 5.
<i>cákṣas</i>	noun m., MW: eye, look; DS: guide, 9.
<i>andhá</i>	adj., MW: blind; DS: blinding, 7.
<i>kárṇa</i>	noun m., MW: ear, 9.
<i>śrut</i>	adj., only in comp., MW: hearing, listening, 6.
<i>śubhrí</i>	adj., MW: reinforcing, replenishing, 8.
<i>śubhrá</i>	adj., MW: enhancing, replenishing, 6.
√ <i>jīv</i>	verbal root, MW: to live, 7.

### Society and dwelling

<i>jána</i>	noun m., MW: people, a tribe, a race (earthly creatures or celestial ones), a person, a man, a descendant; a creature; DS: pl. folks, 112.
<i>pitṛ</i>	noun m., MW: a father, a parent, forefather, ancestor, 54.
<i>māṭṛ</i>	noun f., MW: a mother, 42. Used metaphorically, it signifies something that creates conditions for something else to manifest, to emerge, or something that nurtures and strengthens something else. One phenomenon or one entity could thus have many “mothers”.
<i>toká</i>	noun n., MW: offspring, children; DS: progeny, 18.
<i>tánaya</i>	adj., MW: propagating family, 16.
<i>nápāt</i>	noun m., MW: offspring, descendant, grandson, 7.
<i>prajā</i>	noun f., MW: offspring, family, procreation, 7.
<i>gotrá</i>	adj., MW: cowshed; lineage 11.
<i>āyú</i>	noun m., MW: family, offspring, 2.
<i>putrá</i>	noun m., MW: son, child; the young of, 28.
<i>sūnú</i>	noun m., MW: son, 3.
<i>duhitṛ</i>	noun m., MW: daughter, 7.

<i>yoṣā</i>	noun f., MW: maiden, girl; young woman; mare, 8.
<i>jāmí</i>	adj., MW: peculiar to; noun m., JB: kin, sibling, 9.
<i>bhrátr</i>	noun m., MW: brother, 8.
<i>kṣáya</i>	noun m., MW: abode, dwelling; peace, 19.
<i>ókas</i>	noun n., MW: home, refuge, house, abode, dwelling, 16.
<i>ásta</i>	noun n., MW: home, 9.
<i>dám</i>	noun n., MW: house; DS: household, 3.
<i>ghá</i>	noun m., MW: house, family, 13.
<i>rájan</i>	noun m., MW: a chief, a king, a sovereign; DS: chieftain, 65.
<i>samráj</i>	noun m., DS: joint ruler, 12.
<i>krṣṭí</i>	noun f., MW: tribe, 35.
<i>viś</i>	noun f., MW: settlement, dwelling, homestead; tribe; JB: clan, 36.
<i>kṣítí</i>	noun f., DS: clan, tribe, settler, 18.
<i>yugá</i>	noun n., MW: generation, DS: lifespan; MW: yoke, team, 11.
<i>pūrú</i>	noun m., MW: a man; name of a tribe; DS: commoner, 11.
<i>urvárā</i>	noun f., MW: fertile soil, yielding crop field; DS: fertile land, 9.
<i>sádana</i>	noun n., MW: a seat, abode; DS: soil; sitting down, a sitting; an assembly, 20.
<i>sádas</i>	noun n., MW: seat; assembly, 9.
<i>mánuṣa</i>	noun m., MW: human; n. manhood, 15.
<i>mánus</i>	noun m., MW: an intelligent man, man, human, 15.
<i>radhrá</i>	adj., DS: meek, 8.
<i>pátnī</i>	noun f., MW: mistress, wife, 15.

**Proper names**

- Atithigvá* proper name m., 12.
- Átri* proper name m., 11.
- Uśánas* proper name m., 10.
- R̥jísvan* proper name m., 9.
- Káṇva* proper name m., 18.
- Kútsa* proper name m., 35.
- Kuśiká* proper name m., 7.
- Trasádasyu* proper name m., 7. Lit. “who is seeking the three seats”; prob. an extract of *Soma*.
- Turvása* proper name m., 15. Probably lit. “having overpowering will”.
- Dabh̥ti* proper name m., 9.
- Yádu* proper name m., 15.
- Rúsama* proper name m., 4.
- Ruśama* proper name m., 3.

**Various**

- pathín* noun m. MW: path, course, way, road; DS: pathway, 25.
- gātú* noun m., DS: an unimpeded way/pathway, an unobstructed way, 19. This word denotes concrete, detailed course, while *pathin*, denotes a general way with just major waypoints defined, having multiple *gātu*-s.
- ádhvan* noun m. MW: distance, journey, course, path, road; DS: pathway, 10.
- supārá* adj., MW: giving an easy passage, easy to cross, 9.
- pravát* noun f.n., MW: height, slope, smooth pathway, swift course; instr. downhill; adj., directed forwards; noun f., DS: groove, 15.

<i>sáras</i>	noun n., DS: channel; MW: pond; pail, 7.
<i>budhna</i>	noun m., MW: bottom; base; DS: basis, 10.
<i>guhá</i>	noun f., MW: a secret place, a hiding place; a cavern, 12.
<i>cakrá</i>	noun n., MW: wheel, a circle; a discus; DS: cakra, 27.
<i>dhúr</i>	noun f., MW: chariot pole, pole, burden; DS: harness, 8.
<i>ákṣa</i>	noun m., MW: an axle; an eye, 9.
<i>ánas</i>	noun m., MW: cart, 8.
<i>akṣá</i>	noun m., MW: a die, 1.
<i>yuktá</i>	adj., MW: harnessed, yoked, set-to-work, employed, 15.
<i>yáman</i>	noun n., MW: coming, flight; JB: journey; DS: expedition, 11.
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<i>āśú</i>	adj., MW: swift, quick, DS: moving quickly, 22.
<i>j̄ra</i>	adj., MW: quick, 12.
<i>túyam</i>	indecl., MW: quick; DS: quickly, 13.
<i>makṣú</i>	indecl., MW: promptly, quickly, 10.
<i>múhur</i>	indecl., MW: suddenly; at once, for a moment, 7.
<i>sárga</i>	noun m., MW: swarm, gush, downpour, a herd let loose from a stable; letting go; DS: releasing, 10.
<i>ásva</i>	noun m., MW: a horse, a steed, a stallion, 105.
<i>árvat</i>	noun m., MW: a horse, a courser; adj., hastening; DS: fast-paced, 20.
<i>árvan</i>	noun m., a courser, a steed, 7.
<i>sápti</i>	noun m., MW: a courser, a steed, 7.
<i>ṛjrá</i>	adj., going straight, 8.



<i>átya</i>	noun m., MW: courser, steed; JB: thoroughbred; DS: adj., rapid, 16.
<i>ásvya</i>	adj., MW: consisting of horses, coming from horses, related to horses; DS: rhythmical, 16.
<i>váhni</i>	noun m., MW: he who conveys, a bearer, a carrier; a draught horse, a draught animal; a rider; a fire, 16.
<i>ví</i>	noun m., MW: a bird, 16. Sometimes used a symbol of a fantasy or a day-dream.
<i>śyená</i>	noun m., MW: a hawk, 16.
<i>mṛgá</i>	noun m., MW: beast; DS: adj. wild, 12.
<i>váṃsaga</i>	noun m., DS: an ox, 7.
<i>dhenú</i>	noun f., MW: a milch cow; milk; adj. yielding milk, giving milk, 31.
<i>dhénā</i>	noun f., MW: a mich cow; DS: nourishing stream; adj., nourishing, 10.
<i>sudúghā</i>	adj., f., MW: yielding much milk, abundant, 9.
<i>vakṣáṇā</i>	noun f., JB: udder, breast; DS: adj., nourishing, 7.
<i>vatsá</i>	noun m., MW: a calf; a darling, 17.
<i>paśú</i>	noun m., MW: animal, a domestic animal, a tethered animal; beast; cattle, kine; herd; a brute 17.
<i>gopá</i>	noun m., MW: cowherd, herdsman; a guardian, a protector, 14.
<i>yáva</i>	noun m., MW: barley, 17.
<i>yávasa</i>	noun m., MW: grass, fodder; pasture, pasturage, 10.
<i>yūthá</i>	noun n., MW: herd, 10.
<i>jágat</i>	noun n., MW: what is moving; DS: a creature, a living being, the world of the living, 8.
<i>kṣétra</i>	noun n., MW: region, space, land; DS: locality, 7.
√ <i>kṣar</i>	verbal root, MW: to trickle, to flow; to distil; DS: to ooze, 10.

<i>ścut</i>	adj., only in comp. <i>ghṛtaścut</i> , DS: oozing with, 6.
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<i>hāri</i>	adj., MW: tawny, pale yellow, golden; DS: enchanting, charming, 204.
<i>hārīta</i>	adj., DS: enchanted, 7.
<i>agnī</i>	noun m., MW: fire, 52.
<i>sara</i>	noun m., adj., only in comp., MW: flow, flowing, 9.
<i>valá</i>	noun m., MW: cavern, enclosure, 16.
<i>dhāman</i>	noun n., MW: abode, state, condition, established order, 14.
<i>dhārman</i>	noun n., MW: custom, prop, arrangement, 9.
<i>dharmán</i>	noun m., MW: supporter, 0.
<i>śrútya</i>	adj., MW: famous, to be heard, 8.
<i>aruśá</i>	adj., DS: tempered, tame, 8.
<i>avadyá</i>	adj., MW: shameful, unspeakable; noun n., shame, disgrace, 7.
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<i>gómat</i>	adj., DS: rich in cows, having cows; rich with evocative expressions, accompanied by evocative expressions, abounding in evocative expressions, 42.
<i>gávya</i>	adj., MW: consisting of cows, related to cows, 13.
<i>ánna</i>	noun n., MW: food; victuals, 17.
<i>pakvá</i>	adj., MW: ripe, matured, cooked, 11.
<i>paktí</i>	noun f., MW: cooking; DS: maturation, ripening, what is being cooked, 7.
<i>dhāyas</i>	adj., noun n., MW: nourishing; DS: sustenance, 11.
<i>aváni</i>	noun f., MW: stream, 7.
<i>dhārā</i>	noun f., MW: stream, 7.

- dhārā* noun f., MW: blade, 1.
- bhúj* noun f., DS: bending down, 2.
- vāra* adj., MW: enclosing, 2.
- apás* adj., DS: fluid, 2.
- jūtá* adj., MW: impelled, driven, 9.
- hitá* adj., MW: impelled, 1.
- iṣṭí* noun f., MW: invitation, 1.
- pāyas* noun n., MW: juice, milk, fluid; vital spirit, 17.
- śukrá* adj., DS: translucent, transparent; brightly radiant; MW: resplendent, pure, 14.
- kṛṣṇá* adj., MW: dark; DS: blackened, 9.
- raśmí* noun m., MW: a ray, rein, whip, 13.
- dhātu* noun n., only in comp., constituent part, element, 8.
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- girí* noun m., MW: mountain, hill, 28.
- sānu* noun m., MW: summit, top, head, top surface, 11.
- ádri* noun m., MW: a rock, a stone; when in plural, it sometimes means “stones used for pressing Soma”, 38.
- ásman* noun m., MW: rock, stone, 14.
- bhūmi* noun f., MW: earth, ground, soil, land, territory; DS: a body, 15. Sometimes used as a symbol of physical body.
- bhūman* noun n., MW: earth, ground, country, 9.
- pārthiva* adj., MW: earthly, terrestrial, DS: noun m., earthly region, earthling, 21.
- kṣám* noun f., MW: earth, ground; DS: land, 15.
- kṣá* noun f., MW: ground, earth; DS: basis, 14.
- vṛṣṭí* noun f., MW: rain, 8.

- dhánvan* noun n., MW: desert, 4.
- śarád* noun f., MW: autumn, year; adj., DS: ripened, 11.
- aśáni* noun f., MW: flash of lightning, 9.
- vána* noun n., MW: wooden [cup]; timber, thicket; earnest desire; adj. MW: wooden, 25.
- kóśa* noun m., MW: vessel, pail, cask, 5.
- avatá* noun m., DS: a well, JB: a well-spring, 7.
- gabhīrá* adj., deep, impenetrable, mysterious 7.
- drú* adj., MW: wooden; noun m.n., wood, 3.
- vṛkṣá* noun m., MW: a tree, 11.
- ásman* noun m., MW: eater, 1.
- tanú* noun f., MW: manifestation, body; used as reflexive pronouns, 63.
- tvāyá* indecl., MW: for thee; DS: for thy sake, 7.
- asmáka* adj., MW: our, 6.
- dyumánt* adj., MW: splendid, illuminating, brilliant, lucid, bright, 8.
- svaryà* adj., MW: roaring, resounding; DS: made-to-reverberate, 7.
- vṛtá* adj., MW: surrounded, pent up, 7.
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- vísva* adj. MW: every, all, entire, all-pervading, everything, 320.
- vísva* n. MW: everything, all, 78.
- viśvátas* indecl., MW: everywhere, in every way, from all sides, on all sides, 17.
- ásāmi* MW: adj., complete, indecl., completely; DS: adj., not premature, indecl., in entirety, 6.

<i>vīṣu</i>	indecl., only in comp., MW: on both sides, both ways, in both directions, 10.
<i>sārva</i>	adj., MW: every, entire, whole, all, 15.
<i>satrá</i>	indecl., MW: always; JB: in every way, 43.
<i>sádā</i>	indecl., MW: always, 32.
<i>sadha</i>	indecl., only in comp. has general meaning MW: “together, together with, with”, but is translated depending on other part of the compound, 26.
<i>sākám</i>	indecl., MW: together, jointly, at the same time, simultaneously; DS: overall, 23.
<i>śáśvat</i>	indecl., MW: again and again, time and again; adj., numerous; endless, 20.
<i>tán</i>	noun f., MW: continuation, offsprings; in instr. “one after another”, 6.
<i>purú</i>	adj. m.n., MW: many, abundant; DS: numerous, multiple; adv. often, much, very; DS: fully, highly, frequently, brightly, liberally, 200.
<i>purutrá</i>	indecl., MW: in many places, in many ways, 7.
<i>purutáma</i>	adj., MW: best among many, most frequent, 9.
<i>pūrví</i>	adj. f., MW: many, abundant; DS: numerous, multiple, plentiful, 46.
<i>bhūri</i>	adj., MW: many, abundant, frequent, numerous; adv. much, repeatedly, abundantly, often; DS: richly; noun n. multitude, a lot; adj., plentiful, 58.
<i>bhūyas</i>	adj., MW: more numerous, becoming more and more, becoming; greater; indecl., even more, more, 12.
<i>bahú</i>	adj., MW: many, abundant, numerous, 7.
<i>dabhrá</i>	adj., DS: few, scarce; MW: small, 7.
<i>bṛhát</i>	adj., MW: vast, mighty, great, high, abundant, ample, extended, strong, massy, lofty, tall; bright; loud, indecl. far, high, on high, aloud, greatly, firmly, DS: aloft, expansive, wide, 85.

<i>bṛhātī</i>	adj.f., vast, mighty; DS: extensive, wide-ranging; potent, 10.
<i>pṛthú</i>	adj., MW: extensive, broad, wide, spacious, ample; adv. wide, widely; DS: spreading, 14.
<i>jráyas</i>	MW: noun n., expanse, space; DS: expansion; adj., extended, extending; 11.
<i>vyácas</i>	MW: noun n., expanse, wide space; DS: adj., encompassing, 9.
<i>majmán</i>	noun n., MW: instr. generally, DS: at all; majestically, 11.
<i>mahá</i>	adj., MW: mighty, great, abundant, 20.
<i>mahát</i>	adj., MW: great, large, ample, violent, abundant, extensive; DS: mighty, powerful, exalting, 89.
<i>mahánt</i>	adj., DS: mighty, great, violent, long, 11.
<i>mahán</i>	noun n., MW: abundance, might; instr. greatly, mightily; DS: excessiveness, 14.
<i>mahiṣá</i>	noun m.n., MW: a buffalo; DS: multitude; adj., MW: powerful, DS: mighty, 11.
<i>mahás</i>	indecl. MW: gladly; swiftly; DS: quickly; greatly, 18.
<i>máhi</i>	adj., MW: great; adv. greatly; DS: mighty, extensive, ample, powerful; adv. greatly, intensely, very much, highly, extensively, 48.
<i>mahí</i>	adj., MW: mighty, powerful, great; DS: potent, flooding (river), copious, 44.
<i>tuvi</i>	adv., only in comp., MW: much, many, abundant, great; DS: often, strongly, powerfully, very, 55.
<i>áram</i>	indecl, MW: enough, suitably, readily, fitly, fittingly, 26.
<i>urú</i>	noun n. space, wide space, adj., MW: wide, spacious, broad, ample, excessive, far-ranging; indecl. widely, 64.
<i>ūrvá</i>	adj., excessive, wide, extensive, 10.

- urvī* adj., f., excessive, wide, large; noun f., space, 10.
- antár* adv., MW: between, in the middle of, within, amongst; DS: indecl. inside, midst, in, in-between; adj., middle, intermediate, 58.
- ánta* noun m., MW: near by, inside, limit, border, boundary, end, 16.
- mádhya* noun n., MW: middle, midst, middle; adj., moderate, impartial, 13.
- púnar* indecl., MW: back, away, 10.
- paścāt* indecl., MW: from the back, from behind, behind; from the west, 8.
- adharát* indecl., JB: from below, from the south, 7.
- purástāt* indecl., from the front, in front, before, 7.
- añc* adj., only in comp., MW: turned to, 9.
- sácā* indecl., MW: in the presence of, at, at hand, near, together, together with, in; DS: by accompanying, 44.
- arvác* adj., indecl., MW: coming hitherward, coming hither, turned hitherward, 21.
- arvák* indecl., MW: hither; from a certain point; DS: in this respect, 15.
- arvācīná* adj., MW: turned towards, favouring; DS: turned hitherwards, 9.
- ídhak* indecl., MW: apart, singly, 2.
- ānuṣák* indecl., MW: one-after-another, uninterruptedly; DS: without an interruption, continually, time after time, 8.
- purás* indecl., MW: in the presence of, in front, first of all, in advance, before, in the east; DS: to the fore; from the front; adj., superior, 31.
- purá* indecl., MW: before, of old; DS: up till now, in old times, long ago; prior to, 28.

- sána* indecl., DS: long ago, from ancient times; MW: adj., old, ancient, 7.
- púrva* adj., MW: initial; ancient; former, behind, previous, past, before; being in front, 30.
- púrva* adj., MW: former, previous, ancient; first; principal; DS: prior; peerless, 20.
- pratná* adj., MW: former, ancient, preceding; DS: primordial; prior, 20.
- prathamá* adj., MW: primary, initial, earliest, first, original, primal, foremost, preceding, prior, principal, 30.
- prathamám* indecl., MW: at first, firstly; DS: first, first of all, initially, 11.
- upamá* adj., MW: best, most excellent, highest, nearest, 13.
- úpara* adj., MW: situated below, lower; nearer, close, 8.
- náva* adj., MW: new, fresh, 6.
- návīyas* adj., MW: new, recent, newest; adv. anew, 9.
- návya* adj., MW: new; DS: fresh, novel, recent; novice, 22.
- návya* adj., MW: new; indecl., MW: anew; DS: again, 7.
- ágra* noun n., adj., MW: the tip, the front, the beginning, the surface; ahead, foremost; DS: preceding, prominent, 18.
- dákṣiṇa* noun m., adj., MW: right, 9.
- dīrghá* adj., MW: long, deep, 12.
- svá* adj., MW: own, one's own, 59.
- svayám* indecl., MW: by himself, on hiw own, on its own, by herself, themselves, by thyself, 9.
- anyá* adj., MW: other, other than, another; DS: someone else, 71.
- anyát* adj., MW: another, other; DS: something else, different, 16.
- anyaká* adj., MW: other, 18.



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<i>áhan</i>	noun n., MW: day, 19.
<i>áhar</i>	noun n., MW: day, 12.
<i>prātár</i>	indecl., MW: at day-break, 10.
<i>mádhyaṃdina</i>	adj., MW: midday, 12.
<i>prapitvá</i>	noun n., MW: start of the day, evening; haste, flight, 9.
<i>vástu</i>	noun f., MW: morning, 7.
<i>díva</i>	noun m., MW: day, sky, heaven, 38.
<i>divā</i>	indecl., only in comp., MW: by-day, 15.
<i>adyá</i>	indecl., MW: nowadays, today, now, 37.
<i>śvás</i>	indecl., MW: tomorrow, 4.
<i>sadyás</i>	indecl., MW: at once, in the very moment; every day; JB: in an instant; in a day; DS: at the very moment, 33.
<i>nūnam</i>	indecl., MW: now, now then, therefore, at present; assuredly; DS: nowadays, 43.
<i>nūtana</i>	adj., MW: recent, of present day, modern; present, new; DS: novice, 14.
<i>sanāt</i>	indecl., MW: from of old, always, forever, 12.
<i>pradīvas</i>	indecl., MW: from of old, long ago, as of old, always, 8.
<i>ūrdhvá</i>	adj., MW: elevated, upright, upper; tending upwards, 7.
<i>pará</i>	adj., MW: extreme, ultimate; exceeding, remote, 5.
<i>apará</i>	adj., MW: non-extreme, youngest, 2.
<i>pára</i>	adj., MW: higher, superior; distant, past, previous, prior, 7.
<i>ávāra</i>	adj., MW: inferior, later; DS: lower, present, 7.
<i>ápara</i>	adj., MW: being in the rear, following, latter, 6.

<i>paramá</i>	adj., DS: ultimate; MW: the most prominent, primary, remotest, 10.
<i>úttará</i>	adj., MW: superior; subsequent, 7.
<i>ádharma</i>	adj., MW: inferior; tending downwards, 6.
<i>párá</i>	indecl. MW: away, aside, off; DS: far away, ultimately, in the future, 27.
<i>parāvát</i>	noun f., MW: distance; DS: in loc. far away, far-and-wide; in abl. from afar; adj., distant, 27.
<i>pārā</i>	noun n., MW: the other side, the opposite side, the extreme shore, utmost reach, 11.
<i>āré</i>	adv., MW: far, far away, 13.
<i>arvāvát</i>	noun f., MW: proximity (being near), 9.
<i>ārāt</i>	indecl., MW: from afar, from a distant place; DS: far away, from a distance, 8.
<i>dūrāt</i>	indecl., JB: from afar; DS: farthest away, 7.
<i>abhītas</i>	indecl., MW: everywhere; on both sides; in the presence of; DS: in every way, 8.
<i>sama</i>	adj., MW: every, any; similar, equal, regular; DS: balanced, 17.
<i>samāná</i>	adj., MW: same, similar, equal, holding the middle between two extremes, 17.
<i>árdha</i>	noun m., MW: side, 3.
<i>ardhá</i>	noun m.n., MW: half; equal share; DS: side; adj., semi-, 8.
<i>satyá</i>	adj., genuine, real, realized, actual, true; noun, n. the truth, what's to be/become real, 67. It is a yet not-fully manifested or hidden dynamic that will resolve a liminal state.
<i>sát</i>	adj., MW: real, present; noun n., DS: reality, what is real, 42.
<i>tmánā</i>	indecl., MW: at least; really, indeed, 18.

<i>dvitá</i>	indecl., MW: certainly, especially, by all means, 14.
<i>barháṇā</i>	indecl., MW: certainly; DS: definitely; adj., f., pulling-out, 8.
<i>íti</i>	indecl., MW: in this manner, thus, 19.
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<i>éka</i>	numeral, adj., MW: one; single, alone, the only; DS: sole, preeminent, 86.
<i>dví</i>	numeral, MW: two, 6.
<i>ubhá</i>	adj., MW: both, 35.
<i>ubháya</i>	adj., MW: both, on both sides, of both kinds, double, 14.
<i>trí</i>	numeral, MW: three, 37.
<i>trís</i>	indecl., MW: thrice, 7.
<i>catúr</i>	numeral, MW: four, 14.
<i>pāñca</i>	numeral, MW: five, 18.
<i>ṣaṣ</i>	numeral, MW: six, 5.
<i>ṣaṣṭí</i>	numeral, MW: sixty, 5.
<i>saptá</i>	numeral, MW: seven, 41.
<i>náva</i>	numeral, MW: nine, 17.
<i>navatí</i>	numeral, MW: ninety, 17.
<i>dása</i>	numeral, MW: ten, 36.
<i>śatá</i>	numeral, MW: hundred”, 143.
<i>sahásra</i>	numeral, MW: thousand, 95.

## Various verbal roots and their no-affix derivatives

- √*kr* verbal root, MW: to make, to create, to effect, to produce, to perform, to cause, 390.
- √*as* verbal root, MW: “to be”, 441.
- √*bhū* verbal root, MW: to become, to be, to come into being, to come to be, to turn out, to become manifested, to arise, to assume (a form), to devote oneself to; with *pari-* to attend to, to encompass, to contain; with *abhī-* to overcome, to predominate; with *anu-* to understand, to experience; with *ā-* to be present, to become present, to assist; with *vi-* to pervade, 259.
- √*han* verbal root, MW: to strike; to slay, to kill, to destroy, to break, to hit, to hurl, to knock; to ward off, to avert, to dispel, to repress, to assail; DS: to smash, to shoot, to thump, to disperse, to remove, to extinguish, to throw down, to fend off, to drive away, to purge, to repel, to hinder, to fix; to subdue; to shatter, 248.
- han* (or *hā*) adj., only in comp., DS: slaying, slayer; destroying, destroyer; averting, dispersing, 121.
- √*pā* verbal root, MW: to drink, to absorb, to imbibe, to draw in, to quaff, to have a drink, to sip, 220.
- pā* adj., only in comp., MW: drinking; drinker, 39.
- √*pā* verbal root, MW: to protect, to attend to, to watch over, 44.
- pā* adj., only in comp., MW: protecting; protector, keeper, 21.
- √*dhā* verbal root, MW: to put, to place, to position, to set, to set up; to fix, to establish; to effect, to cause, to create, to render; to inflict, to instill, to imprint; to help to, to bring, to bestow, to grant, to allow, to impart, to present, to make attainable; to keep; to obtain, to acquire, to take, to seize, to conceive, to accept; to strive after; with *adhī-* to share; with *ā-* to receive; with *pari-* to surround; with *ni-* to preserve, to deposit; with *prati-* to designate; with *apa-* to move away, to prevent; with *vi-* to spread; to apportion; to direct (the mind); with

- anu-* to yield; with *sam-* to combine, to put together, to come together; with *pra-* to offer; with *nis-* to hold out, 242.
- dhā* adj., only in comp., MW: placing, fixing, giving, 11.
- √*i* verbal root, MW: to go, to move, to flow, to approach; to ask; to become [in some state], to continue [doing something or being in some state], to remain [in some state], to take to, to take up, to betake oneself to, to set out; to occur; to lead to; with *ā-* to come, to come here; to move here; with *prati-* to return; to accept, to receive; to oppose; with *vi-* to disperse, to go in different directions; to go apart; to depart; with *abhi-* to come near; with *pra-* to come forth, to approach, to arrive, to proceed; with *adhi-* to understand, to learn, to study; to care for; with *pari-* to go about; to go in circles; to circle around; to span; with *ud-* to rise; to come up; to go up; with *api-* to enter; with *ati-* to pass, to pass over; with *upa-* to approach; to reach; with *anu-* to be guided, to follow; with *sam-* to come together; with *apa-* to go away, 222.
- yu* adj., only in comp., seeking, pursuing; attracting; pursued, 172.
- √*yu* verbal root, DS: to ward off, to keep away, to drive away; to separate; to exclude; to retreat, to depart, to be aloof; with *vi-* to depart; to deprive; with *pra-* to separate from, 18.
- √*yu* verbal root, MW: to draw (towards one's self)", to take hold of, to take into one's self, to bind, to harness, to unite, to bestow; with *sam-* to impart; with *vi-* to keep away, 10.
- √*vr̥dh* verbal root, MW: to strengthen, to augment, to increase, to grow, to grow stronger, to make stronger, to become strong, to become stronger, to elevate, DS: to gain strength, to extend one's self, to be fortified, 178.
- √*yudh* verbal root, MW: to fight, to wage war, to oppose, to engage in battle, to overcome in a battle; DS: to acquire by fighting, 40.

- √*bhr* verbal root, MW: to bear, to bring, to carry, to carry off; to foster; to keep, to wear; to maintain, to balance, hold in equipoise; with *pra-* to offer; with *prati-* to offer; DS: with *ni-* to demote, to bring down, 172.
- √*yā* verbal root, MW: to journey, to move, to move forwards, to approach, to proceed, to come; to ask (with two acc.); with *pra-* to set out, to move; to continue (doing something); with *pari-* to surround, to go around; with *abhī-* to attack; DS: to travel; with *ā-* to come, to journey here; to become; with *vi-* to pass through, to traverse; with *ati-ā-* to bypass; with *upa-* to steer to, 163.
- √*gam* verbal root, MW: to set out, to approach, to come, to go, to move, to attain, to bring into, to fall in, to ask (with two acc.); with *ā-* to come, to make an appearance, to approach, to learn of; with *adhi-* to overtake; with *sam-* to come together, to come into contact; with *ava-* to descend; with *upa-* to attack, to visit; with *pari-* to go in turn to; with *anu-* to follow; with *api-* to join, to take (a path); with *pra-* to set forth, 162.
- √*car* verbal root, MW: to roam about, to move, to wander, to follow, to behave, to conduct one's self; with *ā-* to proceed; with *vi-* to ramble, to spread; with *ud-* to rise; with *pra-* to arrive at; with *anu-* to attend to; DS: to drift, to carry on; with *vi-* to part ways with; with *sam-* to congregate; with *pari-* to encompass, 40.
- √*su* verbal root, MW: to press, to press out, to extract; to distill, DS: to effuse itself, 93.
- √*hū* verbal root, weak form of *hve*, MW: to call upon, to call, to summon, to invoke, 134.
- √*hve* verbal root, MW: to call upon, to call, to call up, to summon, to invoke; with *upa-* to invite; with *ā-* to challenge, to summon; with *vi-* to vie in calling, to call separately, 49.
- √*av* verbal root, MW: to drive, to animate, to impell; to favour, to protect, to lead to, to encourage; with *pra-*

- to promote, to further, to favour, to protect, to comfort;  
caus. to consume (?);  
DS: to help, to aid, to enable; 127.
- √*śru* verbal root, MW: to hear, to give ear to, to listen, to pay attention to; to become famous; with *pra-* to instruct; pass. famed, 119.
- √*jan* verbal root, AU: to become manifested, to manifest self; MW: to come into existence, to be born, to beget, to produce, to create; DS: to happen, to emerge, to engender; to give existence, 109.  
*“by the birth of the gods is meant always in the Veda their manifestation”*[Aurobindo, 1998, p.77]
- jā* adj., only in comp., MW: born; DS: manifested, manifesting, 9.
- √*bhid* , MW: to split asunder, to break, to break open, to break up, to rend asunder, to pierce, to shatter, to disintegrate; to burst; with *ava-* to disperse, to pierce open; with *pra-* to split open; with *vi-* to cleave asunder, to split, to break into pieces, 41.
- bhid* , adj., MW: breaking, splitting; DS: disintegrating, 9.
- √*sthā* verbal root, MW: to stand, to stand by, to remain, to stay; to employ (with two acc.), to take a position, to station, to adhere to; to continue (doing something); with *pari-* to surround, to obstruct, to hinder; to stay around; with *upa-* to assist, to support, to stand near, to stand close, to stay near; with *adhi-* to mount, to ascend; with *ā-* to resort to, to mount, to stay on; with *anu-* to stand by (somebody), to abide by; with *vi-* to remain apart, to spread over; with *pra-* to advance towards, to stand up; with *ava-* to go down into, to stand down; with *abhi-* to extend over, to stand up to, 92.
- sthā* adj., only in comp., MW: standing, remaining, stationed, staying; mindful DS: residing, 14.
- stha* adj., only in comp., MW: standing, remaining, stationed, staying; DS: residing, 12.

- √*mah* verbal root, MW: to exalt, to elate, to rejoice, to delight in; to multiply, to arouse; to magnify, 17.
- māh* adj., MW: vast, extensive, mighty, great, strong, powerful, grand, big, ample, abundant, 78.
- √*gār̄* verbal root, MW: to extol, to invoke, to call out; to recite; with *abhi* to approve, to welcome; to join in reciting; with *sam-* to promise, 90.
- √*gār̄* verbal root, MW: to swallow, to devour, to eat 3;
- √*yuj* verbal root, MW: to yoke, to harness, to attach, to employ, to engage; to be endowed with; to join; to intrust; to become suitable for, 50.
- yúj* adj., MW: yoked, employing, employed, harnessing, harnessed, set, joined; noun m. harnessing; JB: yoke-mate 42.
- √*stu* verbal root, MW: to extol, to praise, to eulogize; to celebrate in song, to celebrate; with *pra-* to commence (praising); with *upa-* to invoke, DS: to give praise, 89.
- √*vah* verbal root, MW: to convey, to bear, to bring, to carry, to draw, to transport, to cart; to conduct; to lead; with *upa-* to lead, with *vi-* to disperse; with *ā-* to bring; to fetch, 83.
- vah* or *vāh* adj., MW: conveying, bearing, 3.
- √*vr̄* verbal root, MW: to cover, to conceal, to hide; to obstruct, to prevent, to ward off, to keep away, to restrain, to surround, to hinder, to suppress; with *apa-* to uncover, to open; with *ava-* to drive away; with *vi-* discover, to illumine, to reveal, 57.
- √*ji* verbal root, MW: to subdue, to defeat, to surpass, to conquer, to win, to overcome, to gain upper hand; DS: to put under control, 75.
- jit* adj., MW: winning, acquiring; DS: victorious, defeating, 22.
- √*yam* verbal root, MW: to stretch out, to spread, to extend, to raise; to direct; to wield (as a weapon); to control;



- to hold back; with *ni-*, to fasten, to be wanting, to hold down, to restrain; with *ud-* to raise; with *ā-* to raise, to draw near, to hold in; with *pra-* to despatch, to offer, to extend; with *pari-* to hold up; with *prati-* to be worth, 74.
- √*sah* verbal root, MW: to overpower, to overcome, to prevail, to defeat, to vanquish, to subdue, to endure; to offer violence, to be a match for, 42.
- sah* or *sāh* adj., MW: prevailing, subduing, overcoming, overpowering, victorious, 29.
- √*san* verbal root, MW: to acquire, to gain, to bestow, to procure, to obtain; DS: to attain, to be successful, 58.
- san* (or *sā*) adj., only in comp., MW: bestowing, gaining, procuring, 7.
- √*arc* verbal root, MW: to shine, to illuminate; to sing, to roar; to praise, to recommend; with *abhi-* to illuminate, to celebrate; with *pra-* to illuminate; DS: to recite, to praise with songs; illuminate by means of speech, 62.
- √*tī* verbal root, MW: to carry across, to carry over, to pass over, to cross, to surpass, to overcome, to get through; with *pra-* to prolong, to preserve, to extend (life-force); to set out; with *vi-* to traverse; to frustrate; with *ud-* to elevate; DS: to transfer, to pass through, to transcend, to traverse; with *ava-* to degrade; with *ni-* to degrade; with *pra-* to go beyond, to carry forth, to transfer forth; with *vi-* to come violently; to traverse; with *ati-* to go beyond, 61.
- tur* adj., only in comp., DS: crossing, spanning, contending with, 14.
- √*juṣ* verbal root, MW: to be favorable to, to enjoy, to be pleased; to frequent, to delight; DS: to be gratified, to favour, to take pleasure in; to allow, to allow mind to dwell on, 60.
- √*srj* verbal root, MW: to pour forth; to release, to let go, to let loose, to discharge, to cast, to let fly; with *ava-* to send off, to abandon; with *sam-* to come into contact,

to unite, to mix, to mingle; to present with; with *vi-* to discharge, to let flow; with *nis-* to pour out; with *pra-* to give free course; with *ud-* to create, to pour out, to lay aside; with *upa-* to emit, to let loose; DS: to flow off, to become loose; to unleash; with *pra-* to send surging, 58.

Any meaning of the root *srj* partakes of “removing obstacles for something to move”.

- √*dhr̥* verbal root, MW: to maintain, to support, to bear, to keep, to hold, to preserve, to restrain, to employ; to confer; with *vi-* to separate; DS: to establish, to persist; with *ni-* to place, 51.
- √*van* verbal root, DS: to place within reach; MW: to become master of; with *ā-* to procure; with *pra-* to gain advantage, to gain, 51.
- √*vr̥t* verbal root, MW: to turn, to roll, to whirl, to become; with *ni-* to retreat, to turn back; with *prati-* to fling against; with *anu-* to follow; with *pari-* to bring around; with *sam-* to take shape; with *ā-* to draw near, to draw back, to attract, to turn here, to turn up here, to turn round; with *ud-* to turn up; DS: to circle, to manifest, to happen, to face; with *pra-* to roll; with *vi-* to go haywire, 53.
- √*viś* verbal root, MW: to enter; with *ā-* to take possession of, to enter; with *ni-* to descend; DS: with *ā-* pervade, to become absorbed, 16.
- √*vaś* verbal root, MW: to wish, to command, to will, to desire, to be eager, to long for, 48.
- √*vac* verbal root, MW: to say, to utter, to tell, to speak, to call, to declare, to describe, to regard as; with *achā-* to invite; with *pra-* to mention, to reveal, to proclaim, to announce, to commend; with *vi-* to explain, to explicate, to declare, to express, 48.
- √*sac* verbal root, MW: to accompany; to help to, to adhere, to assist, to associate with; with *pra-* to pursue; with *anu-* to follow; DS: to be a companion, 42;

- √*śak* verbal root, MW: to be able, to help, to exert one's self; with *ā-* to let partake, to stimulate; with *prati-* to be a match for; DS: to empower, to be effective, to be potent; with *upa-* to endeavour to allure, to endeavour to assist, to seek to entice; with *pari-* to outmatch, 41.
- √*śikṣ* verbal root, prob. desid. of *śak* DS: to be eager to help, to seek to help, to wish to help; to desire to empower, to empower, to wish to become empowered, 20.
- √*ṛc* verbal root, DS: to praise in verse, to recite, to recite praises; with *pra-* to commend with a verse, 25.
- √*sad* verbal root, to sit; with *ni-* to sit down; with *ā-* to reach for, to preside, to encounter, to sit on, to settle; with *upa-* to sit near, to approach; DS: to settle, to take a seat; with *ni-* to settle down, to subside, 47.
- sad* adj., only in comp., DS: settled, 3.
- √*pṝ* verbal root, MW: to fulfill, to satisfy, to nourish, to fill; to bestow, to grant abundantly; with *ā-* to fill, to fill up, to sate, 39.
- √*prā* verbal root, MW: to fill; DS: to accomplish, to fulfill, 16.
- prā* adj., only in comp., MW: filling, 6.
- √*aś* verbal root, MW: to reach, to arrive; to gain, to attain, to obtain; to become a master of; with *vi-* to take possession of, to obtain, to pervade; with *anu-* to equal; with *pra-* to reach, to fall to the lot of; DS: with *vi-* to interrupt; with *ud-* to rise up to, 36.
- √*aś* verbal root, MW: with *pra-* to enjoy, 1.
- √*naś* verbal root, MW: to reach, to attain, to find, to meet with; DS: to get through; to succeed in; to equal; with *pra-* to affect; with *abhi-* to overtake; with *sam-* to realize; with *vi-* to permeate, 22.
- √*naś* verbal root, MW: to vanish; with *vi-* to render ineffective, to come to nothing, to come to naught, to be lost; to disappear, 7.

- √*nī* verbal root, MW: to guide, to lead, to direct; to subdue; to draw from; with *sam-* to connect, to bring together, 37.
- √*nu* verbal root, DS: to find one's way, 36.
- √*r* verbal root, MW: to rise, to raise, to rouse, to fall upon, to fall into, to meet; with *sam-* to join, to come to a collision; with *vi-* to go asunder; with *ni-* to be deprived of; with *pra-* to set in motion; JB: to fit; DS: to encounter, to come across; with *ni-* to subside, to take down; with *ud-* to tend upwards, to rouse, 35.
- √*dṝ* verbal root, MW: to burst, to disperse, to split open, to break, to break open, to tear open, to rend, to make accessible; with *vi-* to lacerate; with *ā-* to force open; with *pra-* to tear to pieces, 35.
- √*brū* verbal root, MW: to speak, to say, to talk, to declare, to call; with *sam-* to agree; with *vi-* to disagree; with *pra-* to indicate, to proclaim, to relate; with *adhī-* to intercede for; with *upa-* to address, to invoke, to entreat; with *prati-* to respond, to reply, 33.
- √*pat* verbal root, MW: to fly, to fall; to speed, to rush; to descend upon, to occur; DS: to approach, 25.
- √*pat* verbal root, MW: to govern, to reign, to control; to be fit for; DS: to oversee, 8.
- √*duh* verbal root, MW: to milk, to milk out, to draw, to extract; to yield, 32.
- √*gā* verbal root, MW: to pursue; to come; to go; to walk; to approach; to come into any state or condition; with *abhi-* to approach; with *ā-* to approach; with *anu-* to follow; with *ud-* to rise; with *upa-* to arrive at; with *pra-* to proceed, to move; DS: to dive, 30.  
 Contrasted with semantically close root √*gam*, √*-gā* indicates movement with well-defined and emphasized end-point, while √*gam* — a movement from well-defined starting point.
- √*vad* verbal root, MW: to speak, to say, to tell, to utter, to indicate; with *sam-* to converse; with *prati-* to reply; DS: with *anu-* to comment, 30.

- √*śamṣ* verbal root, MW: to recite; to repeat; to announce; to commend; with *pra-* to stimulate, 36.
- √*paś* verbal root, MW: to behold, to observe, to look, to perceive, to see; DS: to experience directly; with *pra-* to foresee, 29.
- √*vrj* verbal root, MW: to pull, to twist, to wring off, to pluck, to bend, to turn; to exclude; with *ā-* to bestow; with *pari-* to shun, to avoid, to pass over; DS: to uproot; to veer; with *pari-* to miss; with *api-* to bundle; with *ni-* to put into a bind, 29.
- √*bhāj* verbal root, MW: to enjoy, to apportion, to partake, to obtain, to share, to possess; with *vi-* to apportion, to distribute, to divide; with *nis-* to exclude, DS: to have a share of, to make to partake; with *ā-* to partake, to apportion, 28.
- √*bhī* verbal root, MW: to be afraid, to fear; DS: to be frightened; to scare, 22.
- bhī* noun f., MW: apprehension, dread, dread, 6.
- √*gai* verbal root, to chant, to praise in song, to recite in a singing manner, to sing; to praise; with *pra-* to start singing, to sing forth, to start praising in song; with *upa-* to join in singing. 27.
- √*tan* verbal root, MW: to spread, to stretch, to extend, to weave; with *ā-* to overspread; with *ni-* to penetrate; with *ava-* to loosen; with *vi-* to pervade; to stretch 25.
- √*bādh* verbal root, MW: to drive away, to check, to repel, to prevent, to repress, to harass, to vex; to force; with *vi-* to drive apart/asunder; to scare away, 25.
- √*ric* verbal root, MW: to remove; to empty; to set free, to release; to leave; to abandon, to supplant; with *pra-* to be surpass; with *ud-* to stand out; with *vi-* to extend beyond; DS: to get rid of; with *ati-* to be beyond, 26.
- √*vadh* verbal root, MW: to destroy, to vanquish, to defeat; DS: with *ni-* to strike into, 26.

- $\sqrt{is}$  verbal root, MW: to own, to possess; to be master of, to command, to reign over, to rule; DS: to be able, 25.
- $\sqrt{ir}$  verbal root, MW: to arise; to agitate; to move; with *ud-* to arise, to rise up; with *vi-* to de-energize, to desolate; to dismantle, to break into pieces; with *pra-* to stimulate; DS: to stir up; to stimulate; with *vi-* to de-energize, to desolate; to dismantle, to decay; with *ā-* to cast; to arouse; with *sam-* to activate, to bring to life; with *pra-* to bring forth, 25.
- $\sqrt{mī}$  verbal root, MW: to diminish; to violate; with *ā-* to curtail, to downplay; with *pra-* to frustrate, to neglect; DS: to moderate; with *ā-* to downplay; with *vi-* to modulate, 24.
- $\sqrt{kan}$  verbal root, MW: to take pleasure in, to enjoy, to be satisfied with, to be pleased with, to find pleasure/enjoyment in; to strive for, to desire, to be liked, to accept with satisfaction; with *ā-* to agree to, to strive after, 25.
- $\sqrt{vas}$  verbal root, MW: to wear, to assume (a form), to cloth; to enter into, 10.
- $\sqrt{vas}$  verbal root, MW: to stay, to spend time, 2.
- $\sqrt{vas}$  verbal root, MW: to grow bright, to shine, to dawn; with *apa-* to drive away with brightness, 11.
- $\sqrt{vī}$  verbal root, MW: to approach, to accept, to seize; to arouse, to set in motion, to excite; to eagerly seek; with *apa-* to turn away from; DS: with *ava-* to seek to snatch, 22.
- $\sqrt{śās}$  verbal root, MW: to govern, to control, to restrain, to direct; with *niś-* to expel; with *ā-* to expect, 23.
- $\sqrt{mā}$  verbal root, MW: to mete out, to apportion, to measure out, to mark off; to fashion; with *upa-* to assign, to apportion, to allot; with *sam-* to make equal; with *ni-* to adjust; DS: to moderate; with *vi-* to pace, to attune; with *upa-* to moderate, 26.
- $\sqrt{mā}$  verbal root, MW: to sound (as), 1.

- √*muc* verbal root, MW: to set free, to free, to release; to unharness; to loose; with *prati-* to assume a form; DS: with *pra-* to unleash, 23.
- √*pī* verbal root, DS: to flesh out; MW: to swell; to be exuberant; with *prati-* to revile, 25.
- √*yat* verbal root, MW: to marshall, to connect; to extend; to rival; to be eager for; DS: with *sam-* to align with, 8.
- yat* adj., only in comp., DS: seeking, 13.
- √*budh* verbal root, MW: to be awake, to wake up; to be aware; to heed; to attend; with *ni-* to listen to, 23.
- √*dṛś* verbal root, MW: to see, to behold, to notice; to consider, to appear; DS: to perceive, to observe, 22.
- √*pr* verbal root, MW: to bring over, to deliver, to rescue; to get over; to protect; with *ati-* to cross over; to carry across, 20.
- √*prath* verbal root, MW: to spread; to extend; to make larger; with *vi-* to spread out; DS: to stretch; with *vi-* to spread apart, 22.
- √*ram* verbal root, MW: to stop, to set at rest, to calm; to stay still; to enjoy; with *ni-* to impede, to detain; to come to rest; 22.
- √*sr* verbal root, MW: to flow, to glide, to rush, to race; to pursue; DS: to gush forth; with *apa-* to slide off; with *ati pra-* to advance beyond, 22.
- √*takṣ* verbal root, MW: to fashion, to form in mind, to prepare; with *vi-* to cleave; DS: to shape, to carve out, 22.
- √*vājay* verbal root, DS: to employ/practise a rush of vigour; to energize, 22.
- √*cyu* verbal root, MW: to stir, to agitate, to shake; to fall; DS: to induce; to rattle, 12.
- √*inv* verbal root, MW: to infuses strength, to invigorate, to impel, to spur, 11.

- √*ūrj* verbal root, DS: to invigorate, 1.
- √*vakṣ* verbal root, MW: to grow; DS: to become stronger, to wax strong, to grow strong, to increase in intensity, to intensify; to nourish, 21.
- √*śī* verbal root, MW: to repose, to be languid, to lay down, to rest, to lie; with *ā-* to lean against, to rest, to lay upon; with *ni-* put to rest, 21.
- √*śo* verbal root, MW: to whet, to sharpen; JB: with *ni-* to grind down; DS: with *ava-* to blunt, 21.
- √*śrī* verbal root, MW: to mix, 5.
- √*cuḍ* verbal root, MW: to impel, to inspire, to incite, to cause to move quickly, to animate, to urge on, to hasten; with *pra-* to drive; DS: to spur, 21.
- √*hā* verbal root, MW: to spring forward; to betake one's self to; to give way; to abandon; to quit; to disregard; with *anu-* to follow; with *ni-* to deprive; DS: with *ava-* to deviate, 21.
- √*śic* verbal root, MW: to emit, to pour, to pour out, to sprinkle, to besprinkle; with *ā-* to wet, to pour in; with *ud-* to make full, 21.
- √*ah* verbal root, MW: to say, to consider / to call / to name / to acknowledge (one to be such and such); DS: to tell, 20.
- √*nam* verbal root, MW: to bend, to submit to, to give way; DS: with *ni-* to yield, 20.
- √*raṇ* verbal root, MW: to take pleasure in, to delight, to be at ease, to rejoice, 20.
- √*ruj* verbal root, MW: to shatter, to break, to break open; with *ā-* to demolish, to break up; with *vi-* to break into pieces, to shatter; to tear asunder; DS: to disintegrate, to crush, 20.
- √*kṣi* verbal root, MW: to dwell peacefully / quietly, to reside, to abide, to remain, 13.



- √*ās* verbal root, MW: to be present, to abide; to sit, to lie; with *pari-* to assemble around or near; with *upa-* to approach respectfully, to attend to, 12.
- √*kṣi* verbal root, MW: to have power over, to govern, to be a master of, 4.
- √*kṣi* verbal root, MW: to decrease, 2.
- √*pinv* verbal root, MW: to swell; DS: to flesh out, 18.
- √*stambh* verbal root, MW: to prop, to support, to sustain, to fix; to stop, to arrest, to paralyze, 21.
- √*hu* verbal root, MW: to sprinkle on, to sacrifice, to make an offering, to offer oblation, to honor (with offerings), 17.
- √*maṃh* verbal root, MW: to increase, to bestow, to grant, 17.
- √*nabh* verbal root, MW: to burst, to tear, 17.
- √*pad* verbal root, MW: to fly; to fall, to fall down, to fall out; DS: with *ni-* to recede, 8.
- √*rāj* verbal root, MW: to reign, to rule, to govern; with *vi-* to illuminate, 16.
- √*dru* verbal root, MW: to rush, to hasten, to haste, 13.
- √*nakṣ* verbal root, MW: to approach, to arrive, to come, to get to; DS: to reach, to attain, 16.
- √*rā* verbal root, MW: to grant, to yield, to impart, to give, 16.
- √*rī* verbal root, MW: to release, set free, let go; with *ni-* to scatter; with *vi-* to severe; with *sam-* to repair, 15.
- √*ruh* verbal root, MW: to rise, to ascend; to fasten to; with *ā-* to mount, to venture upon; with *vi-* to sprout; DS: with *anu-* to tend towards; 16.
- √*vip* verbal root, MW: to quiver, to vibrate; DS: to disturb, to stir, 16.
- √*dabh* verbal root, MW: to deceive; to abandon; to destroy; DS: to trick, 15.

- √*kram* verbal root, MW: to step, to stride; with *ava-* to descend; with *upa-* to approach; DS: to proceed in steps, to set out, 15.
- √*mṛḍ* verbal root, DS: to be kind to; MW: to treat kindly, to be favourable to, to pardon, 15.
- √*ruc* verbal root, MW: to brighten, to shine; with *pra-* to make apparent, to illuminate, 15.
- √*viṣ* verbal root, MW: to perform, to work, to do; to subdue; to be contained in; DS: to take care of, 15.
- √*śnath* verbal root, MW: to pierce, to strike; DS: to transfix, to split; with *ni-* to penetrate, JB: to jab 14.
- √*bhuj* verbal root, MW: to make use of, to use, to enjoy; with *pari-* to encompass, to embrace, 9.
- √*bhūṣ* verbal root, MW: to use efforts, to seek to obtain, to seek to attend, to attend to, with *pari-* to surpass in; with *upa-* to be careful, to regard as, 14.
- √*dhū* verbal root, MW: to shake off; to fan; with *pra-* to blow, 14.
- √*hary* verbal root, MW: to be pleased, to enjoy, to delight in; with *prati-* to long for; with *abhi-* to long for, 14.
- √*mṛdh* verbal root, MW: to neglect, to forsake, to abandon, 6.
- √*prach* verbal root, MW: to ask, to inquire, to question, to seek, 14.
- √*sapary* verbal root, MW: to attend to, 14.
- √*śravasy* verbal root, DS: to employ/to be like an auditory impression, 9.
- √*śvi* verbal root, MW: to swell; DS: to grow, 13.
- √*aj* verbal root, MW: to drive, DS: to rally, to herd; MW: with *sam-* to bring into conflict; DS: with *ā-* to hasten, 19.

- √*caḥṣ* verbal root, MW: to look, to see, to observe, to notice; DS: to spot, notice; to follow with gaze, to keep in sight; with *abhi-* to address, to cast a kind look; DS: to behold; MW: with *sam-* to observe, to relate fully; with *prati-* to perceive; with *vi-* to make manifest; to see clearly, 23.
- √*krand* verbal root, MW: to call out, to neigh, to cry; DS: to bellow, to reverberate, to howl, 13.
- √*pra* verbal root, MW: to sate, to mix, to give lavishly, to put together; with *ā-* to pervade; with *sam-* to connect; with *vi-* to separate, 13.
- √*trp* verbal root, MW: to satisfy, to satiate, to be pleased, 13.
- √*pac* verbal root, MW: to roast, to cook, to ripen, to mature, to bring to completion, to develop, 13.
- √*rej* verbal root, MW: to tremble, to quiver, to shake, to shudder, 13.
- √*ej* verbal root, MW: to shake, to tremble, to raise (dust), 7.
- √*riṣ* verbal root, MW: to fail, to meet with misfortune, to be lost; to harm, to hurt, 13.
- √*tuj* verbal root, DS: to focus, to collect, to concentrate, to bring to fore, 13.
- √*vrṣ* verbal root, MW: to rain, to pour, to shed; JB: to drench; DS: to impregnate, 13.
- √*radh* verbal root, MW: to make subject to, to submit, to succumb, to subdue, 12.
- √*randh* verbal root, MW: to make a subject to, to subject 11.
- √*trd* verbal root, MW: to pierce, to cleave, to split open, to let out; DS: to unleash 12.
- √*vraśc* verbal root, MW: to cut off; DS: to sever, to splinter, to break; MW: with *vi-* to hew/ to break into pieces, 12.

- √*piṣ* verbal root, MW: to crush; with *sam-* to shatter, to break into pieces, to crush, to pound, 9.
- √*śubh* verbal root, MW: to adorn, DS: to enhance; to reinforce, 11.
- √*ad* verbal root, MW: to consume, to eat, 11.
- √*gavy* verbal root, only in participle *gavyant*; DS: to employ/to desire/to seek/to be accompanied by evocative expressions/cows, 11.
- √*grah* verbal root, MW: to grasp, to seize, to take the side of; with *sam-* to get hold of; with *prati-* to accept, to get hold of; with *pari-* to envelope; with *vi-* to separate, 13.
- √*nid* verbal root, MW: to ridicule, to blame, 2.
- √*pū* verbal root, MW: to purify, to refine, to distil, to become pure, 11.
- √*rakṣ* verbal root, MW: to protect, to guard, 11.
- √*vyac* verbal root, MW: to contain, to encompass, to embrace; with *sam-* to collect 11.
- √*gr̥bhāy* verbal root, MW: to seize, to grasp; with *prati-* to receive; with *sam* to grasp altogether; to accept, 10.
- √*nud* verbal root, MW: to push, to remove, to thrust; with *apa-* to remove; with *vi-* to dispel, 10.
- √*puṣ* verbal root, MW: to foster, to nourish; to flourish, 10.
- √*rabh* verbal root, MW: to get possession of, to take hold of, to grasp; with *ā-* to gain a footing, to cling to, 10.
- √*str* verbal root, MW: to strew, to spread, to scatter, DS: to disperse; MW: with *nī-* to overthrow, to thrw down, 10.
- √*ūh* verbal root, MW: to push, 2.
- √*iṣ* verbal root, MW: to send off, to send, to cast, to cause to move quickly; to animate, to incite, 10.
- √*īṣ* verbal root, MW: to hasten, to flee; to attack; with *upa-* to ambush, 10.

- √*jū* verbal root, MW: to press forwards, to hurry, to incite, to drive on, 10.
- √*ci* verbal root, MW: to pile; with *vi-* to disperse, to roll out (dice), 5.
- √*dhāv* verbal root, MW: to run, to stream; DS: to hasten; MW: with *vi-* to run through, to trickle through, 8.
- √*dhāv* verbal root, MW: to cleanse, 1.
- √*dīś* verbal root, MW: to point out, to direct, to assign to; DS: to indicate; MW: with *ā-* to aim, to set aim, 9.
- √*khya* verbal root, DS: to detect, to observe, to see; MW: with *ati-* to overlook; with *abhi-* to perceive, to discern; with *pari-* to overlook; with *vi-* to look at/around, to make known, 12.
- √*mih* verbal root, MW: to emit abundantly; with *ni-* to void inside, 5.
- √*muṣāy* verbal root, MW: to steal, to carry off/away, to rob; JB: to despoil, 9.
- √*vyadh* verbal root, MW: to pierce, to taint; with *pra-* to cast; DS: with *ni-* to pin down, 8.
- √*vidh* verbal root, MW: to pierce, 1.
- √*vidh* verbal root, MW: to bereft of, 1.
- √*ṛdh* verbal root, MW: to succeed, to promote; DS: to fulfill (a desire), 6.
- √*śṛdh* verbal root, MW: to defy, to mock, 8.
- √*śri* verbal root, MW: to cling, to fix, to resort to, 7.
- √*śuc* verbal root, MW: to suffer violent pain, to shine, to blaze; DS: with *pra-* to manifest, 8.
- √*añj* verbal root, MW: to smear, to anoint, to made to appear, 8.
- √*āp* verbal root, MW: to overtake, to obtain, to reach, to meet, to gain, 8.

- √*chad* verbal root, MW: to seem, to appear, to be considered as, 6.
- √*chad* verbal root, MW: to hide, 1.
- √*dham* verbal root, MW: to blow; with *nis-* to blast out; to blow out; with *apa-* to blow out, to blow away, 8.
- √*dhanv* verbal root, MW: to run, to flow; DS: to spring, to hasten, 8.
- √*hr̥ṣ* verbal root, MW: to be impatient for, to be excited, to excite; with *ud-* to be brisk, 8.
- √*āḍ* verbal root, MW: to implore, to ask, 8.
- √*ru* verbal root, MW: to howl, to roar, to bellow, 8.
- √*tap* verbal root, MW: to warm, to heat, to burn, to destroy by heat; to torment, 8.
- √*śvas* verbal root, MW: to hiss, to snort; DS: with *upa-* to gasp for air, 3.
- √*āś* verbal root, MW: to obtain, to reach; to attain; to beequal to, 7.
- √*br̥h* verbal root, MW: to pull; with *ni-* to overthrow; DS: to pull in; with *vi-* to wobble; with *pra-* to tear off, 7.
- √*dṛ̥m̥h* verbal root, MW: to make firm, to strengthen; DS: to harden, 7.
- √*dagh* verbal root, JB: with *ati-* to pass by, 7.
- √*dah* verbal root, MW: to burn, to scorch; with *ava-* to expel with heat; with *ni-* to burn down; with *nis-* to burn out, 7.
- √*dam* verbal root, MW: to tame, to subdue, 4.
- √*ghas* verbal root, MW: to consume, to eat, to devour, 7.
- √*mṛ̥ṇ* verbal root, MW: to crush, 7.
- √*sū* verbal root, MW: to bring forth, to beget; with *ā-* to assign, 6.
- √*śṛ̥* verbal root, MW: to crush, to cut off, to break; with *vi-* to fall apart, 6.

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*sac* ✓, **1404**  
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*sah* ✓, **1403**  
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*sahásra*, **1397**  
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*sātí*, **1374**  
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*sáman*, **1354**  
*sāsaḥí*, **1362**  
*sāhya*, **1372**  
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*sótṛ*, **1356**  
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*sthā* ✓, **1401**  
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*sthírá*, **1360**  
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*svastí*, **1377**  
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*híranýáya*, **1381**  
*hu* ✓, **1411**  
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*hū* ✓, **1400**  
*hūtí*, **1355**  
*hṛ́d*, **1382**  
*hṛṣ* ✓, **1416**  
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*hótṛ*, **1353**  
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## Appendix D: Frequencies of word stems

First two are lists of verbal stems ordered by frequency and alphabetically. The number after each stem is the number of its occurrences in translated here hymns. Past passive participles are not counted in this list, but are included in two other lists.

<i>as</i>	441	<i>vad</i>	30	<i>mamh</i>	17
<i>kr</i>	388	<i>paś</i>	29	<i>hu</i>	17
<i>bhū</i>	262	<i>bhaj</i>	28	<i>nakṣ</i>	16
<i>han</i>	240	<i>gai</i>	27	<i>rā</i>	16
<i>i</i>	222	<i>īś</i>	26	<i>ruh</i>	16
<i>gam</i>	174	<i>ric</i>	26	<i>kram</i>	15
<i>bhṛ</i>	174	<i>vadh</i>	26	<i>caḥṣ</i>	15
<i>hū</i>	134	<i>īr</i>	25	<i>dabh</i>	15
<i>av</i>	127	<i>kan</i>	25	<i>mṛd</i>	15
<i>śru</i>	119	<i>pat</i>	25	<i>viṣ</i>	15
<i>gṛ</i>	90	<i>pī</i>	25	<i>dhū</i>	14
<i>stu</i>	89	<i>mā</i>	25	<i>prach</i>	14
<i>ji</i>	75	<i>vṛ</i>	24	<i>bhūṣ</i>	14
<i>yam</i>	74	<i>muc</i>	23	<i>śnath</i>	14
<i>mand</i>	62	<i>śās</i>	23	<i>sapary</i>	14
<i>juṣ</i>	60	<i>takṣ</i>	22	<i>hary</i>	14
<i>tṛ</i>	60	<i>naś</i>	22	<i>aj</i>	13
<i>srj</i>	58	<i>prath</i>	22	<i>krand</i>	13
<i>dāś</i>	57	<i>ram</i>	22	<i>kṣi</i>	13
<i>vṛ</i>	57	<i>vājay</i>	22	<i>tṛp</i>	13
<i>dhṛ</i>	51	<i>sṛ</i>	22	<i>pac</i>	13
<i>van</i>	51	<i>cud</i>	21	<i>pṛc</i>	13
<i>hve</i>	49	<i>vakṣ</i>	21	<i>rej</i>	13
<i>vac</i>	48	<i>śī</i>	21	<i>vṛṣ</i>	13
<i>vaś</i>	48	<i>śo</i>	21	<i>śvi</i>	13
<i>śak</i>	41	<i>stambh</i>	21	<i>cyu</i>	12
<i>car</i>	40	<i>hā</i>	21	<i>tṛd</i>	12
<i>pṛ</i>	39	<i>ah</i>	20	<i>radh</i>	12
<i>aś</i>	36	<i>nam</i>	20	<i>vraśc</i>	12
<i>nu</i>	36	<i>pṛ</i>	20	<i>ad</i>	11
<i>śamṣ</i>	36	<i>raṇ</i>	20	<i>inv</i>	11
<i>r</i>	35	<i>ruj</i>	20	<i>grah</i>	11
<i>dṛ</i>	35	<i>śikṣ</i>	20	<i>pū</i>	11
<i>brū</i>	33	<i>pinv</i>	18	<i>raḥṣ</i>	11
<i>duh</i>	32	<i>nabh</i>	17	<i>randh</i>	11

<i>vyac</i>	11	<i>naś</i>	7	<i>uṣ</i>	4
<i>īṣ</i>	10	<i>bṛh</i>	7	<i>ṛṣ</i>	4
<i>grbhāy</i>	10	<i>mi</i>	7	<i>er</i>	4
<i>nud</i>	10	<i>mṛṇ</i>	7	<i>kṛp</i>	4
<i>puṣ</i>	10	<i>vidh</i>	7	<i>kṣi</i>	4
<i>rabh</i>	10	<i>śri</i>	7	<i>guh</i>	4
<i>vas</i>	10	<i>ṛghāy</i>	6	<i>ci</i>	4
<i>str</i>	10	<i>daśasy</i>	6	<i>jinu</i>	4
<i>ūh</i>	9	<i>de</i>	6	<i>ḥr</i>	4
<i>khyā</i>	9	<i>mṛj</i>	6	<i>ḥr̄</i>	4
<i>day</i>	9	<i>rad</i>	6	<i>tij</i>	4
<i>dhāv</i>	9	<i>vap</i>	6	<i>tu</i>	4
<i>dhṛṣ</i>	9	<i>vye</i>	6	<i>trai</i>	4
<i>piṣ</i>	9	<i>śr̄</i>	6	<i>daśasya</i>	4
<i>muṣāy</i>	9	<i>sidh</i>	6	<i>dī</i>	4
<i>śravasy</i>	9	<i>ard</i>	5	<i>duvasy</i>	4
<i>sas</i>	9	<i>āgam</i>	5	<i>parī</i>	4
<i>svṛ</i>	9	<i>āvan</i>	5	<i>vīḍ</i>	4
<i>añj</i>	8	<i>āvṛt</i>	5	<i>ven</i>	4
<i>ādā</i>	8	<i>āsad</i>	5	<i>śad</i>	4
<i>āp</i>	8	<i>uc</i>	5	<i>skambh</i>	4
<i>īḍ</i>	8	<i>ūrṇu</i>	5	<i>spardh</i>	4
<i>kṣar</i>	8	<i>ṛñj</i>	5	<i>sphur</i>	4
<i>tap</i>	8	<i>ci</i>	5	<i>abhicakṣ</i>	3
<i>dham</i>	8	<i>jñā</i>	5	<i>abhidās</i>	3
<i>dhanv</i>	8	<i>turv</i>	5	<i>arth</i>	3
<i>myakṣ</i>	8	<i>nisad</i>	5	<i>avatṛ</i>	3
<i>ru</i>	8	<i>pat</i>	5	<i>avasṛj</i>	3
<i>vṛh</i>	8	<i>pan</i>	5	<i>ah</i>	3
<i>vyadh</i>	8	<i>pṛtany</i>	5	<i>āghuṣ</i>	3
<i>śuc</i>	8	<i>muṣ</i>	5	<i>ādiś</i>	3
<i>śṛdh</i>	8	<i>mṛś</i>	5	<i>āruj</i>	3
<i>hr̄ṣ</i>	8	<i>sādh</i>	5	<i>irajy</i>	3
<i>as</i>	7	<i>si</i>	5	<i>ubh</i>	3
<i>ās</i>	7	<i>sru</i>	5	<i>urusy</i>	3
<i>ej</i>	7	<i>svap</i>	5	<i>e</i>	3
<i>ghas</i>	7	<i>yāc</i>	5	<i>kṛṣ</i>	3
<i>jāgr̄</i>	7	<i>śrath</i>	5	<i>kṝ</i>	3
<i>jīv</i>	7	<i>hṛ</i>	5	<i>khid</i>	3
<i>dagh</i>	7	<i>anumad</i>	4	<i>gātuy</i>	3
<i>dah</i>	7	<i>arh</i>	4	<i>gur</i>	3
<i>dr̄mh</i>	7	<i>ubj</i>	4	<i>gṝ</i>	3



<i>gras</i>	3	<i>ukṣ</i>	2	<i>manasy</i>	2
<i>tams</i>	3	<i>uccar</i>	2	<i>manāy</i>	2
<i>tuś</i>	3	<i>udaj</i>	2	<i>mṛ</i>	2
<i>dakṣ</i>	3	<i>udīr</i>	2	<i>yup</i>	2
<i>dabh</i>	3	<i>ujjan</i>	2	<i>raj</i>	2
<i>dhā</i>	3	<i>upagam</i>	2	<i>raṃh</i>	2
<i>dhvan</i>	3	<i>ūh</i>	2	<i>riṣaṇya</i>	2
<i>nihan</i>	3	<i>kup</i>	2	<i>rih</i>	2
<i>nyrñj</i>	3	<i>krudh</i>	2	<i>rud</i>	2
<i>bhakṣ</i>	3	<i>kṣi</i>	2	<i>ruṣ</i>	2
<i>bhan</i>	3	<i>kṣip</i>	2	<i>vas</i>	2
<i>paribhū</i>	3	<i>grabh</i>	2	<i>vikram</i>	2
<i>mand</i>	3	<i>ghuṣ</i>	2	<i>vicakṣ</i>	2
<i>mṛṣ</i>	3	<i>chand</i>	2	<i>vitī</i>	2
<i>rand</i>	3	<i>jiv</i>	2	<i>vibhid</i>	2
<i>rapś</i>	3	<i>tap</i>	2	<i>vimā</i>	2
<i>rudh</i>	3	<i>tud</i>	2	<i>viyu</i>	2
<i>vanuṣy</i>	3	<i>tsar</i>	2	<i>vivac</i>	2
<i>vand</i>	3	<i>drā</i>	2	<i>viskambh</i>	2
<i>vibhaj</i>	3	<i>dhav</i>	2	<i>vihve</i>	2
<i>vivakṣ</i>	3	<i>dhe</i>	2	<i>vṛṣāy</i>	2
<i>vivraśc</i>	3	<i>dhvaṃs</i>	2	<i>ve</i>	2
<i>vṛt</i>	3	<i>nighuṣ</i>	2	<i>vyadh</i>	2
<i>vṛśc</i>	3	<i>nijūrv</i>	2	<i>vyath</i>	2
<i>śumbh</i>	3	<i>nibudh</i>	2	<i>śuṣ</i>	2
<i>śram</i>	3	<i>nirī</i>	2	<i>śī</i>	2
<i>sami</i>	3	<i>pakṣ</i>	2	<i>śo</i>	2
<i>sku</i>	3	<i>pad</i>	2	<i>samaj</i>	2
<i>svan</i>	3	<i>panasy</i>	2	<i>samṛ</i>	2
<i>adhisthā</i>	2	<i>parādā</i>	2	<i>saṃgam</i>	2
<i>adhī</i>	2	<i>paritaṃs</i>	2	<i>saṃgrah</i>	2
<i>an</i>	2	<i>pariyā</i>	2	<i>saṃcakṣ</i>	2
<i>avakāś</i>	2	<i>pracud</i>	2	<i>saṃdhā</i>	2
<i>apavap</i>	2	<i>praṇī</i>	2	<i>saṃśo</i>	2
<i>avasthā</i>	2	<i>pratibhūṣ</i>	2	<i>saṃsvṛ</i>	2
<i>avahan</i>	2	<i>prayam</i>	2	<i>saraṇy</i>	2
<i>ādabh</i>	2	<i>prī</i>	2	<i>sṛp</i>	2
<i>ār</i>	2	<i>bṛṃh</i>	2	<i>stan</i>	2
<i>ārabh</i>	2	<i>bhañj</i>	2	<i>spr</i>	2
<i>āvid</i>	2	<i>bhikṣ</i>	2	<i>syand</i>	2
<i>īndh</i>	2	<i>bhurāṇy</i>	2	<i>svaj</i>	2
<i>īḍ</i>	2	<i>bhrāj</i>	2	<i>svad</i>	2

<i>aks</i>	1	<i>āvṛ</i>	1	<i>tak</i>	1
<i>aghāy</i>	1	<i>āvṛj</i>	1	<i>tandr</i>	1
<i>ajirāy</i>	1	<i>āsu</i>	1	<i>tam</i>	1
<i>at</i>	1	<i>āhve</i>	1	<i>taviṣīy</i>	1
<i>atipraśṛdh</i>	1	<i>idh</i>	1	<i>damany</i>	1
<i>atyāyā</i>	1	<i>indraya</i>	1	<i>dambh</i>	1
<i>adhikṣi</i>	1	<i>iradh</i>	1	<i>daṃs</i>	1
<i>anukrand</i>	1	<i>iṣ</i>	1	<i>dās</i>	1
<i>anukṣar</i>	1	<i>iṣany</i>	1	<i>dīp</i>	1
<i>anugam</i>	1	<i>iṣanya</i>	1	<i>dūṣ</i>	1
<i>anudhā</i>	1	<i>iṣudhya</i>	1	<i>do</i>	1
<i>anumad</i>	1	<i>īkṣ</i>	1	<i>dravay</i>	1
<i>anuvid</i>	1	<i>u</i>	1	<i>dhag</i>	1
<i>anusyand</i>	1	<i>udi</i>	1	<i>dhan</i>	1
<i>apavṛ</i>	1	<i>ubj</i>	1	<i>dhūrv</i>	1
<i>apasṛ</i>	1	<i>udgā</i>	1	<i>naś</i>	1
<i>apasy</i>	1	<i>uddyut</i>	1	<i>nas</i>	1
<i>apivah</i>	1	<i>upamā</i>	1	<i>nikṛ</i>	1
<i>aporṇu</i>	1	<i>upastṛ</i>	1	<i>nibṛh</i>	1
<i>abhigṛ</i>	1	<i>upeṣ</i>	1	<i>nidhā</i>	1
<i>abhipramand</i>	1	<i>uṣ</i>	1	<i>niḥjūrv</i>	1
<i>abhiprahan</i>	1	<i>ūnay</i>	1	<i>niṃs</i>	1
<i>abhihary</i>	1	<i>ṛṇ</i>	1	<i>niraj</i>	1
<i>am</i>	1	<i>ṛtay</i>	1	<i>nirṇij</i>	1
<i>av</i>	1	<i>ṛd</i>	1	<i>nirmath</i>	1
<i>avakṛś</i>	1	<i>edh</i>	1	<i>nirhan</i>	1
<i>avakhya</i>	1	<i>kāmay</i>	1	<i>nivṛt</i>	1
<i>avabhid</i>	1	<i>kṛpaṇ</i>	1	<i>niṣṭakṣ</i>	1
<i>avaso</i>	1	<i>klṛp</i>	1	<i>nīḍay</i>	1
<i>avasṛ</i>	1	<i>kratūya</i>	1	<i>nud</i>	1
<i>aśāy</i>	1	<i>krī</i>	1	<i>nṛmanasy</i>	1
<i>ākan</i>	1	<i>krīḍ</i>	1	<i>nyṛṣ</i>	1
<i>āj</i>	1	<i>kṣud</i>	1	<i>paj</i>	1
<i>ājan</i>	1	<i>kṣṇu</i>	1	<i>paradā</i>	1
<i>ātuj</i>	1	<i>gā</i>	1	<i>parāṇud</i>	1
<i>ātrd</i>	1	<i>grah</i>	1	<i>parās</i>	1
<i>ādhrṣ</i>	1	<i>ghṛ</i>	1	<i>paribhuj</i>	1
<i>ānaś</i>	1	<i>cat</i>	1	<i>pariman</i>	1
<i>ānī</i>	1	<i>jabh</i>	1	<i>parimṛdh</i>	1
<i>āpṛc</i>	1	<i>jāgr</i>	1	<i>parivṛj</i>	1
<i>āprā</i>	1	<i>jinv</i>	1	<i>parivye</i>	1
<i>āyuj</i>	1	<i>jun</i>	1	<i>pariśak</i>	1

<i>paristhā</i>	1	<i>mṛgay</i>	1	<i>vīray</i>	1
<i>parisvaj</i>	1	<i>mṛd</i>	1	<i>śas</i>	1
<i>parihi</i>	1	<i>mṝ</i>	1	<i>śuṣ</i>	1
<i>parīṇas</i>	1	<i>med</i>	1	<i>śṛ</i>	1
<i>pi</i>	1	<i>yakṣ</i>	1	<i>śṝ</i>	1
<i>piṣ</i>	1	<i>yas</i>	1	<i>ścām</i>	1
<i>pīd</i>	1	<i>yu</i>	1	<i>śraddhā</i>	1
<i>pīy</i>	1	<i>yuch</i>	1	<i>śvac</i>	1
<i>prṇ</i>	1	<i>randhanāy</i>	1	<i>śvañc</i>	1
<i>prakrīd</i>	1	<i>rap</i>	1	<i>sagh</i>	1
<i>prajan</i>	1	<i>ras</i>	1	<i>sac</i>	1
<i>praṇas</i>	1	<i>rādh</i>	1	<i>sañj</i>	1
<i>pratipī</i>	1	<i>rās</i>	1	<i>samākṛ</i>	1
<i>pratiśak</i>	1	<i>riṣaṇy</i>	1	<i>samūh</i>	1
<i>pratihan</i>	1	<i>ruvaṇy</i>	1	<i>saṃkṣar</i>	1
<i>pratyāvṛt</i>	1	<i>vak</i>	1	<i>saṃtṝ</i>	1
<i>pradā</i>	1	<i>vacasy</i>	1	<i>saṃdṛś</i>	1
<i>pradī</i>	1	<i>vaj</i>	1	<i>saṃgrabh</i>	1
<i>prabhā</i>	1	<i>varivasy</i>	1	<i>saṃnaś</i>	1
<i>prabhṛ</i>	1	<i>varey</i>	1	<i>saṃnī</i>	1
<i>pramṛṣ</i>	1	<i>vavray</i>	1	<i>saṃnu</i>	1
<i>prayakṣ</i>	1	<i>vas</i>	1	<i>saṃyudh</i>	1
<i>prayā</i>	1	<i>vās</i>	1	<i>saṃvṛt</i>	1
<i>prarāj</i>	1	<i>vicar</i>	1	<i>saṃsrj</i>	1
<i>pravān</i>	1	<i>vici</i>	1	<i>saṃsthā</i>	1
<i>pravṛj</i>	1	<i>viji</i>	1	<i>saṃsvad</i>	1
<i>prās</i>	1	<i>vitan</i>	1	<i>saray</i>	1
<i>prīyāy</i>	1	<i>vitams</i>	1	<i>sūd</i>	1
<i>pruth</i>	1	<i>vidh</i>	1	<i>so</i>	1
<i>phaṇ</i>	1	<i>vidh</i>	1	<i>skambhāy</i>	1
<i>bru</i>	1	<i>vindh</i>	1	<i>scand</i>	1
<i>bhakṣy</i>	1	<i>vipat</i>	1	<i>stṝ</i>	1
<i>bhas</i>	1	<i>vipas</i>	1	<i>sthā</i>	1
<i>bhiṣaj</i>	1	<i>vibādh</i>	1	<i>spardh</i>	1
<i>bhur</i>	1	<i>vibhā</i>	1	<i>sparś</i>	1
<i>bhrajj</i>	1	<i>vibhṛ</i>	1	<i>smṛ</i>	1
<i>bhreṣ</i>	1	<i>vimamh</i>	1	<i>has</i>	1
<i>bhyas</i>	1	<i>vivas</i>	1	<i>hā</i>	1
<i>manth</i>	1	<i>vivid</i>	1	<i>hi</i>	1
<i>mahay</i>	1	<i>vivṛdh</i>	1	<i>hiṃs</i>	1
<i>mud</i>	1	<i>vivraśc</i>	1		
<i>muh</i>	1	<i>vihū</i>	1		
<i>mṛ</i>	1	<i>vihṛ</i>	1		

<i>aks</i>	1	<i>avat̄r</i>	3	<i>i</i>	222
<i>aghāy</i>	1	<i>avabhid</i>	1	<i>idh</i>	1
<i>aj</i>	13	<i>avasrj</i>	3	<i>indraya</i>	1
<i>ajirāy</i>	1	<i>avaso</i>	1	<i>indh</i>	2
<i>añj</i>	8	<i>avasthā</i>	2	<i>inv</i>	11
<i>at</i>	1	<i>avaspr</i>	1	<i>irajy</i>	3
<i>atipraśrdh</i>	1	<i>avahan</i>	2	<i>iradh</i>	1
<i>atyāyā</i>	1	<i>aś</i>	36	<i>iṣ</i>	1
<i>ad</i>	11	<i>aśāy</i>	1	<i>iṣaṇy</i>	1
<i>adhikṣi</i>	1	<i>as</i>	441	<i>iṣaṇya</i>	1
<i>adhisthā</i>	2	<i>as</i>	7	<i>iṣudhya</i>	1
<i>adhī</i>	2	<i>ah</i>	20	<i>īkṣ</i>	1
<i>an</i>	2	<i>ah</i>	3	<i>īd</i>	8
<i>anukrand</i>	1	<i>ākan</i>	1	<i>īr</i>	25
<i>anukṣar</i>	1	<i>āgam</i>	5	<i>īs</i>	26
<i>anugam</i>	1	<i>āghuṣ</i>	3	<i>īs</i>	10
<i>anudhā</i>	1	<i>āj</i>	1	<i>īḍ</i>	2
<i>anumad</i>	4	<i>ājan</i>	1	<i>u</i>	1
<i>anumad</i>	1	<i>ātuj</i>	1	<i>ukṣ</i>	2
<i>anuvīd</i>	1	<i>ātṛd</i>	1	<i>uc</i>	5
<i>anusyand</i>	1	<i>ādabh</i>	2	<i>uccar</i>	2
<i>apavap</i>	2	<i>ādā</i>	8	<i>ujjan</i>	2
<i>apavṛ</i>	1	<i>ādiś</i>	3	<i>udaj</i>	2
<i>apaspr</i>	1	<i>ādhrṣ</i>	1	<i>udi</i>	1
<i>apasy</i>	1	<i>ānaś</i>	1	<i>udīr</i>	2
<i>apivah</i>	1	<i>ānī</i>	1	<i>udgā</i>	1
<i>apornu</i>	1	<i>āp</i>	8	<i>uddyut</i>	1
<i>abhigī</i>	1	<i>āpṛc</i>	1	<i>upagam</i>	2
<i>abhicakṣ</i>	3	<i>āprā</i>	1	<i>upamā</i>	1
<i>abhidās</i>	3	<i>āyuj</i>	1	<i>upastr</i>	1
<i>abhīpramand</i>	1	<i>ār</i>	2	<i>upeṣ</i>	1
<i>abhīprahan</i>	1	<i>ārabh</i>	2	<i>ubj</i>	4
<i>abhīhary</i>	1	<i>āruj</i>	3	<i>ubj</i>	1
<i>am</i>	1	<i>āvan</i>	5	<i>ubh</i>	3
<i>arth</i>	3	<i>āvid</i>	2	<i>urusy</i>	3
<i>ard</i>	5	<i>āvṛ</i>	1	<i>uṣ</i>	4
<i>arh</i>	4	<i>āvṛj</i>	1	<i>uṣ</i>	1
<i>av</i>	127	<i>āvṛt</i>	5	<i>ūnay</i>	1
<i>av</i>	1	<i>ās</i>	7	<i>ūrṇu</i>	5
<i>avakāś</i>	2	<i>āsad</i>	5	<i>ūh</i>	9
<i>avakṛś</i>	1	<i>āsu</i>	1	<i>ūh</i>	2
<i>avakhya</i>	1	<i>āhve</i>	1	<i>ṛ</i>	35

<i>ṛghāy</i>	6	<i>gai</i>	27	<i>trd</i>	12
<i>ṛñj</i>	5	<i>grabh</i>	2	<i>trp</i>	13
<i>ṛṇ</i>	1	<i>gras</i>	3	<i>tṛ</i>	60
<i>ṛtay</i>	1	<i>grah</i>	11	<i>traī</i>	4
<i>ṛd</i>	1	<i>grah</i>	1	<i>tsar</i>	2
<i>ṛṣ</i>	4	<i>ghas</i>	7	<i>dakṣ</i>	3
<i>e</i>	3	<i>ghuṣ</i>	2	<i>dagh</i>	7
<i>ej</i>	7	<i>ghṛ</i>	1	<i>dabh</i>	15
<i>edh</i>	1	<i>cakṣ</i>	15	<i>dabh</i>	3
<i>er</i>	4	<i>cat</i>	1	<i>damany</i>	1
<i>kan</i>	25	<i>car</i>	40	<i>dambh</i>	1
<i>kāmāy</i>	1	<i>ci</i>	5	<i>day</i>	9
<i>kup</i>	2	<i>ci</i>	4	<i>daśasy</i>	6
<i>kṛ</i>	388	<i>cud</i>	21	<i>daśasya</i>	4
<i>kṛp</i>	4	<i>cyu</i>	12	<i>dah</i>	7
<i>kṛpaṇ</i>	1	<i>chand</i>	2	<i>daṃs</i>	1
<i>kṛṣ</i>	3	<i>jabh</i>	1	<i>dās</i>	57
<i>kṛ</i>	3	<i>jāgr</i>	7	<i>dās</i>	1
<i>klṛp</i>	1	<i>jāgr</i>	1	<i>dī</i>	4
<i>kratūya</i>	1	<i>ji</i>	75	<i>dīp</i>	1
<i>krand</i>	13	<i>jinv</i>	4	<i>duvasy</i>	4
<i>kram</i>	15	<i>jinv</i>	1	<i>duh</i>	32
<i>krī</i>	1	<i>jiv</i>	2	<i>dūṣ</i>	1
<i>krīd</i>	1	<i>jīv</i>	7	<i>ḍṛṇh</i>	7
<i>krudh</i>	2	<i>jun</i>	1	<i>dṛ</i>	35
<i>kṣar</i>	8	<i>juṣ</i>	60	<i>de</i>	6
<i>kṣi</i>	13	<i>jṛ</i>	4	<i>do</i>	1
<i>kṣi</i>	4	<i>jṛ</i>	4	<i>dravay</i>	1
<i>kṣi</i>	2	<i>jñā</i>	5	<i>drā</i>	2
<i>kṣip</i>	2	<i>tak</i>	1	<i>dhag</i>	1
<i>kṣud</i>	1	<i>takṣ</i>	22	<i>dhan</i>	1
<i>kṣṇu</i>	1	<i>tandr</i>	1	<i>dhanv</i>	8
<i>khid</i>	3	<i>tap</i>	8	<i>dham</i>	8
<i>khyā</i>	9	<i>tap</i>	2	<i>dhav</i>	2
<i>gam</i>	174	<i>tam</i>	1	<i>dhā</i>	3
<i>gā</i>	1	<i>taviṣṭy</i>	1	<i>dhāv</i>	9
<i>gātuy</i>	3	<i>taṃs</i>	3	<i>dhū</i>	14
<i>gur</i>	3	<i>tij</i>	4	<i>dhūrv</i>	1
<i>guh</i>	4	<i>tu</i>	4	<i>dhṛ</i>	51
<i>grbhāy</i>	10	<i>tud</i>	2	<i>dhṛṣ</i>	9
<i>gṛ</i>	90	<i>turv</i>	5	<i>dhe</i>	2
<i>gṛ</i>	3	<i>tuś</i>	3	<i>dhvan</i>	3

<i>dhvaṃs</i>	2	<i>parādā</i>	2	<i>prath</i>	22
<i>nakṣ</i>	16	<i>parās</i>	1	<i>pradā</i>	1
<i>nabh</i>	17	<i>paritaṃs</i>	2	<i>pradī</i>	1
<i>nam</i>	20	<i>paribhuḥj</i>	1	<i>prabhā</i>	1
<i>naś</i>	22	<i>paribhū</i>	3	<i>prabhṛ</i>	1
<i>naś</i>	7	<i>pariman</i>	1	<i>pramṛṣ</i>	1
<i>naś</i>	1	<i>parimṛdh</i>	1	<i>prayakṣ</i>	1
<i>nas</i>	1	<i>pariyā</i>	2	<i>prayam</i>	2
<i>nikṛ</i>	1	<i>parivṛj</i>	1	<i>prayā</i>	1
<i>nighuṣ</i>	2	<i>parivye</i>	1	<i>prarāj</i>	1
<i>nijūrv</i>	2	<i>pariśak</i>	1	<i>pravan</i>	1
<i>nijūrv</i>	1	<i>paristhā</i>	1	<i>pravṛj</i>	1
<i>nidhā</i>	1	<i>parisvaj</i>	1	<i>prās</i>	1
<i>nibudh</i>	2	<i>parihi</i>	1	<i>priyāy</i>	1
<i>nibrh</i>	1	<i>parī</i>	4	<i>prī</i>	2
<i>niraj</i>	1	<i>parīṇaś</i>	1	<i>pruth</i>	1
<i>nirī</i>	2	<i>paś</i>	29	<i>phaṇ</i>	1
<i>nirṇij</i>	1	<i>pi</i>	1	<i>bṛh</i>	7
<i>nirmath</i>	1	<i>pinv</i>	18	<i>bṛṃh</i>	2
<i>nirhan</i>	1	<i>piṣ</i>	9	<i>bru</i>	1
<i>nivṛt</i>	1	<i>piṣ</i>	1	<i>brū</i>	33
<i>niṣṭakṣ</i>	1	<i>pī</i>	25	<i>bhakṣ</i>	3
<i>nisad</i>	5	<i>pīd</i>	1	<i>bhakṣy</i>	1
<i>nihan</i>	3	<i>pīy</i>	1	<i>bhaj</i>	28
<i>nīṃs</i>	1	<i>puṣ</i>	10	<i>bhañj</i>	2
<i>nīḍay</i>	1	<i>pū</i>	11	<i>bhan</i>	3
<i>nu</i>	36	<i>pṛ</i>	20	<i>bhas</i>	1
<i>nud</i>	10	<i>pṛc</i>	13	<i>bhikṣ</i>	2
<i>nud</i>	1	<i>pṛṇ</i>	1	<i>bhiṣaj</i>	1
<i>nṛmanasy</i>	1	<i>pṛtany</i>	5	<i>bhur</i>	1
<i>nyṛñj</i>	3	<i>pṝ</i>	39	<i>bhurany</i>	2
<i>nyṛṣ</i>	1	<i>prakrīd</i>	1	<i>bhū</i>	262
<i>pakṣ</i>	2	<i>pracud</i>	2	<i>bhūṣ</i>	14
<i>pac</i>	13	<i>prach</i>	14	<i>bḥṛ</i>	174
<i>paj</i>	1	<i>prajan</i>	1	<i>bhyas</i>	1
<i>pat</i>	25	<i>praṇaś</i>	1	<i>bhrajj</i>	1
<i>pat</i>	5	<i>praṇī</i>	2	<i>bhrāj</i>	2
<i>pad</i>	2	<i>pratipī</i>	1	<i>bhreṣ</i>	1
<i>pan</i>	5	<i>pratibhūṣ</i>	2	<i>manasy</i>	2
<i>panasy</i>	2	<i>pratiśak</i>	1	<i>manāy</i>	2
<i>paradā</i>	1	<i>pratihan</i>	1	<i>manth</i>	1
<i>parāṇud</i>	1	<i>pratyāvṛt</i>	1	<i>mand</i>	62

<i>mand</i>	3	<i>raṃh</i>	2	<i>vitams</i>	1
<i>mahay</i>	1	<i>rā</i>	16	<i>vitṛ</i>	2
<i>maṃh</i>	17	<i>rādh</i>	1	<i>vidh</i>	7
<i>mā</i>	25	<i>rās</i>	1	<i>vidh</i>	1
<i>mi</i>	7	<i>ric</i>	26	<i>vidh</i>	1
<i>muc</i>	23	<i>riṣaṇy</i>	1	<i>vindh</i>	1
<i>mud</i>	1	<i>riṣaṇya</i>	2	<i>vipat</i>	1
<i>muṣ</i>	5	<i>rih</i>	2	<i>vipas</i>	1
<i>muṣāy</i>	9	<i>ru</i>	8	<i>vibādh</i>	1
<i>muh</i>	1	<i>ruj</i>	20	<i>vibhaj</i>	3
<i>mṛ</i>	2	<i>rud</i>	2	<i>vibhā</i>	1
<i>mṛ</i>	1	<i>rudh</i>	3	<i>vibhid</i>	2
<i>mṛgay</i>	1	<i>ruvaṇy</i>	1	<i>vibhṛ</i>	1
<i>mṛj</i>	6	<i>ruṣ</i>	2	<i>vimaṃh</i>	1
<i>mṛd</i>	1	<i>ruh</i>	16	<i>vimā</i>	2
<i>mṛṇ</i>	7	<i>rej</i>	13	<i>viyu</i>	2
<i>mṛś</i>	5	<i>vak</i>	1	<i>vivakṣ</i>	3
<i>mṛṣ</i>	3	<i>vakṣ</i>	21	<i>vivac</i>	2
<i>mṛḍ</i>	15	<i>vac</i>	48	<i>vivas</i>	1
<i>mṛ</i>	1	<i>vacasy</i>	1	<i>vivid</i>	1
<i>med</i>	1	<i>vaj</i>	1	<i>vivṛdh</i>	1
<i>myakṣ</i>	8	<i>vad</i>	30	<i>vivraśc</i>	3
<i>yakṣ</i>	1	<i>vadh</i>	26	<i>vivraśc</i>	1
<i>yam</i>	74	<i>van</i>	51	<i>viṣ</i>	15
<i>yas</i>	1	<i>vanuṣy</i>	3	<i>viskambh</i>	2
<i>yāc</i>	5	<i>vand</i>	3	<i>vihū</i>	1
<i>yu</i>	1	<i>vap</i>	6	<i>vihṛ</i>	1
<i>yuch</i>	1	<i>varivasy</i>	1	<i>vihve</i>	2
<i>yup</i>	2	<i>varey</i>	1	<i>vīray</i>	1
<i>rakṣ</i>	11	<i>vavray</i>	1	<i>vīd</i>	4
<i>raj</i>	2	<i>vaś</i>	48	<i>vṛ</i>	57
<i>raṇ</i>	20	<i>vas</i>	10	<i>vṛ</i>	24
<i>rad</i>	6	<i>vas</i>	2	<i>vṛt</i>	3
<i>radh</i>	12	<i>vas</i>	1	<i>vṛśc</i>	3
<i>rand</i>	3	<i>vājay</i>	22	<i>vṛṣ</i>	13
<i>randh</i>	11	<i>vās</i>	1	<i>vṛṣāy</i>	2
<i>randhanāy</i>	1	<i>vikram</i>	2	<i>vṛh</i>	8
<i>rap</i>	1	<i>vicakṣ</i>	2	<i>ve</i>	2
<i>rapś</i>	3	<i>vicar</i>	1	<i>ven</i>	4
<i>rabh</i>	10	<i>vici</i>	1	<i>vyac</i>	11
<i>ram</i>	22	<i>viji</i>	1	<i>vyath</i>	2
<i>ras</i>	1	<i>vitan</i>	1	<i>vyadh</i>	8

<i>vyadh</i>	2	<i>samaj</i>	2	<i>sku</i>	3
<i>vye</i>	6	<i>samākṛ</i>	1	<i>scand</i>	1
<i>vraśc</i>	12	<i>sami</i>	3	<i>stan</i>	2
<i>śak</i>	41	<i>samūh</i>	1	<i>stambh</i>	21
<i>śad</i>	4	<i>samṛ</i>	2	<i>stu</i>	89
<i>śas</i>	1	<i>sarany</i>	2	<i>str</i>	10
<i>śams</i>	36	<i>saray</i>	1	<i>stṛ</i>	1
<i>śās</i>	23	<i>sas</i>	9	<i>sthā</i>	1
<i>śikṣ</i>	20	<i>saṃkṣar</i>	1	<i>spardh</i>	4
<i>śī</i>	21	<i>saṃgam</i>	2	<i>spardh</i>	1
<i>śī</i>	2	<i>saṃgrabh</i>	1	<i>sparś</i>	1
<i>śuc</i>	8	<i>saṃgrah</i>	2	<i>spr</i>	2
<i>śumbh</i>	3	<i>saṃcakṣ</i>	2	<i>sphur</i>	4
<i>śuṣ</i>	2	<i>saṃtṛ</i>	1	<i>smṛ</i>	1
<i>śuṣ</i>	1	<i>saṃdṛś</i>	1	<i>syand</i>	2
<i>śṛ</i>	1	<i>saṃdhā</i>	2	<i>sru</i>	5
<i>śṛdh</i>	8	<i>saṃnaś</i>	1	<i>svaj</i>	2
<i>śṛ</i>	6	<i>saṃnī</i>	1	<i>svad</i>	2
<i>śṛ</i>	1	<i>saṃnu</i>	1	<i>svan</i>	3
<i>śo</i>	21	<i>saṃyudh</i>	1	<i>svap</i>	5
<i>śo</i>	2	<i>saṃvṛt</i>	1	<i>svṛ</i>	9
<i>ścam</i>	1	<i>saṃśo</i>	2	<i>han</i>	240
<i>śnath</i>	14	<i>saṃsṛj</i>	1	<i>hary</i>	14
<i>śrath</i>	5	<i>saṃsthā</i>	1	<i>has</i>	1
<i>śraddhā</i>	1	<i>saṃsvad</i>	1	<i>hā</i>	21
<i>śram</i>	3	<i>saṃsvṛ</i>	2	<i>hā</i>	1
<i>śravasy</i>	9	<i>sādh</i>	5	<i>hi</i>	1
<i>śri</i>	7	<i>si</i>	5	<i>hiṃs</i>	1
<i>śru</i>	119	<i>sidh</i>	6	<i>hu</i>	17
<i>śvac</i>	1	<i>sūd</i>	1	<i>hū</i>	134
<i>śvañc</i>	1	<i>sṛ</i>	22	<i>hṛ</i>	5
<i>śvi</i>	13	<i>sṛj</i>	58	<i>hṛṣ</i>	8
<i>sagh</i>	1	<i>sṛp</i>	2	<i>hve</i>	49
<i>sac</i>	1	<i>so</i>	1		
<i>sañj</i>	1	<i>skambh</i>	4		
<i>sapary</i>	14	<i>skambhāy</i>	1		



Following are lists of stems of words other than verbs ordered by frequency and alphabetically. The number after each stem is the number of its occurrences in translated here hymns.

<i>indra</i>	2061	<i>ojas</i>	128	<i>rayi</i>	67
<i>soma</i>	446	<i>ugra</i>	126	<i>vipra</i>	67
<i>viśva</i>	354	<i>śavas</i>	114	<i>satya</i>	67
<i>han</i>	341	<i>jana</i>	112	<i>hūta</i>	67
<i>pā</i>	323	<i>jan</i>	110	<i>savana</i>	66
<i>vṛṣan</i>	305	<i>dhī</i>	107	<i>yudh</i>	65
<i>dya</i>	304	<i>sūrya</i>	107	<i>rājan</i>	65
<i>vṛtra</i>	300	<i>avas</i>	106	<i>san</i>	65
<i>go</i>	280	<i>aśva</i>	105	<i>uru</i>	64
<i>bhū</i>	259	<i>yajña</i>	103	<i>sakhya</i>	64
<i>deva</i>	258	<i>mad</i>	102	<i>tanū</i>	63
<i>dhā</i>	253	<i>iṣ</i>	101	<i>man</i>	63
<i>suta</i>	253	<i>bha</i>	98	<i>sindhu</i>	63
<i>vasu</i>	247	<i>varuṇa</i>	97	<i>svar</i>	63
<i>maghavan</i>	244	<i>sthā</i>	97	<i>arc</i>	62
<i>vid</i>	208	<i>rādhas</i>	96	<i>sahas</i>	62
<i>puru</i>	205	<i>mah</i>	95	<i>anya</i>	61
<i>hari</i>	204	<i>sahasra</i>	95	<i>rodas</i>	61
<i>yu</i>	196	<i>pṛthivī</i>	91	<i>ahi</i>	60
<i>nṛ</i>	189	<i>yuj</i>	91	<i>antar</i>	58
<i>ap</i>	186	<i>rai</i>	91	<i>bhūri</i>	58
<i>vāja</i>	186	<i>mahat</i>	89	<i>śatru</i>	58
<i>ūti</i>	182	<i>sāti</i>	89	<i>śravas</i>	58
<i>vṛdh</i>	179	<i>uktha</i>	87	<i>andhas</i>	57
<i>pati</i>	168	<i>eka</i>	86	<i>yaj</i>	57
<i>yā</i>	163	<i>bṛhat</i>	86	<i>tuvi</i>	55
<i>vajra</i>	160	<i>manas</i>	84	<i>das</i>	54
<i>brahman</i>	155	<i>ṛta</i>	83	<i>pitṛ</i>	54
<i>dā</i>	153	<i>vah</i>	83	<i>vīrya</i>	54
<i>mada</i>	149	<i>stoma</i>	82	<i>indu</i>	53
<i>sakhi</i>	147	<i>dhana</i>	80	<i>cit</i>	53
<i>śata</i>	143	<i>pur</i>	80	<i>parvata</i>	53
<i>gir</i>	141	<i>jaritṛ</i>	75	<i>pīti</i>	53
<i>agni</i>	140	<i>vajrin</i>	74	<i>dāsa</i>	51
<i>kratu</i>	140	<i>vīra</i>	74	<i>sva</i>	51
<i>ratha</i>	140	<i>sah</i>	73	<i>carṣaṇi</i>	50
<i>śūra</i>	140	<i>marut</i>	71	<i>viś</i>	50
<i>su</i>	135	<i>madhu</i>	69	<i>sacā</i>	50

<i>vṛt</i>	49	<i>rāti</i>	40	<i>vāc</i>	31
<i>śuṣma</i>	49	<i>sad</i>	39	<i>śaviṣṭha</i>	31
<i>ari</i>	48	<i>hasta</i>	39	<i>gā</i>	30
<i>priya</i>	48	<i>citra</i>	38	<i>prathama</i>	30
<i>mahi</i>	48	<i>diva</i>	38	<i>pūrva</i>	30
<i>adrivat</i>	47	<i>namas</i>	38	<i>vayas</i>	30
<i>jāta</i>	47	<i>vājin</i>	38	<i>samad</i>	30
<i>bāhu</i>	47	<i>śuṣṇa</i>	38	<i>adhvaryu</i>	29
<i>bhara</i>	47	<i>adya</i>	37	<i>āyu</i>	29
<i>martya</i>	47	<i>kṛta</i>	37	<i>ḍṛḍha</i>	29
<i>viśvā</i>	47	<i>tri</i>	37	<i>dāna</i>	29
<i>hava</i>	47	<i>nī</i>	37	<i>narya</i>	29
<i>uṣas</i>	46	<i>karman</i>	36	<i>parā</i>	29
<i>pūrvī</i>	46	<i>daśa</i>	36	<i>bhuvana</i>	29
<i>stuta</i>	46	<i>bhadra</i>	36	<i>vṛj</i>	29
<i>harivant</i>	46	<i>śruta</i>	36	<i>vāhas</i>	29
<i>bhid</i>	45	<i>ubha</i>	35	<i>ṛṣva</i>	28
<i>havya</i>	45	<i>ṛṣi</i>	35	<i>kāru</i>	28
<i>arka</i>	44	<i>kṛṣṭi</i>	35	<i>giri</i>	28
<i>mahī</i>	44	<i>kavi</i>	35	<i>purā</i>	28
<i>mitra</i>	44	<i>kutsa</i>	35	<i>putra</i>	28
<i>adri</i>	43	<i>jyotis</i>	35	<i>bhī</i>	28
<i>nūnam</i>	43	<i>dyumna</i>	35	<i>sumati</i>	28
<i>barhis</i>	43	<i>paum̐sya</i>	35	<i>sumna</i>	28
<i>mātr̐</i>	43	<i>svasti</i>	35	<i>amitra</i>	27
<i>satrā</i>	43	<i>īśāna</i>	34	<i>cakra</i>	27
<i>stotr̐</i>	43	<i>māyā</i>	34	<i>tan</i>	27
<i>gomat</i>	42	<i>vacas</i>	34	<i>parāvāt</i>	27
<i>pṛtanā</i>	42	<i>tamas</i>	33	<i>vadha</i>	27
<i>sac</i>	42	<i>rajas</i>	33	<i>vana</i>	27
<i>samudra</i>	42	<i>sadyas</i>	33	<i>vidatha</i>	27
<i>sat</i>	42	<i>sūri</i>	33	<i>hi</i>	27
<i>adhvara</i>	41	<i>ājī</i>	32	<i>aram</i>	26
<i>kāma</i>	41	<i>dhṛṣṇu</i>	32	<i>īkṣa</i>	26
<i>śacī</i>	41	<i>nāman</i>	32	<i>viṣṇu</i>	26
<i>śakra</i>	41	<i>sadā</i>	32	<i>vraja</i>	26
<i>sapta</i>	41	<i>avitṛ</i>	31	<i>śarman</i>	26
<i>ṛc</i>	40	<i>kṛt</i>	31	<i>sadha</i>	26
<i>magha</i>	40	<i>dhenu</i>	31	<i>hita</i>	26
<i>mahiman</i>	40	<i>nṛtama</i>	31	<i>pathin</i>	25
<i>marutvant</i>	40	<i>nadī</i>	31	<i>bādh</i>	25
<i>mati</i>	40	<i>puras</i>	31	<i>mahas</i>	25

<i>abhiṣṭi</i>	24	<i>arvat</i>	20	<i>dakṣiṇā</i>	18
<i>iha</i>	24	<i>iṣṭi</i>	20	<i>pṛt</i>	18
<i>indriya</i>	24	<i>ṛjīṣin</i>	20	<i>para</i>	18
<i>ghṛta</i>	24	<i>dānu</i>	20	<i>yoni</i>	18
<i>taviṣī</i>	24	<i>dātr</i>	20	<i>rakṣas</i>	18
<i>nava</i>	24	<i>dasma</i>	20	<i>varivas</i>	18
<i>mī</i>	24	<i>pārthiva</i>	20	<i>samāna</i>	18
<i>vṛdha</i>	24	<i>pratna</i>	20	<i>sprdh</i>	18
<i>vāta</i>	24	<i>pūrvya</i>	20	<i>suṣṭuti</i>	18
<i>vara</i>	24	<i>maha</i>	20	<i>havis</i>	18
<i>vī</i>	24	<i>manyu</i>	20	<i>adeva</i>	17
<i>āyus</i>	23	<i>vṛjana</i>	20	<i>anna</i>	17
<i>dviṣ</i>	23	<i>vajrivat</i>	20	<i>āsīr</i>	17
<i>marta</i>	23	<i>śaśvat</i>	20	<i>ṛbhū</i>	17
<i>yat</i>	23	<i>sadana</i>	20	<i>kṣatra</i>	17
<i>vrata</i>	23	<i>somya</i>	20	<i>dhīti</i>	17
<i>śyena</i>	23	<i>sthira</i>	20	<i>navati</i>	17
<i>sākam</i>	23	<i>sudās</i>	20	<i>paśu</i>	17
<i>satvan</i>	23	<i>svarājya</i>	20	<i>pad</i>	17
<i>āśu</i>	22	<i>hṛd</i>	20	<i>payas</i>	17
<i>ārya</i>	22	<i>ahan</i>	19	<i>bhāga</i>	17
<i>ukthya</i>	22	<i>iti</i>	19	<i>bhojana</i>	17
<i>jī</i>	22	<i>kṣaya</i>	19	<i>yava</i>	17
<i>drś</i>	22	<i>gātu</i>	19	<i>rāj</i>	17
<i>devī</i>	22	<i>tavas</i>	19	<i>vatsa</i>	17
<i>navya</i>	22	<i>tura</i>	19	<i>viśvatas</i>	17
<i>budh</i>	22	<i>mandasāna</i>	19	<i>śambara</i>	17
<i>manu</i>	22	<i>raṇa</i>	19	<i>śiras</i>	17
<i>yuvan</i>	22	<i>rocana</i>	19	<i>sama</i>	17
<i>śrī</i>	22	<i>śaṃsa</i>	19	<i>suśipra</i>	17
<i>amṛta</i>	21	<i>haryata</i>	19	<i>svvṛkti</i>	17
<i>arvāc</i>	21	<i>hatya</i>	19	<i>svvira</i>	17
<i>dāvan</i>	21	<i>aṅgiras</i>	18	<i>hotṛ</i>	17
<i>dhi</i>	21	<i>agra</i>	18	<i>aśvya</i>	16
<i>prā</i>	21	<i>anyaka</i>	18	<i>anta</i>	16
<i>bhaga</i>	21	<i>arṇas</i>	18	<i>anyat</i>	16
<i>mamhiṣṭha</i>	21	<i>kṣiti</i>	18	<i>asura</i>	16
<i>māyin</i>	21	<i>kaṇva</i>	18	<i>atya</i>	16
<i>manīṣā</i>	21	<i>cāru</i>	18	<i>okas</i>	16
<i>rūpa</i>	21	<i>tmanā</i>	18	<i>garbha</i>	16
<i>śic</i>	21	<i>toka</i>	18	<i>janitrī</i>	16
<i>apas</i>	20	<i>dakṣa</i>	18	<i>jyeṣṭha</i>	16

<i>tanaya</i>	16	<i>vaśa</i>	15	<i>tvastṛ</i>	13
<i>dru</i>	16	<i>śacīvat</i>	15	<i>tvāvat</i>	13
<i>prthu</i>	16	<i>śunam</i>	15	<i>dhuni</i>	13
<i>bṛhaspati</i>	16	<i>sarva</i>	15	<i>niyut</i>	13
<i>manman</i>	16	<i>suwīrya</i>	15	<i>peya</i>	13
<i>rī</i>	16	<i>hantama</i>	15	<i>pratimāna</i>	13
<i>vahni</i>	16	<i>hiraṇyaya</i>	15	<i>pūṣan</i>	13
<i>vala</i>	16	<i>ubhaya</i>	14	<i>bala</i>	13
<i>vardhana</i>	16	<i>ūrmi</i>	14	<i>bhadrā</i>	13
<i>vi</i>	16	<i>kṣam</i>	14	<i>madhya</i>	13
<i>vip</i>	16	<i>catur</i>	14	<i>medha</i>	13
<i>sukratu</i>	16	<i>tigma</i>	14	<i>yajñīya</i>	13
<i>sūra</i>	16	<i>dva</i>	14	<i>raśmi</i>	13
<i>svadhā</i>	16	<i>dvitā</i>	14	<i>riṣ</i>	13
<i>aśman</i>	15	<i>dhāman</i>	14	<i>loka</i>	13
<i>aditi</i>	15	<i>nūtana</i>	14	<i>vāma</i>	13
<i>arvāk</i>	15	<i>pañca</i>	14	<i>vāyu</i>	13
<i>āyudha</i>	15	<i>pada</i>	14	<i>śiprin</i>	13
<i>kṣā</i>	15	<i>bhuj</i>	14	<i>śuddha</i>	13
<i>gabhasti</i>	15	<i>mahan</i>	14	<i>sanāt</i>	13
<i>grāvan</i>	15	<i>rudra</i>	14	<i>sanitṛ</i>	13
<i>turvaśa</i>	15	<i>vāra</i>	14	<i>hiraṇya</i>	13
<i>divā</i>	15	<i>vareṇya</i>	14	<i>aśvin</i>	12
<i>divya</i>	15	<i>vedas</i>	14	<i>abhika</i>	12
<i>dhṛṣat</i>	15	<i>vedhas</i>	14	<i>ahar</i>	12
<i>paṇi</i>	15	<i>śukra</i>	14	<i>aktu</i>	12
<i>pārya</i>	15	<i>saṃjit</i>	14	<i>atithigva</i>	12
<i>patnī</i>	15	<i>aṃśu</i>	13	<i>ās</i>	12
<i>pravat</i>	15	<i>āre</i>	13	<i>ūta</i>	12
<i>prayas</i>	15	<i>iṣita</i>	13	<i>eva</i>	12
<i>bhūmi</i>	15	<i>upama</i>	13	<i>ojiṣṭha</i>	12
<i>mṛdh</i>	15	<i>ūrj</i>	13	<i>ketu</i>	12
<i>mānuṣa</i>	15	<i>etaśa</i>	13	<i>guhā</i>	12
<i>makṣū</i>	15	<i>gṛha</i>	13	<i>candra</i>	12
<i>manus</i>	15	<i>gavya</i>	13	<i>janitṛ</i>	12
<i>yaśas</i>	15	<i>citrā</i>	13	<i>jīra</i>	12
<i>yātu</i>	15	<i>jaṭhara</i>	13	<i>tarutra</i>	12
<i>yukta</i>	15	<i>janus</i>	13	<i>dīrgha</i>	12
<i>rathī</i>	15	<i>tīvra</i>	13	<i>durita</i>	12
<i>ruc</i>	15	<i>tuj</i>	13	<i>dhanvan</i>	12
<i>vṛṣaṇa</i>	15	<i>tur</i>	13	<i>nṛmṇa</i>	12
<i>vṛddha</i>	15	<i>tūyam</i>	13	<i>pāra</i>	12

<i>pātra</i>	12	<i>jrayas</i>	11	<i>urvī</i>	10
<i>puroḍāśa</i>	12	<i>dadi</i>	11	<i>ūrva</i>	10
<i>bhīma</i>	12	<i>dakṣiṇa</i>	11	<i>kṛṣṇa</i>	10
<i>bhūyas</i>	12	<i>dasyu</i>	11	<i>gopā</i>	10
<i>mṛga</i>	12	<i>dhānā</i>	11	<i>cyautna</i>	10
<i>mādhyaṃdina</i>	12	<i>dhāyas</i>	11	<i>jū</i>	10
<i>madhumat</i>	12	<i>nid</i>	11	<i>druh</i>	10
<i>vṛṣṇya</i>	12	<i>pakva</i>	11	<i>duṣṭara</i>	10
<i>vadhar</i>	12	<i>pipru</i>	11	<i>dveṣas</i>	10
<i>vasyas</i>	12	<i>praśasti</i>	11	<i>dhenā</i>	10
<i>vīḍu</i>	12	<i>prathamam</i>	11	<i>parama</i>	10
<i>śīrṣan</i>	12	<i>pūru</i>	11	<i>parvan</i>	10
<i>śusmin</i>	12	<i>bṛhatī</i>	11	<i>prātar</i>	10
<i>sānu</i>	12	<i>mahānt</i>	11	<i>punar</i>	10
<i>sajoṣas</i>	12	<i>mahiṣa</i>	11	<i>budhna</i>	10
<i>samrāj</i>	12	<i>majman</i>	11	<i>bhiyas</i>	10
<i>sanā</i>	12	<i>mandin</i>	11	<i>māda</i>	10
<i>senā</i>	12	<i>yāman</i>	11	<i>yadu</i>	10
<i>somin</i>	12	<i>yuga</i>	11	<i>yavasa</i>	10
<i>stha</i>	12	<i>yujya</i>	11	<i>yūtha</i>	10
<i>sūnu</i>	12	<i>vṛkṣa</i>	11	<i>ratna</i>	10
<i>svarāj</i>	12	<i>vapus</i>	11	<i>vārya</i>	10
<i>hati</i>	12	<i>śam</i>	11	<i>viṣu</i>	10
<i>hūti</i>	12	<i>śarad</i>	11	<i>vīti</i>	10
<i>aṃhas</i>	11	<i>śiva</i>	11	<i>śaśamāna</i>	10
<i>abhībhūti</i>	11	<i>śubh</i>	11	<i>śūṣa</i>	10
<i>ardha</i>	11	<i>sadman</i>	11	<i>sāman</i>	10
<i>artha</i>	11	<i>sambhṛta</i>	11	<i>sarga</i>	10
<i>astr</i>	11	<i>sthavira</i>	11	<i>savitṛ</i>	10
<i>asurya</i>	11	<i>sūnṛtā</i>	11	<i>sutāvanta</i>	10
<i>atri</i>	11	<i>svādu</i>	11	<i>aṣāḍha</i>	9
<i>āpi</i>	11	<i>havana</i>	11	<i>aśani</i>	9
<i>āvis</i>	11	<i>acyuta</i>	10	<i>añc</i>	9
<i>āyasa</i>	11	<i>abhimāti</i>	10	<i>abhaya</i>	9
<i>iṣa</i>	11	<i>adhvan</i>	10	<i>amati</i>	9
<i>kṣa</i>	11	<i>ajara</i>	10	<i>apratīta</i>	9
<i>kāvya</i>	11	<i>akṣa</i>	10	<i>arvācīna</i>	9
<i>karṭṛ</i>	11	<i>amartya</i>	10	<i>arvāvat</i>	9
<i>gavy</i>	11	<i>anyā</i>	10	<i>asta</i>	9
<i>girvanas</i>	11	<i>apratī</i>	10	<i>urvarā</i>	9
<i>gotra</i>	11	<i>ina</i>	10	<i>usriyā</i>	9
<i>camū</i>	11	<i>uśanas</i>	10	<i>rjīśvan</i>	9

<i>oṣa</i>	9	<i>sāhya</i>	9	<i>dāsī</i>	8
<i>kalaśa</i>	9	<i>sadas</i>	9	<i>dabhra</i>	8
<i>karṇa</i>	9	<i>sahasrin</i>	9	<i>dara</i>	8
<i>kośa</i>	9	<i>sana</i>	9	<i>didyu</i>	8
<i>gaṇa</i>	9	<i>sani</i>	9	<i>draviṇa</i>	8
<i>ghana</i>	9	<i>sara</i>	9	<i>dur</i>	8
<i>ghoṣa</i>	9	<i>sudughā</i>	9	<i>dyumant</i>	8
<i>caḥṣas</i>	9	<i>supāra</i>	9	<i>dhāna</i>	8
<i>jā</i>	9	<i>surādhas</i>	9	<i>dhārā</i>	8
<i>jāmi</i>	9	<i>svayam</i>	9	<i>dhātu</i>	8
<i>jūta</i>	9	<i>hanṭr</i>	9	<i>dhīra</i>	8
<i>taviṣa</i>	9	<i>abhitas</i>	8	<i>dhur</i>	8
<i>trita</i>	9	<i>akṣita</i>	8	<i>nṛtu</i>	8
<i>tviṣ</i>	9	<i>anas</i>	8	<i>nema</i>	8
<i>dabhīti</i>	9	<i>anavadya</i>	8	<i>paścāt</i>	8
<i>diś</i>	9	<i>anedyā</i>	8	<i>pippyuṣī</i>	8
<i>durmati</i>	9	<i>anūka</i>	8	<i>pradivas</i>	8
<i>duvas</i>	9	<i>antama</i>	8	<i>pravṛddha</i>	8
<i>dhṛṣatā</i>	9	<i>apara</i>	8	<i>prayasvant</i>	8
<i>dharman</i>	9	<i>aṛṇava</i>	8	<i>priyamedha</i>	8
<i>dharuṇa</i>	9	<i>arāti</i>	8	<i>barhaṇā</i>	8
<i>nṛvat</i>	9	<i>aruṣa</i>	8	<i>bhānu</i>	8
<i>namuci</i>	9	<i>aryaman</i>	8	<i>bhoja</i>	8
<i>navīyas</i>	9	<i>avrata</i>	8	<i>bhrāṭr</i>	8
<i>prṣṭha</i>	9	<i>ānuṣak</i>	8	<i>mād</i>	8
<i>pramati</i>	9	<i>ārāt</i>	8	<i>madira</i>	8
<i>prapitva</i>	9	<i>iṣama</i>	8	<i>mahitva</i>	8
<i>prasava</i>	9	<i>ukthin</i>	8	<i>mahitvā</i>	8
<i>purutama</i>	9	<i>upara</i>	8	<i>yoṣā</i>	8
<i>bhūman</i>	9	<i>ṛdh</i>	8	<i>radhra</i>	8
<i>mih</i>	9	<i>ṛjra</i>	8	<i>vṛṣṭi</i>	8
<i>yudhma</i>	9	<i>kṣema</i>	8	<i>varūtha</i>	8
<i>vṛṣṇi</i>	9	<i>kṣoṇi</i>	8	<i>vastu</i>	8
<i>vāṇi</i>	9	<i>keśin</i>	8	<i>virapśin</i>	8
<i>vanas</i>	9	<i>kha</i>	8	<i>vivāc</i>	8
<i>varpas</i>	9	<i>gāyatra</i>	8	<i>śardhas</i>	8
<i>vyacas</i>	9	<i>carṣani</i>	8	<i>śrutya</i>	8
<i>śaṃsya</i>	9	<i>chad</i>	8	<i>śubhri</i>	8
<i>śāka</i>	9	<i>jagat</i>	8	<i>sāsahi</i>	8
<i>śavasāna</i>	9	<i>janiman</i>	8	<i>sadāsā</i>	8
<i>śrat</i>	9	<i>trāṭr</i>	8	<i>sthūra</i>	8
<i>śuci</i>	9	<i>tveṣa</i>	8	<i>suṣuta</i>	8

<i>suhava</i>	8	<i>purastāt</i>	7	<i>ajurya</i>	6
<i>suvita</i>	8	<i>purutrā</i>	7	<i>ama</i>	6
<i>svā</i>	8	<i>bahu</i>	7	<i>amatra</i>	6
<i>heti</i>	8	<i>māhina</i>	7	<i>arbuda</i>	6
<i>aśuṣa</i>	7	<i>māna</i>	7	<i>arya</i>	6
<i>adharāt</i>	7	<i>maghonī</i>	7	<i>asāmi</i>	6
<i>agha</i>	7	<i>marya</i>	7	<i>asama</i>	6
<i>andha</i>	7	<i>muhur</i>	7	<i>asmāka</i>	6
<i>arvan</i>	7	<i>yajatra</i>	7	<i>astṛta</i>	6
<i>avadya</i>	7	<i>yoga</i>	7	<i>atka</i>	6
<i>avani</i>	7	<i>rāta</i>	7	<i>ayuta</i>	6
<i>avara</i>	7	<i>ruśama</i>	7	<i>udan</i>	6
<i>avata</i>	7	<i>vṛkta</i>	7	<i>udara</i>	6
<i>āṅgūṣa</i>	7	<i>vṛta</i>	7	<i>upastha</i>	6
<i>āditya</i>	7	<i>vaṃsaga</i>	7	<i>upastuti</i>	6
<i>uttara</i>	7	<i>vakṣaṇā</i>	7	<i>utsa</i>	6
<i>ūrdhva</i>	7	<i>vanus</i>	7	<i>ṛṇa</i>	6
<i>kṣetra</i>	7	<i>varṇa</i>	7	<i>ṛkvan</i>	6
<i>kāmya</i>	7	<i>vicarṣaṇi</i>	7	<i>ṛtu</i>	6
<i>kevala</i>	7	<i>vivrata</i>	7	<i>ṛtuthā</i>	6
<i>kuśika</i>	7	<i>śakti</i>	7	<i>kṣu</i>	6
<i>kukṣi</i>	7	<i>śaru</i>	7	<i>kṣudh</i>	6
<i>gabhīra</i>	7	<i>śloka</i>	7	<i>kāra</i>	6
<i>cyut</i>	7	<i>śruṣṭi</i>	7	<i>karaṇa</i>	6
<i>trasadasyu</i>	7	<i>śvas</i>	7	<i>kartva</i>	6
<i>tris</i>	7	<i>sadhamādyā</i>	7	<i>keta</i>	6
<i>turvaṇi</i>	7	<i>samarya</i>	7	<i>kīri</i>	6
<i>tvāyā</i>	7	<i>sapti</i>	7	<i>kūrmi</i>	6
<i>dam</i>	7	<i>saras</i>	7	<i>kuyava</i>	6
<i>devatā</i>	7	<i>sotṛ</i>	7	<i>ganṭṛ</i>	6
<i>duhitṛ</i>	7	<i>spārha</i>	7	<i>gaya</i>	6
<i>dūrāt</i>	7	<i>stotra</i>	7	<i>gotama</i>	6
<i>dhṛṣṇuyā</i>	7	<i>suṣvi</i>	7	<i>guhya</i>	6
<i>nādh</i>	7	<i>suga</i>	7	<i>ghṛṣvi</i>	6
<i>napāt</i>	7	<i>sukṛta</i>	7	<i>citti</i>	6
<i>navyas</i>	7	<i>svarya</i>	7	<i>coditṛ</i>	6
<i>pāda</i>	7	<i>harita</i>	7	<i>cumuri</i>	6
<i>pakti</i>	7	<i>haviṣmant</i>	7	<i>jantu</i>	6
<i>panya</i>	7	<i>aśasti</i>	6	<i>javas</i>	6
<i>praṇīti</i>	7	<i>abhiśasti</i>	6	<i>jetṛ</i>	6
<i>prajā</i>	7	<i>adevī</i>	6	<i>joṣa</i>	6
<i>pravaṇa</i>	7	<i>adhara</i>	6	<i>juṣṭa</i>	6

<i>jjākā</i>	6	<i>vena</i>	6	<i>asmayu</i>	5
<i>trtsu</i>	6	<i>viṃśati</i>	6	<i>atas</i>	5
<i>trikadruka</i>	6	<i>vibhakṭṛ</i>	6	<i>atharvan</i>	5
<i>tugrya</i>	6	<i>vibhu</i>	6	<i>avṛka</i>	5
<i>tumra</i>	6	<i>vibhūti</i>	6	<i>ayajvan</i>	5
<i>tūrya</i>	6	<i>vimocana</i>	6	<i>āśas</i>	5
<i>tūtujāna</i>	6	<i>vivasvat</i>	6	<i>āśayāna</i>	5
<i>tuviṣmant</i>	6	<i>vyama</i>	6	<i>ābhū</i>	5
<i>tuvinṛmṇa</i>	6	<i>śaṃtama</i>	6	<i>āmā</i>	5
<i>tvāvant</i>	6	<i>ścut</i>	6	<i>āna</i>	5
<i>tvac</i>	6	<i>śiprā</i>	6	<i>āpya</i>	5
<i>daiṅya</i>	6	<i>śrut</i>	6	<i>iṣira</i>	5
<i>deṣṇa</i>	6	<i>śubhra</i>	6	<i>iṣu</i>	5
<i>divodāsa</i>	6	<i>sabādhas</i>	6	<i>itthā</i>	5
<i>dūra</i>	6	<i>sadhryak</i>	6	<i>uśij</i>	5
<i>dvi</i>	6	<i>saha</i>	6	<i>ucatha</i>	5
<i>dhṛt</i>	6	<i>samitha</i>	6	<i>udyata</i>	5
<i>nau</i>	6	<i>satī</i>	6	<i>uttarāt</i>	5
<i>nemi</i>	6	<i>saumanasa</i>	6	<i>ūdhas</i>	5
<i>prśni</i>	6	<i>savya</i>	6	<i>ūma</i>	5
<i>pāṭṛ</i>	6	<i>snu</i>	6	<i>ṛbhvan</i>	5
<i>pātama</i>	6	<i>sprś</i>	6	<i>eṣaṇa</i>	5
<i>pāvan</i>	6	<i>strī</i>	6	<i>eta</i>	5
<i>pitu</i>	6	<i>sudānu</i>	6	<i>kṛṣṇā</i>	5
<i>pradiv</i>	6	<i>sū</i>	6	<i>kṛti</i>	5
<i>pravācyā</i>	6	<i>suvajra</i>	6	<i>kṛtnu</i>	5
<i>prayata</i>	6	<i>svavas</i>	6	<i>kṛtvya</i>	5
<i>puṣṭi</i>	6	<i>harit</i>	6	<i>kṣumant</i>	5
<i>pūrṇa</i>	6	<i>aṃśa</i>	5	<i>kāṣṭhā</i>	5
<i>pūrvyam</i>	6	<i>aṣṭa</i>	5	<i>kara</i>	5
<i>bhakṣa</i>	6	<i>aśatru</i>	5	<i>gādha</i>	5
<i>bharadvāja</i>	6	<i>aśvay</i>	5	<i>gaura</i>	5
<i>māvat</i>	6	<i>abhibhū</i>	5	<i>gūrta</i>	5
<i>manīsin</i>	6	<i>adābhya</i>	5	<i>ghora</i>	5
<i>mithuna</i>	6	<i>adhriḡu</i>	5	<i>cetana</i>	5
<i>rakṣas</i>	6	<i>ajāmi</i>	5	<i>codana</i>	5
<i>rathya</i>	6	<i>ajman</i>	5	<i>cyavana</i>	5
<i>reṇu</i>	6	<i>ajra</i>	5	<i>jāgrvi</i>	5
<i>vār</i>	6	<i>anānata</i>	5	<i>jāyā</i>	5
<i>virtani</i>	6	<i>apratiskuta</i>	5	<i>jaitra</i>	5
<i>varṣiṣṭha</i>	6	<i>apūrvya</i>	5	<i>jani</i>	5
<i>vayuna</i>	6	<i>asmatrā</i>	5	<i>janya</i>	5



<i>jeṣa</i>	5	<i>mṛdhra</i>	5	<i>śreṣṭha</i>	5
<i>jenya</i>	5	<i>māruta</i>	5	<i>śu</i>	5
<i>jyā</i>	5	<i>māsa</i>	5	<i>śuci</i>	5
<i>jyāyas</i>	5	<i>mahānta</i>	5	<i>śvagnin</i>	5
<i>jyok</i>	5	<i>manā</i>	5	<i>śaś</i>	5
<i>tapus</i>	5	<i>mandra</i>	5	<i>śaṣṭi</i>	5
<i>tarāṇi</i>	5	<i>mantra</i>	5	<i>sātama</i>	5
<i>tman</i>	5	<i>marḍitṛ</i>	5	<i>sāyaka</i>	5
<i>dāman</i>	5	<i>mayas</i>	5	<i>sagaṇa</i>	5
<i>dānava</i>	5	<i>meṣa</i>	5	<i>samarāṇa</i>	5
<i>datra</i>	5	<i>medhira</i>	5	<i>samīka</i>	5
<i>drapsa</i>	5	<i>medhyātithi</i>	5	<i>samyāñc</i>	5
<i>druhyu</i>	5	<i>mehanā</i>	5	<i>saprathas</i>	5
<i>dudhra</i>	5	<i>yāma</i>	5	<i>sarasvatī</i>	5
<i>durga</i>	5	<i>yajata</i>	5	<i>sasni</i>	5
<i>duroṇa</i>	5	<i>yodha</i>	5	<i>satas</i>	5
<i>dhṛṣita</i>	5	<i>rathin</i>	5	<i>saubhaga</i>	5
<i>dhūta</i>	5	<i>retas</i>	5	<i>stavāna</i>	5
<i>nābhi</i>	5	<i>revat</i>	5	<i>sthātṛ</i>	5
<i>nānā</i>	5	<i>ruśat</i>	5	<i>stubbh</i>	5
<i>nakta</i>	5	<i>vṛṣantama</i>	5	<i>suṣṭuta</i>	5
<i>namasya</i>	5	<i>vṛjina</i>	5	<i>sudakṣa</i>	5
<i>niṣṣidh</i>	5	<i>vadhri</i>	5	<i>sukṛt</i>	5
<i>nītha</i>	5	<i>vanin</i>	5	<i>sumanas</i>	5
<i>nikāma</i>	5	<i>varīyas</i>	5	<i>suparṇa</i>	5
<i>nireke</i>	5	<i>variman</i>	5	<i>suyuj</i>	5
<i>prthak</i>	5	<i>vasavya</i>	5	<i>svaśva</i>	5
<i>pajra</i>	5	<i>vasiṣṭha</i>	5	<i>svāhā</i>	5
<i>paramā</i>	5	<i>vastra</i>	5	<i>svadhāvams</i>	5
<i>paras</i>	5	<i>vasvī</i>	5	<i>svasṛ</i>	5
<i>parīṇas</i>	5	<i>vayā</i>	5	<i>hanman</i>	5
<i>paritakmyā</i>	5	<i>viśvāhā</i>	5	<i>hanu</i>	5
<i>paura</i>	5	<i>vicetas</i>	5	<i>hata</i>	5
<i>praśasta</i>	5	<i>vrādhant</i>	5	<i>hotrā</i>	5
<i>prāñc</i>	5	<i>vyoman</i>	5	<i>aṅgirasvat</i>	4
<i>pranetr</i>	5	<i>śaśvatī</i>	5	<i>aśna</i>	4
<i>pratyañc</i>	5	<i>śākin</i>	5	<i>aśvavat</i>	4
<i>pūrvyā</i>	5	<i>śaraṇa</i>	5	<i>abhipitva</i>	4
<i>bahula</i>	5	<i>śimīvant</i>	5	<i>aha</i>	4
<i>barhas</i>	5	<i>śravāyya</i>	5	<i>ahīśuva</i>	4
<i>bhṛṣṭi</i>	5	<i>śravasya</i>	5	<i>aja</i>	4
<i>bhṛgu</i>	5	<i>śravasyū</i>	5	<i>akṛta</i>	4

<i>amānuṣa</i>	4	<i>coda</i>	4	<i>pr̥tanyat</i>	4
<i>amita</i>	4	<i>jagmi</i>	4	<i>pāka</i>	4
<i>anapacyuta</i>	4	<i>jihva</i>	4	<i>parāñc</i>	4
<i>anarvan</i>	4	<i>jihvā</i>	4	<i>pariṣikta</i>	4
<i>anindra</i>	4	<i>jūti</i>	4	<i>paruṣṇī</i>	4
<i>anutta</i>	4	<i>taṣṭr</i>	4	<i>pathyā</i>	4
<i>apāra</i>	4	<i>tarutr̥</i>	4	<i>pavitra</i>	4
<i>apatya</i>	4	<i>turīya</i>	4	<i>pīta</i>	4
<i>ariṣṭa</i>	4	<i>turvīti</i>	4	<i>poṣa</i>	4
<i>aruṇa</i>	4	<i>tūtujī</i>	4	<i>pracetas</i>	4
<i>arvant</i>	4	<i>tva</i>	4	<i>prasthita</i>	4
<i>asmadryak</i>	4	<i>tyad</i>	4	<i>prathamā</i>	4
<i>asunvant</i>	4	<i>ḍṛṇhita</i>	4	<i>pratnathā</i>	4
<i>atra</i>	4	<i>daṃsana</i>	4	<i>prayantr̥</i>	4
<i>avṛta</i>	4	<i>daśagva</i>	4	<i>priyā</i>	4
<i>avama</i>	4	<i>dama</i>	4	<i>pruṣ</i>	4
<i>āsūṣ</i>	4	<i>devavant</i>	4	<i>pūrvathā</i>	4
<i>ārita</i>	4	<i>deya</i>	4	<i>pūta</i>	4
<i>āsan</i>	4	<i>didyut</i>	4	<i>babhru</i>	4
<i>āsīna</i>	4	<i>druh</i>	4	<i>bradhna</i>	4
<i>āsuti</i>	4	<i>dudh</i>	4	<i>bhīṣā</i>	4
<i>āvṛta</i>	4	<i>dugdha</i>	4	<i>bhuta</i>	4
<i>upāke</i>	4	<i>dureva</i>	4	<i>bhūrṇi</i>	4
<i>upahvara</i>	4	<i>dvā</i>	4	<i>mās</i>	4
<i>urvi</i>	4	<i>dyumnin</i>	4	<i>madhyama</i>	4
<i>usra</i>	4	<i>dhṛta</i>	4	<i>madhyatas</i>	4
<i>ūdhan</i>	4	<i>dha</i>	4	<i>madya</i>	4
<i>ūdhar</i>	4	<i>dhanu</i>	4	<i>mahemati</i>	4
<i>ṛtvīya</i>	4	<i>dhartṛ</i>	4	<i>mahina</i>	4
<i>okya</i>	4	<i>dhiti</i>	4	<i>makha</i>	4
<i>kṛśa</i>	4	<i>dhūr</i>	4	<i>mandrā</i>	4
<i>kṛtvan</i>	4	<i>nāsatya</i>	4	<i>marman</i>	4
<i>kanīyas</i>	4	<i>nada</i>	4	<i>marutvat</i>	4
<i>kiyat</i>	4	<i>nara</i>	4	<i>marutvatī</i>	4
<i>krivi</i>	4	<i>navagva</i>	4	<i>menā</i>	4
<i>kuvid</i>	4	<i>navyasī</i>	4	<i>mīḍha</i>	4
<i>khaja</i>	4	<i>netṛ</i>	4	<i>mūra</i>	4
<i>gambhīra</i>	4	<i>niṣad</i>	4	<i>mūrdhan</i>	4
<i>girvaṇas</i>	4	<i>nīcā</i>	4	<i>yāt</i>	4
<i>gomatī</i>	4	<i>nimna</i>	4	<i>yajvan</i>	4
<i>grāma</i>	4	<i>nīyutvant</i>	4	<i>yama</i>	4
<i>gūḍha</i>	4	<i>pr̥kṣ</i>	4	<i>yoṣaṇā</i>	4

<i>raghu</i>	4	<i>sadhrīcī</i>	4	<i>śvāvānt</i>	3
<i>rasa</i>	4	<i>sadhrīcīna</i>	4	<i>añjas</i>	3
<i>rathitama</i>	4	<i>sahasrā</i>	4	<i>abhidyu</i>	3
<i>rekṇas</i>	4	<i>sahuri</i>	4	<i>abhīru</i>	3
<i>revan</i>	4	<i>sajoṣa</i>	4	<i>abhikhyā</i>	3
<i>rodasī</i>	4	<i>sakhitva</i>	4	<i>abhisvar</i>	3
<i>rohita</i>	4	<i>samanā</i>	4	<i>abhra</i>	3
<i>vṛṣana</i>	4	<i>samidha</i>	4	<i>abrahman</i>	3
<i>vṛka</i>	4	<i>saniṣyū</i>	4	<i>ad</i>	3
<i>vṛthā</i>	4	<i>sap</i>	4	<i>adabdha</i>	3
<i>vaśin</i>	4	<i>satyā</i>	4	<i>adhama</i>	3
<i>vahiṣṭha</i>	4	<i>sayāvan</i>	4	<i>adhas</i>	3
<i>vandana</i>	4	<i>sīrā</i>	4	<i>adhivakṛ</i>	3
<i>varāha</i>	4	<i>skambhana</i>	4	<i>aghāyū</i>	3
<i>variṣṭha</i>	4	<i>sprh</i>	4	<i>agru</i>	3
<i>varūṭṛ</i>	4	<i>spṛt</i>	4	<i>ajñāta</i>	3
<i>vavra</i>	4	<i>spas</i>	4	<i>akra</i>	3
<i>vedana</i>	4	<i>sravantī</i>	4	<i>amā</i>	3
<i>viṣṭap</i>	4	<i>sruṭi</i>	4	<i>amarman</i>	3
<i>vidat</i>	4	<i>stīrṇa</i>	4	<i>amavat</i>	3
<i>vīta</i>	4	<i>stuti</i>	4	<i>amitraya</i>	3
<i>vij</i>	4	<i>suśravastama</i>	4	<i>anādhṛṣya</i>	3
<i>vitantasāyya</i>	4	<i>subhaga</i>	4	<i>anānuda</i>	3
<i>vivakṣaṇa</i>	4	<i>sudhita</i>	4	<i>ananta</i>	3
<i>vyuṣṭi</i>	4	<i>supeśas</i>	4	<i>anehas</i>	3
<i>śāsa</i>	4	<i>sutrāman</i>	4	<i>anehasa</i>	3
<i>śagma</i>	4	<i>svāna</i>	4	<i>anu</i>	3
<i>śamī</i>	4	<i>svādman</i>	4	<i>apād</i>	3
<i>śardha</i>	4	<i>svabhiṣṭi</i>	4	<i>apāk</i>	3
<i>śarīra</i>	4	<i>svadhāvānt</i>	4	<i>aparā</i>	3
<i>śmaśru</i>	4	<i>svarṇara</i>	4	<i>aparivṛta</i>	3
<i>śocis</i>	4	<i>svarmīḍha</i>	4	<i>aparīta</i>	3
<i>śrāta</i>	4	<i>svarvat</i>	4	<i>apihita</i>	3
<i>śuśmīntama</i>	4	<i>svarvatī</i>	4	<i>apivṛta</i>	3
<i>śurudh</i>	4	<i>hatha</i>	4	<i>aṛṇa</i>	3
<i>ṣaṣṭi</i>	4	<i>hiranyavat</i>	4	<i>aśśasāna</i>	3
<i>saṃyat</i>	4	<i>hrada</i>	4	<i>aṛaṇa</i>	3
<i>sāc</i>	4	<i>aṃśumatī</i>	3	<i>aṛādhas</i>	3
<i>sādhu</i>	4	<i>aṅga</i>	3	<i>arbha</i>	3
<i>sānasi</i>	4	<i>aṅkuśa</i>	3	<i>aṛiṣaṇyant</i>	3
<i>sārathi</i>	4	<i>aśan</i>	3	<i>aruṣī</i>	3
<i>sacetas</i>	4	<i>aśiva</i>	3	<i>asmaka</i>	3

<i>asuṣvi</i>	3	<i>karhi</i>	3	<i>tāti</i>	3
<i>asunvat</i>	3	<i>keśa</i>	3	<i>takta</i>	3
<i>asuta</i>	3	<i>kīla</i>	3	<i>tan</i>	3
<i>avamā</i>	3	<i>kim</i>	3	<i>tanyatu</i>	3
<i>avapāna</i>	3	<i>krandas</i>	3	<i>tapas</i>	3
<i>aviṣṭha</i>	3	<i>kratumant</i>	3	<i>tara</i>	3
<i>ayāśya</i>	3	<i>khāda</i>	3	<i>taturi</i>	3
<i>ayaḥjyu</i>	3	<i>gṛbh</i>	3	<i>tavīyas</i>	3
<i>ayuddha</i>	3	<i>gāya</i>	3	<i>tugra</i>	3
<i>āṇḍa</i>	3	<i>gadhya</i>	3	<i>turāśāh</i>	3
<i>āsīs</i>	3	<i>gandharva</i>	3	<i>tūrṇi</i>	3
<i>ābhṛta</i>	3	<i>gavyā</i>	3	<i>tūrvayāna</i>	3
<i>āghṛṇi</i>	3	<i>gīyamāna</i>	3	<i>tvakṣas</i>	3
<i>ākara</i>	3	<i>godhā</i>	3	<i>daṃsas</i>	3
<i>āptya</i>	3	<i>goha</i>	3	<i>daśoṇi</i>	3
<i>ārjuneya</i>	3	<i>govid</i>	3	<i>dāśu</i>	3
<i>āsura</i>	3	<i>gu</i>	3	<i>dāsvant</i>	3
<i>idā</i>	3	<i>ghṛṣu</i>	3	<i>dāta</i>	3
<i>iddha</i>	3	<i>gharma</i>	3	<i>dātra</i>	3
<i>inva</i>	3	<i>cakṣus</i>	3	<i>dadhyac</i>	3
<i>īdṛś</i>	3	<i>cakri</i>	3	<i>damūnas</i>	3
<i>uṣṭra</i>	3	<i>cakrī</i>	3	<i>darśata</i>	3
<i>uśatī</i>	3	<i>camasa</i>	3	<i>dasra</i>	3
<i>uda</i>	3	<i>candramas</i>	3	<i>datta</i>	3
<i>ugrā</i>	3	<i>caratha</i>	3	<i>devatrā</i>	3
<i>usriya</i>	3	<i>carkṛtya</i>	3	<i>doṣā</i>	3
<i>uttama</i>	3	<i>catasṛ</i>	3	<i>dohas</i>	3
<i>uttarā</i>	3	<i>caya</i>	3	<i>dravat</i>	3
<i>ūrdhvā</i>	3	<i>citratama</i>	3	<i>droṇa</i>	3
<i>ṛti</i>	3	<i>chid</i>	3	<i>dugha</i>	3
<i>enas</i>	3	<i>jña</i>	3	<i>dundubhi</i>	3
<i>etāvat</i>	3	<i>jamadagni</i>	3	<i>dura</i>	3
<i>odana</i>	3	<i>janman</i>	3	<i>durevā</i>	3
<i>auśīja</i>	3	<i>jariman</i>	3	<i>duryoṇa</i>	3
<i>aurṇavābha</i>	3	<i>jīṣṇu</i>	3	<i>dūram</i>	3
<i>kṛtrima</i>	3	<i>jīva</i>	3	<i>dūta</i>	3
<i>kṣaṇa</i>	3	<i>jīta</i>	3	<i>dvīs</i>	3
<i>kṣāma</i>	3	<i>jivri</i>	3	<i>dyut</i>	3
<i>kṣīra</i>	3	<i>trṣ</i>	3	<i>dhanva</i>	3
<i>kāṇva</i>	3	<i>trṣāṇa</i>	3	<i>nārī</i>	3
<i>kārin</i>	3	<i>trṭīya</i>	3	<i>nāvvyā</i>	3
<i>kanīna</i>	3	<i>taṣṭa</i>	3	<i>nabhas</i>	3

<i>nakis</i>	3	<i>prasū</i>	3	<i>mithas</i>	3
<i>namasvin</i>	3	<i>pratūrti</i>	3	<i>mithatī</i>	3
<i>namī</i>	3	<i>prayaḥju</i>	3	<i>mna</i>	3
<i>navā</i>	3	<i>prayat</i>	3	<i>yād</i>	3
<i>navīyasī</i>	3	<i>puṣṭa</i>	3	<i>yādva</i>	3
<i>navyam</i>	3	<i>purīṣa</i>	3	<i>yāṭṛ</i>	3
<i>nīdhāna</i>	3	<i>puruṣtuta</i>	3	<i>yāvāt</i>	3
<i>nīdhi</i>	3	<i>purukutsa</i>	3	<i>yahvī</i>	3
<i>nīhita</i>	3	<i>purumāya</i>	3	<i>yant</i>	3
<i>nīti</i>	3	<i>pūrvā</i>	3	<i>yatasruc</i>	3
<i>nīvid</i>	3	<i>phaliga</i>	3	<i>yatī</i>	3
<i>nūtna</i>	3	<i>phena</i>	3	<i>yojana</i>	3
<i>nyak</i>	3	<i>bādha</i>	3	<i>yuvati</i>	3
<i>prkṣa</i>	3	<i>bādhitā</i>	3	<i>raṇva</i>	3
<i>prtān</i>	3	<i>baddha</i>	3	<i>rabhasa</i>	3
<i>pañcāśat</i>	3	<i>bahulā</i>	3	<i>rava</i>	3
<i>pājas</i>	3	<i>bandhu</i>	3	<i>revant</i>	3
<i>pākasthāman</i>	3	<i>barhiṣmant</i>	3	<i>rodhas</i>	3
<i>pāna</i>	3	<i>bibhratī</i>	3	<i>vṛcīvat</i>	3
<i>pāvaka</i>	3	<i>brahmaṇy</i>	3	<i>vṛtta</i>	3
<i>pāyu</i>	3	<i>bunda</i>	3	<i>vāghat</i>	3
<i>paijavana</i>	3	<i>bhṛti</i>	3	<i>vāh</i>	3
<i>parṇa</i>	3	<i>bharata</i>	3	<i>vadhū</i>	3
<i>paracais</i>	3	<i>bheda</i>	3	<i>vadhūyu</i>	3
<i>pariṣṭi</i>	3	<i>bhīta</i>	3	<i>vandhura</i>	3
<i>pariśayāna</i>	3	<i>bhojas</i>	3	<i>varṣman</i>	3
<i>paridhi</i>	3	<i>mṛdhas</i>	3	<i>varas</i>	3
<i>parijman</i>	3	<i>mṛgaya</i>	3	<i>varcas</i>	3
<i>pavi</i>	3	<i>mānya</i>	3	<i>varcin</i>	3
<i>pīyūṣa</i>	3	<i>mātariśvan</i>	3	<i>varṭṛ</i>	3
<i>prāk</i>	3	<i>mātrā</i>	3	<i>vartamāna</i>	3
<i>prāsah</i>	3	<i>madhumattama</i>	3	<i>vasutvana</i>	3
<i>prabhṛti</i>	3	<i>madhyamā</i>	3	<i>vavri</i>	3
<i>prabharman</i>	3	<i>madintama</i>	3	<i>vayam</i>	3
<i>prabhū</i>	3	<i>madrik</i>	3	<i>vayya</i>	3
<i>pradhana</i>	3	<i>maghatti</i>	3	<i>venya</i>	3
<i>pradiś</i>	3	<i>maghavat</i>	3	<i>vetasu</i>	3
<i>prajñā</i>	3	<i>mahāmaha</i>	3	<i>viśūci</i>	3
<i>praketa</i>	3	<i>mahant</i>	3	<i>viśvadha</i>	3
<i>prasakṣin</i>	3	<i>mahin</i>	3	<i>vidāna</i>	3
<i>praskaṇva</i>	3	<i>medhā</i>	3	<i>viḍita</i>	3
<i>prasravaṇa</i>	3	<i>mita</i>	3	<i>vimada</i>	3

<i>vipās</i>	3	<i>sarūpa</i>	3	<i>abhijñu</i>	2
<i>vipanyu</i>	3	<i>sasahi</i>	3	<i>abhivṛta</i>	2
<i>vipipāna</i>	3	<i>satyam</i>	3	<i>abhivlag</i>	2
<i>vithura</i>	3	<i>siṃha</i>	3	<i>abhiyuj</i>	2
<i>vyati</i>	3	<i>sina</i>	3	<i>abhva</i>	2
<i>śṛiga</i>	3	<i>srvat</i>	3	<i>abhyañjana</i>	2
<i>śāradī</i>	3	<i>sridh</i>	3	<i>abhyāvartin</i>	2
<i>śaryañāvat</i>	3	<i>starī</i>	3	<i>abibhvañs</i>	2
<i>śasta</i>	3	<i>stavan</i>	3	<i>abudhyamāna</i>	2
<i>śatin</i>	3	<i>stomya</i>	3	<i>acakrā</i>	2
<i>ścandra</i>	3	<i>subhagā</i>	3	<i>adāśvañs</i>	2
<i>śi</i>	3	<i>subhū</i>	3	<i>adāman</i>	2
<i>śisna</i>	3	<i>sudaṃsas</i>	3	<i>addhā</i>	2
<i>śipra</i>	3	<i>suhana</i>	3	<i>adevayu</i>	2
<i>śoṇa</i>	3	<i>sukha</i>	3	<i>adhṛṣṭa</i>	2
<i>śṛita</i>	3	<i>sumṛḍḍika</i>	3	<i>adharāñc</i>	2
<i>śrotr</i>	3	<i>sumakha</i>	3	<i>adhaspada</i>	2
<i>śundhyu</i>	3	<i>sunītha</i>	3	<i>adruh</i>	2
<i>śvan</i>	3	<i>sut</i>	3	<i>aghnya</i>	2
<i>śyāvāśva</i>	3	<i>sutapāvan</i>	3	<i>agriya</i>	2
<i>ṣaṭ</i>	3	<i>suti</i>	3	<i>ahasta</i>	2
<i>srjāna</i>	3	<i>sutuka</i>	3	<i>ahed</i>	2
<i>saṃdrś</i>	3	<i>svīrā</i>	3	<i>ahī</i>	2
<i>saṃgama</i>	3	<i>svāpi</i>	3	<i>ahraya</i>	2
<i>saṃsad</i>	3	<i>svakṣatra</i>	3	<i>ajāta</i>	2
<i>saṃstha</i>	3	<i>svana</i>	3	<i>ajira</i>	2
<i>sā</i>	3	<i>svani</i>	3	<i>akṣetra</i>	2
<i>sādana</i>	3	<i>svapatya</i>	3	<i>akavāri</i>	2
<i>sāva</i>	3	<i>svarvant</i>	3	<i>amṛdhra</i>	2
<i>sadrśī</i>	3	<i>svojas</i>	3	<i>amṛdhrā</i>	2
<i>sadhastuti</i>	3	<i>harmya</i>	3	<i>amṛktā</i>	2
<i>sahasriṇī</i>	3	<i>havīman</i>	3	<i>amina</i>	2
<i>sajūr</i>	3	<i>hyas</i>	3	<i>anṛta</i>	2
<i>sakṣaṇi</i>	3	<i>aṅgirastama</i>	2	<i>anṛta</i>	2
<i>sakhīy</i>	3	<i>aṅgirasvant</i>	2	<i>anā</i>	2
<i>samṛti</i>	3	<i>aśri</i>	2	<i>anāśu</i>	2
<i>samana</i>	3	<i>aśrīra</i>	2	<i>anapavṛt</i>	2
<i>samīcīna</i>	3	<i>aśvavatī</i>	2	<i>anenas</i>	2
<i>sammīśla</i>	3	<i>abandhu</i>	2	<i>animīṣa</i>	2
<i>sanīḍa</i>	3	<i>abhakta</i>	2	<i>antara</i>	2
<i>sanutar</i>	3	<i>abhī</i>	2	<i>antarā</i>	2
<i>saramā</i>	3	<i>abhīśu</i>	2	<i>antarikṣa</i>	2

<i>anti</i>	2	<i>āṅgirasa</i>	2	<i>upaśruti</i>	2
<i>anuṣṭuti</i>	2	<i>āśvamedha</i>	2	<i>upāka</i>	2
<i>anuśiṣṭa</i>	2	<i>ābhaga</i>	2	<i>upabda</i>	2
<i>anukāma</i>	2	<i>ābhū</i>	2	<i>upamāti</i>	2
<i>anuttamanyu</i>	2	<i>ādṛ</i>	2	<i>uparā</i>	2
<i>anūna</i>	2	<i>ādiś</i>	2	<i>upari</i>	2
<i>anuvrata</i>	2	<i>āgas</i>	2	<i>upastuta</i>	2
<i>anyathā</i>	2	<i>āhava</i>	2	<i>urā</i>	2
<i>apaśrita</i>	2	<i>ājya</i>	2	<i>usrā</i>	2
<i>apāñc</i>	2	<i>āmur</i>	2	<i>utsava</i>	2
<i>apagur</i>	2	<i>ānava</i>	2	<i>ūru</i>	2
<i>aparājita</i>	2	<i>āpitva</i>	2	<i>ṛbhvas</i>	2
<i>apavrata</i>	2	<i>āruja</i>	2	<i>ṛdhak</i>	2
<i>api</i>	2	<i>āsaṅga</i>	2	<i>ṛdu</i>	2
<i>apramṛṣya</i>	2	<i>āsthā</i>	2	<i>ṛghāvant</i>	2
<i>aptūrya</i>	2	<i>āsya</i>	2	<i>ṛj</i>	2
<i>apūpavant</i>	2	<i>ātā</i>	2	<i>ṛjika</i>	2
<i>ara</i>	2	<i>ātithigva</i>	2	<i>ṛjīpin</i>	2
<i>arajju</i>	2	<i>āyasī</i>	2	<i>ṛjīpya</i>	2
<i>arakṣas</i>	2	<i>iṣirā</i>	2	<i>ṛkṣa</i>	2
<i>araru</i>	2	<i>iṣkartṛ</i>	2	<i>ṛtāvan</i>	2
<i>aratha</i>	2	<i>iḍā</i>	2	<i>ṛtāvarī</i>	2
<i>aratni</i>	2	<i>ibha</i>	2	<i>ṛte</i>	2
<i>arbhaka</i>	2	<i>idhma</i>	2	<i>ṛtviyavati</i>	2
<i>arjuna</i>	2	<i>inatama</i>	2	<i>eṣa</i>	2
<i>arkin</i>	2	<i>indrota</i>	2	<i>enā</i>	2
<i>armaka</i>	2	<i>iyat</i>	2	<i>enī</i>	2
<i>asant</i>	2	<i>iḍya</i>	2	<i>etr</i>	2
<i>asat</i>	2	<i>irmā</i>	2	<i>ojāy</i>	2
<i>asat</i>	2	<i>ivat</i>	2	<i>ojīyaṅs</i>	2
<i>asīnvant</i>	2	<i>uśanā</i>	2	<i>opaśa</i>	2
<i>asnātr</i>	2	<i>ubhā</i>	2	<i>kṛśānu</i>	2
<i>atasa</i>	2	<i>uccā</i>	2	<i>kṛpa</i>	2
<i>atrin</i>	2	<i>udadhi</i>	2	<i>kṣap</i>	2
<i>atrin</i>	2	<i>udak</i>	2	<i>kṣīyant</i>	2
<i>avāta</i>	2	<i>udbhid</i>	2	<i>kṣmā</i>	2
<i>avadhra</i>	2	<i>udīta</i>	2	<i>kṣudra</i>	2
<i>avasita</i>	2	<i>udrin</i>	2	<i>kṣura</i>	2
<i>avīpra</i>	2	<i>udvṛṣ</i>	2	<i>kaṇvavat</i>	2
<i>ayas</i>	2	<i>ukṣita</i>	2	<i>kāśi</i>	2
<i>ayatha</i>	2	<i>ukta</i>	2	<i>kākud</i>	2
<i>ayukta</i>	2	<i>ulūka</i>	2	<i>kānīta</i>	2

<i>kāti</i>	2	<i>citraśravastama</i>	2	<i>tūtuma</i>	2
<i>kakṣa</i>	2	<i>citta</i>	2	<i>tvayatā</i>	2
<i>kakṣīvat</i>	2	<i>codayat</i>	2	<i>tvīṣimat</i>	2
<i>kakṣyaprā</i>	2	<i>cyuta</i>	2	<i>tyajas</i>	2
<i>kakubh</i>	2	<i>chardis</i>	2	<i>ḍṛśīka</i>	2
<i>kakuha</i>	2	<i>jānu</i>	2	<i>daṃsanāvant</i>	2
<i>kanyā</i>	2	<i>jāra</i>	2	<i>daṃsiṣṭha</i>	2
<i>karambha</i>	2	<i>jātū</i>	2	<i>daśadyu</i>	2
<i>karambhin</i>	2	<i>jambha</i>	2	<i>daśavraja</i>	2
<i>karasna</i>	2	<i>janī</i>	2	<i>dāti</i>	2
<i>karvara</i>	2	<i>jaya</i>	2	<i>dātu</i>	2
<i>keśya</i>	2	<i>jigīvaṃs</i>	2	<i>dadhan</i>	2
<i>kīrin</i>	2	<i>jīri</i>	2	<i>dadhi</i>	2
<i>kimīdin</i>	2	<i>jīvātu</i>	2	<i>daiivī</i>	2
<i>kiraṇa</i>	2	<i>juṣṭā</i>	2	<i>dakṣiṇāvant</i>	2
<i>kiyedhā</i>	2	<i>juṣāṇa</i>	2	<i>dakṣiṇāvat</i>	2
<i>kulyā</i>	2	<i>juhū</i>	2	<i>dakṣiṇatas</i>	2
<i>kutas</i>	2	<i>jujuṣvant</i>	2	<i>damitṛ</i>	2
<i>khedā</i>	2	<i>jūr</i>	2	<i>darman</i>	2
<i>grbhīta</i>	2	<i>jyāyaṃs</i>	2	<i>darṭṛ</i>	2
<i>grhya</i>	2	<i>jyaīṣṭhya</i>	2	<i>devatāt</i>	2
<i>grtsa</i>	2	<i>tanā</i>	2	<i>devay</i>	2
<i>gāthā</i>	2	<i>tantu</i>	2	<i>dīrgham</i>	2
<i>gama</i>	2	<i>tapta</i>	2	<i>dina</i>	2
<i>gardabha</i>	2	<i>taras</i>	2	<i>draviṇas</i>	2
<i>gaviṣ</i>	2	<i>tarasvin</i>	2	<i>dravitnu</i>	2
<i>girvaṇastama</i>	2	<i>tatṛṣāṇa</i>	2	<i>druhvan</i>	2
<i>gnā</i>	2	<i>tata</i>	2	<i>duḥśaṃsa</i>	2
<i>gośarya</i>	2	<i>tejas</i>	2	<i>duṣkṛt</i>	2
<i>goduh</i>	2	<i>tejiṣṭhā</i>	2	<i>duścyavana</i>	2
<i>grābha</i>	2	<i>tīrtha</i>	2	<i>dudhita</i>	2
<i>grīva</i>	2	<i>tisra</i>	2	<i>dughāna</i>	2
<i>gūrti</i>	2	<i>tośa</i>	2	<i>durādhi</i>	2
<i>ghṛtācī</i>	2	<i>tra</i>	2	<i>durgaha</i>	2
<i>ghṛtavant</i>	2	<i>trā</i>	2	<i>durmada</i>	2
<i>ghna</i>	2	<i>triṃśat</i>	2	<i>durmitra</i>	2
<i>ghorā</i>	2	<i>triṃśata</i>	2	<i>dūdhī</i>	2
<i>cāyamāna</i>	2	<i>triśoka</i>	2	<i>dūṇāśa</i>	2
<i>canas</i>	2	<i>trī</i>	2	<i>dūre</i>	2
<i>candravat</i>	2	<i>tuñja</i>	2	<i>dvīpād</i>	2
<i>caru</i>	2	<i>tuji</i>	2	<i>dyumattama</i>	2
<i>cikit</i>	2	<i>tūtujānā</i>	2	<i>dhānāvat</i>	2



<i>dhāraya</i>	2	<i>nitya</i>	2	<i>prācīna</i>	2
<i>dhāsi</i>	2	<i>niveśana</i>	2	<i>prāya</i>	2
<i>dhāṭṛ</i>	2	<i>nodhas</i>	2	<i>prabhṛta</i>	2
<i>dheṣṭhā</i>	2	<i>nyṛṣṭa</i>	2	<i>prabhṛtā</i>	2
<i>dheya</i>	2	<i>nyartha</i>	2	<i>prabharṭṛ</i>	2
<i>dhiṣ</i>	2	<i>pṛṣatī</i>	2	<i>prabhu</i>	2
<i>dhīta</i>	2	<i>pṛthivi</i>	2	<i>prabrū</i>	2
<i>dhīvant</i>	2	<i>pṛthivī</i>	2	<i>pradakṣiṇit</i>	2
<i>dhiyasāna</i>	2	<i>pānta</i>	2	<i>pradhi</i>	2
<i>dhunimatī</i>	2	<i>pāpa</i>	2	<i>prajāvat</i>	2
<i>dhūrṭi</i>	2	<i>pāpatva</i>	2	<i>prajāvatī</i>	2
<i>dhvānta</i>	2	<i>pārāvata</i>	2	<i>prapathin</i>	2
<i>dhvaja</i>	2	<i>pacant</i>	2	<i>prasiti</i>	2
<i>nṛt</i>	2	<i>pacata</i>	2	<i>prasūtā</i>	2
<i>nābhakavat</i>	2	<i>pakṣa</i>	2	<i>pratara</i>	2
<i>nāhuṣi</i>	2	<i>paktha</i>	2	<i>prataraṇa</i>	2
<i>nāva</i>	2	<i>papri</i>	2	<i>pratibhṛta</i>	2
<i>nāya</i>	2	<i>papuri</i>	2	<i>pratīka</i>	2
<i>nagna</i>	2	<i>parṇaya</i>	2	<i>pratikāmam</i>	2
<i>nahus</i>	2	<i>parṇin</i>	2	<i>pratnā</i>	2
<i>nakṣatra</i>	2	<i>parśāna</i>	2	<i>pratnavat</i>	2
<i>nakīm</i>	2	<i>parśu</i>	2	<i>prayati</i>	2
<i>naktam</i>	2	<i>parāśara</i>	2	<i>prayuj</i>	2
<i>nama</i>	2	<i>paramajyā</i>	2	<i>prayuta</i>	2
<i>namasvant</i>	2	<i>pari</i>	2	<i>preṣṭha</i>	2
<i>navatī</i>	2	<i>pariṣṭhita</i>	2	<i>pum̐s</i>	2
<i>nediṣṭham</i>	2	<i>pariṣṭhitā</i>	2	<i>punāna</i>	2
<i>niḥsrj</i>	2	<i>pariṣkrta</i>	2	<i>pura</i>	2
<i>niṅya</i>	2	<i>pariṅasā</i>	2	<i>purāṇa</i>	2
<i>niṣṭhā</i>	2	<i>paripad</i>	2	<i>purāṇavat</i>	2
<i>niṣṭur</i>	2	<i>parisikta</i>	2	<i>bṛbu</i>	2
<i>niṣṭya</i>	2	<i>parivṛta</i>	2	<i>baṭ</i>	2
<i>niṣaṅgin</i>	2	<i>parivṛtā</i>	2	<i>bali</i>	2
<i>niṣatta</i>	2	<i>parjanya</i>	2	<i>barhaṇāvata</i>	2
<i>niṣkrta</i>	2	<i>parvaśas</i>	2	<i>bila</i>	2
<i>niśita</i>	2	<i>patatrin</i>	2	<i>brahmaṅya</i>	2
<i>nibhṛta</i>	2	<i>peśas</i>	2	<i>bhṛmi</i>	2
<i>nīpātithi</i>	2	<i>piś</i>	2	<i>bhṛt</i>	2
<i>nimiśla</i>	2	<i>piśaṅga</i>	2	<i>bhā</i>	2
<i>ninitsu</i>	2	<i>pīyu</i>	2	<i>bhāma</i>	2
<i>nīpūta</i>	2	<i>prāśu</i>	2	<i>bhārata</i>	2
<i>nireka</i>	2	<i>prācā</i>	2	<i>bhandanā</i>	2

<i>bhartr</i>	2	<i>yavamāt</i>	2	<i>vaktṛ</i>	2
<i>bhavya</i>	2	<i>yavyā</i>	2	<i>vamra</i>	2
<i>bhaya</i>	2	<i>yoktra</i>	2	<i>vanu</i>	2
<i>bhīyāna</i>	2	<i>yujāna</i>	2	<i>varaśikha</i>	2
<i>bhoga</i>	2	<i>yūti</i>	2	<i>vardhamāna</i>	2
<i>bhrātra</i>	2	<i>yuvāku</i>	2	<i>varīman</i>	2
<i>bhuri</i>	2	<i>raṃhi</i>	2	<i>vasumant</i>	2
<i>bhūta</i>	2	<i>raṇya</i>	2	<i>vasūy</i>	2
<i>maṃhanā</i>	2	<i>rāṣṭra</i>	2	<i>vedi</i>	2
<i>mādāna</i>	2	<i>rāśi</i>	2	<i>vedyā</i>	2
<i>mākis</i>	2	<i>rādha</i>	2	<i>vepas</i>	2
<i>mānuṣī</i>	2	<i>raji</i>	2	<i>viṣuṇa</i>	2
<i>mānus</i>	2	<i>rasa</i>	2	<i>viśruta</i>	2
<i>mārdīka</i>	2	<i>rasin</i>	2	<i>viśvāmitra</i>	2
<i>madhyandina</i>	2	<i>rathira</i>	2	<i>viśvadhanā</i>	2
<i>madiṣṭha</i>	2	<i>rauhīṇa</i>	2	<i>viśvahā</i>	2
<i>madryak</i>	2	<i>rayivat</i>	2	<i>vibhā</i>	2
<i>madvan</i>	2	<i>revatī</i>	2	<i>vibhū</i>	2
<i>maghavant</i>	2	<i>ribh</i>	2	<i>vicakṣaṇa</i>	2
<i>mahitvanā</i>	2	<i>rip</i>	2	<i>vidyut</i>	2
<i>mandi</i>	2	<i>rocamāna</i>	2	<i>vihavya</i>	2
<i>manuṣvat</i>	2	<i>rodhana</i>	2	<i>vīravant</i>	2
<i>manuṣya</i>	2	<i>rohiṇī</i>	2	<i>vīravat</i>	2
<i>manyamāna</i>	2	<i>rudriya</i>	2	<i>vimuc</i>	2
<i>martyatrā</i>	2	<i>vṛṣāya</i>	2	<i>viprā</i>	2
<i>mata</i>	2	<i>vṛṣan</i>	2	<i>vipratama</i>	2
<i>mayūra</i>	2	<i>vṛdh</i>	2	<i>virukmant</i>	2
<i>min</i>	2	<i>vaṭūrin</i>	2	<i>virūpa</i>	2
<i>mithu</i>	2	<i>vaṅku</i>	2	<i>vitaram</i>	2
<i>mogham</i>	2	<i>vañc</i>	2	<i>vrā</i>	2
<i>mrakṣa</i>	2	<i>vāṇa</i>	2	<i>vrāta</i>	2
<i>muṣṭi</i>	2	<i>vājini</i>	2	<i>vrandin</i>	2
<i>muṣka</i>	2	<i>vāraṇa</i>	2	<i>vyāśva</i>	2
<i>muhuka</i>	2	<i>vāvātṛ</i>	2	<i>vyacasvant</i>	2
<i>muhūrta</i>	2	<i>vacana</i>	2	<i>vyathis</i>	2
<i>yaśasvat</i>	2	<i>vacasyā</i>	2	<i>śṛṅgin</i>	2
<i>yāta</i>	2	<i>vadha</i>	2	<i>śṛta</i>	2
<i>yātumatī</i>	2	<i>vadhatra</i>	2	<i>śaṃsant</i>	2
<i>yahva</i>	2	<i>vagnu</i>	2	<i>śaśvattamam</i>	2
<i>yakṣu</i>	2	<i>vahatu</i>	2	<i>śāśvasat</i>	2
<i>yathā</i>	2	<i>vaidathina</i>	2	<i>śāci</i>	2
<i>yati</i>	2	<i>vakṣaṇa</i>	2	<i>śāmbara</i>	2

<i>śāpa</i>	2	<i>sacābhū</i>	2	<i>sruva</i>	2
<i>śāryāta</i>	2	<i>sadam</i>	2	<i>stena</i>	2
<i>śaciṣṭha</i>	2	<i>sahāvan</i>	2	<i>sthāna</i>	2
<i>śama</i>	2	<i>sahasā</i>	2	<i>sti</i>	2
<i>śana</i>	2	<i>sahasradhārā</i>	2	<i>stuvant</i>	2
<i>śapha</i>	2	<i>sahasram</i>	2	<i>suśaha</i>	2
<i>śara</i>	2	<i>sahasvant</i>	2	<i>suśravas</i>	2
<i>śardhant</i>	2	<i>sahasvat</i>	2	<i>sudāman</i>	2
<i>śatānīkā</i>	2	<i>sahavan</i>	2	<i>sudeva</i>	2
<i>śatadura</i>	2	<i>sahūti</i>	2	<i>sudhī</i>	2
<i>śatamagha</i>	2	<i>sajāta</i>	2	<i>sudhura</i>	2
<i>śatavat</i>	2	<i>sajitvan</i>	2	<i>sudīna</i>	2
<i>śavasī</i>	2	<i>sakṛt</i>	2	<i>sudru</i>	2
<i>śayatha</i>	2	<i>samṛta</i>	2	<i>sugopā</i>	2
<i>śeśas</i>	2	<i>samadvan</i>	2	<i>suhantu</i>	2
<i>śevadhi</i>	2	<i>samidhāna</i>	2	<i>sukṛtā</i>	2
<i>śīśu</i>	2	<i>samokas</i>	2	<i>sukṛtvan</i>	2
<i>śībham</i>	2	<i>samudriya</i>	2	<i>sukṛtyā</i>	2
<i>śimyu</i>	2	<i>saṃvaraṇa</i>	2	<i>sukṣatra</i>	2
<i>śivatama</i>	2	<i>saṃvivye</i>	2	<i>sukṣiti</i>	2
<i>śmasāru</i>	2	<i>sanajā</i>	2	<i>sumantu</i>	2
<i>śro</i>	2	<i>sanemi</i>	2	<i>sumat</i>	2
<i>śrona</i>	2	<i>sanīḍā</i>	2	<i>sumedhas</i>	2
<i>śuśka</i>	2	<i>sanyas</i>	2	<i>supāṇi</i>	2
<i>śubhrā</i>	2	<i>saparyu</i>	2	<i>suparṇa</i>	2
<i>śulka</i>	2	<i>saptati</i>	2	<i>suprāvī</i>	2
<i>śūśya</i>	2	<i>saratha</i>	2	<i>suprāvya</i>	2
<i>śūna</i>	2	<i>saratham</i>	2	<i>surā</i>	2
<i>śvātra</i>	2	<i>sarvarathā</i>	2	<i>surāma</i>	2
<i>śveta</i>	2	<i>sarvatātā</i>	2	<i>suratha</i>	2
<i>śyāvaka</i>	2	<i>sasarpārī</i>	2	<i>suratna</i>	2
<i>śṛka</i>	2	<i>satīna</i>	2	<i>suruc</i>	2
<i>saṃga</i>	2	<i>sauśravasa</i>	2	<i>surūpa</i>	2
<i>saṃkrandana</i>	2	<i>sauvaśvya</i>	2	<i>sūkta</i>	2
<i>sādhiṣṭha</i>	2	<i>sava</i>	2	<i>sūnṛta</i>	2
<i>sāh</i>	2	<i>seka</i>	2	<i>sūnṛtāvat</i>	2
<i>sāna</i>	2	<i>senya</i>	2	<i>sūr</i>	2
<i>sāpta</i>	2	<i>sīma</i>	2	<i>suveda</i>	2
<i>sāpya</i>	2	<i>snā</i>	2	<i>suyajña</i>	2
<i>sāta</i>	2	<i>sphigī</i>	2	<i>suyavasa</i>	2
<i>sabar</i>	2	<i>srakti</i>	2	<i>svaśvya</i>	2
<i>sabhā</i>	2	<i>srotya</i>	2	<i>svādhi</i>	2

<i>svāyudha</i>	2	<i>aśvasātama</i>	1	<i>abhiyugvan</i>	1
<i>svabhīśu</i>	2	<i>aśvatha</i>	1	<i>abhrātrvya</i>	1
<i>svadhāvat</i>	2	<i>aśvavant</i>	1	<i>abhriya</i>	1
<i>svadhvara</i>	2	<i>aśvayā</i>	1	<i>abhruñjat</i>	1
<i>svagūrta</i>	2	<i>aśvina</i>	1	<i>abrahmatā</i>	1
<i>svapas</i>	2	<i>aśviya</i>	1	<i>abudhna</i>	1
<i>svapastama</i>	2	<i>añjasā</i>	1	<i>abudhya</i>	1
<i>svapasya</i>	2	<i>añjasī</i>	1	<i>acakra</i>	1
<i>svapati</i>	2	<i>añjasīnā</i>	1	<i>acetas</i>	1
<i>svapna</i>	2	<i>abadhira</i>	1	<i>achāya</i>	1
<i>svatavas</i>	2	<i>abala</i>	1	<i>achidrodhnī</i>	1
<i>sveduhavya</i>	2	<i>abhiṣṛṣṭa</i>	1	<i>achokti</i>	1
<i>hāriyojana</i>	2	<i>abhiṣṭana</i>	1	<i>acit</i>	1
<i>hās</i>	2	<i>abhiṣāc</i>	1	<i>acitta</i>	1
<i>harṣyā</i>	2	<i>abhiśnatha</i>	1	<i>adrpta</i>	1
<i>harin</i>	2	<i>abhiśriṣ</i>	1	<i>adāśu</i>	1
<i>haryat</i>	2	<i>abhibhaṅga</i>	1	<i>adāśuri</i>	1
<i>hastin</i>	2	<i>abhibhañjī</i>	1	<i>adāśūstara</i>	1
<i>hatā</i>	2	<i>abhibhu</i>	1	<i>adāna</i>	1
<i>havamāna</i>	2	<i>abhibhū</i>	1	<i>adabha</i>	1
<i>haviṣmatī</i>	2	<i>abhibhūtara</i>	1	<i>aday</i>	1
<i>havyā</i>	2	<i>abhicakṣya</i>	1	<i>adaya</i>	1
<i>himā</i>	2	<i>abhī</i>	1	<i>adhṛṣṭā</i>	1
<i>hiraṇyayā</i>	2	<i>abhīti</i>	1	<i>adha</i>	1
<i>hiraṇyayī</i>	2	<i>abhikṣattṛ</i>	1	<i>adharacīna</i>	1
<i>hitā</i>	2	<i>abhikhyātṛ</i>	1	<i>adhastāt</i>	1
<i>hṛ</i>	2	<i>abhikram</i>	1	<i>adhibhojana</i>	1
<i>aṃhūraṇā</i>	1	<i>abhikratu</i>	1	<i>adhinīyamāna</i>	1
<i>aṃṛta</i>	1	<i>abhimāna</i>	1	<i>adhirukmā</i>	1
<i>aṃsatra</i>	1	<i>abhinakṣant</i>	1	<i>adhivāka</i>	1
<i>aṣatara</i>	1	<i>abhinetṛ</i>	1	<i>adman</i>	1
<i>aṅkin</i>	1	<i>abhinna</i>	1	<i>admasad</i>	1
<i>aśāsya</i>	1	<i>abhiprabhaṅgin</i>	1	<i>adrogha</i>	1
<i>aśanimant</i>	1	<i>abhisatvan</i>	1	<i>adroha</i>	1
<i>aśasta</i>	1	<i>abhisena</i>	1	<i>aduṣkṛt</i>	1
<i>aśīti</i>	1	<i>abhivṛtā</i>	1	<i>adugdhā</i>	1
<i>aśrāta</i>	1	<i>abhivap</i>	1	<i>advan</i>	1
<i>aśrama</i>	1	<i>abhivayas</i>	1	<i>adyā</i>	1
<i>aśu</i>	1	<i>abhivega</i>	1	<i>adyut</i>	1
<i>aśvā</i>	1	<i>abhivira</i>	1	<i>agastya</i>	1
<i>aśvā</i>	1	<i>abhivītā</i>	1	<i>agha</i>	1
<i>aśvāvat</i>	1	<i>abhivlaṅga</i>	1	<i>aghā</i>	1

<i>aghnat</i>	1	<i>akudhryak</i>	1	<i>anāpta</i>	1
<i>aghnyā</i>	1	<i>akumāra</i>	1	<i>anārambhaṇa</i>	1
<i>agnivant</i>	1	<i>akūpāra</i>	1	<i>anās</i>	1
<i>ago</i>	1	<i>alātṛṇa</i>	1	<i>anāyudha</i>	1
<i>agohya</i>	1	<i>alalābhavantī</i>	1	<i>anakṣ</i>	1
<i>agopā</i>	1	<i>alina</i>	1	<i>anakṣā</i>	1
<i>agorudha</i>	1	<i>amṛkta</i>	1	<i>anamasyu</i>	1
<i>agre</i>	1	<i>amṛtatva</i>	1	<i>anamīvā</i>	1
<i>agu</i>	1	<i>amājur</i>	1	<i>ananubhūtī</i>	1
<i>ahrṇāna</i>	1	<i>amātra</i>	1	<i>ananudīṣṭa</i>	1
<i>aḥardṣa</i>	1	<i>amahīyamānā</i>	1	<i>ananukṛtya</i>	1
<i>aḥastā</i>	1	<i>aman</i>	1	<i>anapasphura</i>	1
<i>ahimsantī</i>	1	<i>amantu</i>	1	<i>anapinaddha</i>	1
<i>ahihatya</i>	1	<i>amanyamāna</i>	1	<i>anarśa</i>	1
<i>ahimāya</i>	1	<i>amarta</i>	1	<i>anarśani</i>	1
<i>ahita</i>	1	<i>amartyā</i>	1	<i>anarva</i>	1
<i>ahnavāyya</i>	1	<i>amatriṇ</i>	1	<i>anarviś</i>	1
<i>ahrayāṇa</i>	1	<i>amavant</i>	1	<i>anastha</i>	1
<i>ahri</i>	1	<i>ambarīṣa</i>	1	<i>anatidbhuta</i>	1
<i>ahrutapsu</i>	1	<i>ambhṛṇa</i>	1	<i>anavāya</i>	1
<i>ajā</i>	1	<i>amemā</i>	1	<i>anavadyā</i>	1
<i>ajana</i>	1	<i>amhu</i>	1	<i>andhā</i>	1
<i>ajara</i>	1	<i>amitā</i>	1	<i>aniṣṭṛta</i>	1
<i>ajarā</i>	1	<i>amitam</i>	1	<i>aniṣkṛta</i>	1
<i>ajasra</i>	1	<i>amithita</i>	1	<i>aniśita</i>	1
<i>ajavas</i>	1	<i>amitriya</i>	1	<i>anibhṛṣṭa</i>	1
<i>ajoṣa</i>	1	<i>amūra</i>	1	<i>anīda</i>	1
<i>ajuṣṭi</i>	1	<i>anṛc</i>	1	<i>animāna</i>	1
<i>ajur</i>	1	<i>anṛtra</i>	1	<i>anindrā</i>	1
<i>ajūryat</i>	1	<i>anṛtu</i>	1	<i>aniveśanā</i>	1
<i>ajyamāna</i>	1	<i>anaḍuh</i>	1	<i>antamā</i>	1
<i>akṣara</i>	1	<i>anaśva</i>	1	<i>anuṣṭhā</i>	1
<i>akṣiyant</i>	1	<i>anāśasta</i>	1	<i>anuṣvāpam</i>	1
<i>akāma</i>	1	<i>anābhayin</i>	1	<i>anuśāsana</i>	1
<i>akalpa</i>	1	<i>anābhū</i>	1	<i>anudeya</i>	1
<i>akarman</i>	1	<i>anādhrṣṭa</i>	1	<i>anudhūpita</i>	1
<i>akava</i>	1	<i>anādhrṣṭā</i>	1	<i>anugra</i>	1
<i>akavā</i>	1	<i>anāgāstva</i>	1	<i>anumādyā</i>	1
<i>aketu</i>	1	<i>anāmṛṇa</i>	1	<i>anumati</i>	1
<i>akharva</i>	1	<i>anāmin</i>	1	<i>anunu</i>	1
<i>akta</i>	1	<i>anāpasphurantī</i>	1	<i>anupūrvam</i>	1
<i>aktā</i>	1	<i>anāpi</i>	1	<i>anuspaṣṭa</i>	1

<i>anusrayāman</i>	1	<i>apīcya</i>	1	<i>ariṣṭi</i>	1
<i>anuttā</i>	1	<i>apīti</i>	1	<i>ariṣyant</i>	1
<i>anūnā</i>	1	<i>apikakṣa</i>	1	<i>arīḍha</i>	1
<i>anūpā</i>	1	<i>apit</i>	1	<i>ariprā</i>	1
<i>anūrmi</i>	1	<i>apivātay</i>	1	<i>aritra</i>	1
<i>anūti</i>	1	<i>apnas</i>	1	<i>aruṇī</i>	1
<i>anuvitta</i>	1	<i>apnasvatī</i>	1	<i>aruśa</i>	1
<i>anuyam</i>	1	<i>aprasāsta</i>	1	<i>aruc</i>	1
<i>anvañc</i>	1	<i>aprāmisatya</i>	1	<i>arugṇa</i>	1
<i>anyatas</i>	1	<i>aprāyu</i>	1	<i>aruta</i>	1
<i>anyatra</i>	1	<i>aprahan</i>	1	<i>arvañc</i>	1
<i>apī</i>	1	<i>aprahita</i>	1	<i>arvāñi</i>	1
<i>apaścāt</i>	1	<i>apraja</i>	1	<i>asamyatta</i>	1
<i>apāda</i>	1	<i>aprakṣita</i>	1	<i>asamaṣṭa</i>	1
<i>apāka</i>	1	<i>apratā</i>	1	<i>asamā</i>	1
<i>apākā</i>	1	<i>apratīṣkuta</i>	1	<i>asamāti</i>	1
<i>apāktāt</i>	1	<i>apratidhṛṣṭa</i>	1	<i>asamana</i>	1
<i>apālā</i>	1	<i>apratimāna</i>	1	<i>asana</i>	1
<i>apārā</i>	1	<i>apratīsktuta</i>	1	<i>asanā</i>	1
<i>apāt</i>	1	<i>aprayuch</i>	1	<i>asi</i>	1
<i>apāvṛktā</i>	1	<i>apsas</i>	1	<i>asiknī</i>	1
<i>apāvṛta</i>	1	<i>apurusa</i>	1	<i>asinva</i>	1
<i>apāvṛti</i>	1	<i>apūpa</i>	1	<i>asinvā</i>	1
<i>apabādh</i>	1	<i>apvā</i>	1	<i>askrḍhoyu</i>	1
<i>apaciti</i>	1	<i>arṇā</i>	1	<i>asmadryañc</i>	1
<i>apadhā</i>	1	<i>arśa</i>	1	<i>asmatrāñc</i>	1
<i>apadī</i>	1	<i>araṇi</i>	1	<i>aspṛta</i>	1
<i>apaduṣpad</i>	1	<i>araṇya</i>	1	<i>asridh</i>	1
<i>apagoha</i>	1	<i>araṭva</i>	1	<i>asridha</i>	1
<i>apagūḍha</i>	1	<i>arātivan</i>	1	<i>astamīke</i>	1
<i>apalāśa</i>	1	<i>arāvan</i>	1	<i>asthā</i>	1
<i>apapitva</i>	1	<i>arāya</i>	1	<i>asthan</i>	1
<i>aparī</i>	1	<i>aradhra</i>	1	<i>asu</i>	1
<i>apariviṣṭa</i>	1	<i>aramanas</i>	1	<i>asunvā</i>	1
<i>aparvan</i>	1	<i>ararivaṃs</i>	1	<i>asuratva</i>	1
<i>apasphura</i>	1	<i>arbhā</i>	1	<i>asuratvā</i>	1
<i>apasya</i>	1	<i>arcat</i>	1	<i>asūrya</i>	1
<i>apavarṭr</i>	1	<i>arcatrya</i>	1	<i>atṛpṇuvant</i>	1
<i>apeśas</i>	1	<i>arcis</i>	1	<i>atandra</i>	1
<i>apīśarvara</i>	1	<i>areṇu</i>	1	<i>atasāyya</i>	1
<i>apidhāna</i>	1	<i>arepas</i>	1	<i>atasāyiyā</i>	1
<i>apidhānavant</i>	1	<i>arharisvani</i>	1	<i>atasi</i>	1

<i>atathā</i>	1	<i>avikṣita</i>	1	<i>āhāva</i>	1
<i>atavyas</i>	1	<i>avikrīta</i>	1	<i>āhanas</i>	1
<i>atiṣṭhant</i>	1	<i>aviraṇa</i>	1	<i>āhuta</i>	1
<i>atiṣṭhantī</i>	1	<i>avivena</i>	1	<i>āhū</i>	1
<i>atiṣita</i>	1	<i>avivenant</i>	1	<i>āhvayamāna</i>	1
<i>atidīvyā</i>	1	<i>avyanant</i>	1	<i>ājñātr</i>	1
<i>atimati</i>	1	<i>avyathi</i>	1	<i>ājuhvāna</i>	1
<i>atinī</i>	1	<i>avyathin</i>	1	<i>ākṣāṇa</i>	1
<i>atipāraya</i>	1	<i>avyaya</i>	1	<i>ākāyya</i>	1
<i>ativeddha</i>	1	<i>aya</i>	1	<i>ākhaṇḍala</i>	1
<i>atūrta</i>	1	<i>ayā</i>	1	<i>āmaritṛ</i>	1
<i>atūtuji</i>	1	<i>ayāman</i>	1	<i>āmiślatama</i>	1
<i>avṛkatama</i>	1	<i>ayās</i>	1	<i>āmis</i>	1
<i>avamśa</i>	1	<i>ayātu</i>	1	<i>āmitra</i>	1
<i>avāc</i>	1	<i>ayajña</i>	1	<i>āmuṣ</i>	1
<i>avājina</i>	1	<i>ayamāna</i>	1	<i>āmuṣya</i>	1
<i>avārya</i>	1	<i>ayana</i>	1	<i>āmuri</i>	1
<i>avātā</i>	1	<i>ayasmaya</i>	1	<i>āntra</i>	1
<i>avabhṛtha</i>	1	<i>ayoddhṛ</i>	1	<i>ānūkam</i>	1
<i>avadhū</i>	1	<i>ayopāṣṭi</i>	1	<i>āprk</i>	1
<i>avahantṛ</i>	1	<i>ayudhya</i>	1	<i>āpānta</i>	1
<i>avai</i>	1	<i>ayuja</i>	1	<i>āpī</i>	1
<i>avakrakṣin</i>	1	<i>āṇi</i>	1	<i>āpra</i>	1
<i>avaramb</i>	1	<i>āṅgūṣya</i>	1	<i>āpta</i>	1
<i>avarti</i>	1	<i>āsīrta</i>	1	<i>āpūrṇa</i>	1
<i>avaruddha</i>	1	<i>āsri</i>	1	<i>āraṇa</i>	1
<i>avasṛṣṭa</i>	1	<i>āsvaśvya</i>	1	<i>ārāttāt</i>	1
<i>avasa</i>	1	<i>ā·añj</i>	1	<i>ārdra</i>	1
<i>avasātṛ</i>	1	<i>ābhara</i>	1	<i>ārjikīya</i>	1
<i>avasras</i>	1	<i>ābhoga</i>	1	<i>ārksa</i>	1
<i>avataram</i>	1	<i>ābhūṣant</i>	1	<i>ārohant</i>	1
<i>avayāj</i>	1	<i>ācakri</i>	1	<i>āruj</i>	1
<i>avayātṛ</i>	1	<i>ācarantī</i>	1	<i>ārujatnu</i>	1
<i>avayuna</i>	1	<i>ādāriṇa</i>	1	<i>āsṛ</i>	1
<i>avenant</i>	1	<i>ādadi</i>	1	<i>āsā</i>	1
<i>avi</i>	1	<i>ādana</i>	1	<i>āsāt</i>	1
<i>aviṣa</i>	1	<i>ādardira</i>	1	<i>āsaja</i>	1
<i>aviṣyu</i>	1	<i>ādartṛ</i>	1	<i>āsthātṛ</i>	1
<i>avīcetana</i>	1	<i>ādhitā</i>	1	<i>āstrabudhna</i>	1
<i>avid</i>	1	<i>ādhra</i>	1	<i>ātapa</i>	1
<i>avidīdhayu</i>	1	<i>āduri</i>	1	<i>ātman</i>	1
<i>aviharyata</i>	1	<i>āgniveśi</i>	1	<i>āvṛdh</i>	1

<i>āvrtvat</i>	1	<i>udṛci</i>	1	<i>upavācya</i>	1
<i>āvadant</i>	1	<i>udañc</i>	1	<i>uraṇa</i>	1
<i>āvan</i>	1	<i>udañca</i>	1	<i>urāṇa</i>	1
<i>āvīś</i>	1	<i>udāvāt</i>	1	<i>urusyā</i>	1
<i>āya</i>	1	<i>udac</i>	1	<i>urūcī</i>	1
<i>āyana</i>	1	<i>udaktāt</i>	1	<i>urviyā</i>	1
<i>āyantr̥</i>	1	<i>udany</i>	1	<i>utsṛp</i>	1
<i>āyasi</i>	1	<i>udbhṛta</i>	1	<i>utsnā</i>	1
<i>āyat</i>	1	<i>uddhita</i>	1	<i>utsthā</i>	1
<i>āyata</i>	1	<i>uditi</i>	1	<i>uttānā</i>	1
<i>iṣṭa</i>	1	<i>udvat</i>	1	<i>uttāra</i>	1
<i>iṣavant</i>	1	<i>udyantṛ</i>	1	<i>uttarāttāt</i>	1
<i>iṣay</i>	1	<i>uhāna</i>	1	<i>ūdhā</i>	1
<i>iṣayantī</i>	1	<i>ukṣaṇ</i>	1	<i>ūbha</i>	1
<i>iṣiram</i>	1	<i>ukṣamāna</i>	1	<i>ūrṇā</i>	1
<i>iṣitā</i>	1	<i>ukṣan</i>	1	<i>ūrdara</i>	1
<i>iṣudhi</i>	1	<i>ukha</i>	1	<i>ūrdhvam</i>	1
<i>iṣat</i>	1	<i>ukhā</i>	1	<i>ūrdhvasāna</i>	1
<i>ilībīśa</i>	1	<i>ukthaśas</i>	1	<i>ūrdhvatthā</i>	1
<i>indravā</i>	1	<i>ukti</i>	1	<i>ṛṇāvan</i>	1
<i>indravat</i>	1	<i>upa</i>	1	<i>ṛṣṭi</i>	1
<i>irajyant</i>	1	<i>upaśāka</i>	1	<i>ṛṣabha</i>	1
<i>irasyā</i>	1	<i>upaśak</i>	1	<i>ṛṣiṣṭutā</i>	1
<i>iriṇa</i>	1	<i>upaśrotṛ</i>	1	<i>ṛṣivas</i>	1
<i>ittham</i>	1	<i>upānasa</i>	1	<i>ṛṣvā</i>	1
<i>īśā</i>	1	<i>upāraṇa</i>	1	<i>ṛśya</i>	1
<i>īdita</i>	1	<i>upabarhaṇī</i>	1	<i>ṛñjasāna</i>	1
<i>īṅkh</i>	1	<i>upabdi</i>	1	<i>ṛbhumant</i>	1
<i>ījāna</i>	1	<i>upahasvan</i>	1	<i>ṛcyamānā</i>	1
<i>uṣāṇa</i>	1	<i>upamā</i>	1	<i>ṛdhat</i>	1
<i>uśadhak</i>	1	<i>upamām</i>	1	<i>ṛghāvat</i>	1
<i>uśamāna</i>	1	<i>upamanyu</i>	1	<i>ṛgmīya</i>	1
<i>uśat</i>	1	<i>upanīta</i>	1	<i>ṛjīṣa</i>	1
<i>ubhayā</i>	1	<i>upapṛc</i>	1	<i>ṛjīyaṃs</i>	1
<i>ubhayāhasti</i>	1	<i>upaparcana</i>	1	<i>ṛjta</i>	1
<i>ubhayāvīn</i>	1	<i>upapre</i>	1	<i>ṛju</i>	1
<i>ubhayam</i>	1	<i>uparibudhna</i>	1	<i>ṛjūnas</i>	1
<i>ubhayatra</i>	1	<i>upas</i>	1	<i>ṛtajātā</i>	1
<i>ucathya</i>	1	<i>upasadya</i>	1	<i>ṛtavan</i>	1
<i>ucca</i>	1	<i>upasecanī</i>	1	<i>ṛtuśas</i>	1
<i>uccar</i>	1	<i>upasprś</i>	1	<i>ṛtvij</i>	1
<i>ud</i>	1	<i>upasthāya</i>	1	<i>eṣṭi</i>	1



<i>eṣat</i>	1	<i>kṣoṇi</i>	1	<i>kaurayāṇa</i>	1
<i>edhamāna</i>	1	<i>kṣobhaṇa</i>	1	<i>kava</i>	1
<i>ekā</i>	1	<i>kṣodas</i>	1	<i>kavaṣa</i>	1
<i>ekadyū</i>	1	<i>kṣumpa</i>	1	<i>kavatnu</i>	1
<i>ekam</i>	1	<i>kaṇvamant</i>	1	<i>kavitama</i>	1
<i>emuṣa</i>	1	<i>kaśa</i>	1	<i>kavitvana</i>	1
<i>etādṛś</i>	1	<i>kaśā</i>	1	<i>keśavant</i>	1
<i>etagva</i>	1	<i>kaśāvati</i>	1	<i>keśi</i>	1
<i>evāra</i>	1	<i>kaśaplaka</i>	1	<i>kenipa</i>	1
<i>oṇi</i>	1	<i>kāṇuka</i>	1	<i>kepi</i>	1
<i>odatī</i>	1	<i>kāśi</i>	1	<i>ketumat</i>	1
<i>ogaṇa</i>	1	<i>kākuda</i>	1	<i>kevalā</i>	1
<i>oha</i>	1	<i>kāla</i>	1	<i>kevalam</i>	1
<i>ohāna</i>	1	<i>kāmā</i>	1	<i>kīja</i>	1
<i>ohas</i>	1	<i>kāmīn</i>	1	<i>kīkaṭa</i>	1
<i>ojasvant</i>	1	<i>kārpāṇa</i>	1	<i>kīrtenya</i>	1
<i>ojiṣṭhā</i>	1	<i>kadartha</i>	1	<i>kīrti</i>	1
<i>ojman</i>	1	<i>kadhapriyā</i>	1	<i>kīvat</i>	1
<i>okta</i>	1	<i>kadru</i>	1	<i>kilā</i>	1
<i>omātrā</i>	1	<i>kakṣya</i>	1	<i>kilbiṣa</i>	1
<i>aukṣī</i>	1	<i>kakṣyā</i>	1	<i>klośa</i>	1
<i>kṛśana</i>	1	<i>kakāta</i>	1	<i>kośayī</i>	1
<i>kṛśanīn</i>	1	<i>kali</i>	1	<i>koka</i>	1
<i>kṛdhukarṇa</i>	1	<i>kalyānī</i>	1	<i>krā</i>	1
<i>kṛkadāśū</i>	1	<i>kanī</i>	1	<i>krakṣamāṇa</i>	1
<i>kṛntatra</i>	1	<i>kanīnakā</i>	1	<i>krama</i>	1
<i>kṛpaṇa</i>	1	<i>kapar</i>	1	<i>kramaṇa</i>	1
<i>kṛpīta</i>	1	<i>kapila</i>	1	<i>kravya</i>	1
<i>kṛtā</i>	1	<i>kapota</i>	1	<i>kri</i>	1
<i>kṛtti</i>	1	<i>karnagrhyā</i>	1	<i>kroṣṭṛ</i>	1
<i>kṛtya</i>	1	<i>karśana</i>	1	<i>krośana</i>	1
<i>kṣāman</i>	1	<i>karaṅja</i>	1	<i>kru</i>	1
<i>kṣad</i>	1	<i>karaṅjaha</i>	1	<i>kruddha</i>	1
<i>kṣadman</i>	1	<i>karas</i>	1	<i>kuṇḍṛṇācī</i>	1
<i>kṣamya</i>	1	<i>kariṣya</i>	1	<i>kuṇḍapāyya</i>	1
<i>kṣapāvant</i>	1	<i>kariṣyat</i>	1	<i>kuṇāru</i>	1
<i>kṣarantī</i>	1	<i>karta</i>	1	<i>kuṣavā</i>	1
<i>kṣatriya</i>	1	<i>karuṇa</i>	1	<i>kucara</i>	1
<i>kṣatriya</i>	1	<i>karūdatīn</i>	1	<i>kuha</i>	1
<i>kṣemyā</i>	1	<i>katpaya</i>	1	<i>kuhacidvid</i>	1
<i>kṣiptā</i>	1	<i>kauśika</i>	1	<i>kula</i>	1
<i>kṣit</i>	1	<i>kaulitara</i>	1	<i>kuliśa</i>	1

<i>kuliśī</i>	1	<i>garta</i>	1	<i>carman</i>	1
<i>kumāraka</i>	1	<i>gaurī</i>	1	<i>caru</i>	1
<i>kumbha</i>	1	<i>gaurivīti</i>	1	<i>catin</i>	1
<i>kuruṅga</i>	1	<i>gavaya</i>	1	<i>catta</i>	1
<i>kuruśravaṇa</i>	1	<i>gavyat</i>	1	<i>catuṣpād</i>	1
<i>kutsya</i>	1	<i>gavyaya</i>	1	<i>catustrimśat</i>	1
<i>kūrmin</i>	1	<i>gehya</i>	1	<i>catvār</i>	1
<i>kūrmitama</i>	1	<i>goṣatama</i>	1	<i>catvāriṃśat</i>	1
<i>kuvītsa</i>	1	<i>godari</i>	1	<i>catvāriṃśī</i>	1
<i>kuyavāca</i>	1	<i>gomagha</i>	1	<i>ceru</i>	1
<i>kva</i>	1	<i>gomaghā</i>	1	<i>cetas</i>	1
<i>khā</i>	1	<i>goparīṇas</i>	1	<i>cetiṣṭha</i>	1
<i>khādi</i>	1	<i>gosaṇ</i>	1	<i>cetyā</i>	1
<i>khārī</i>	1	<i>gri</i>	1	<i>cikitvit</i>	1
<i>khadira</i>	1	<i>guṣpita</i>	1	<i>cit</i>	1
<i>khala</i>	1	<i>guṅgu</i>	1	<i>cita</i>	1
<i>khan</i>	1	<i>guh</i>	1	<i>citram</i>	1
<i>khargalā</i>	1	<i>guha</i>	1	<i>citraratha</i>	1
<i>khidvas</i>	1	<i>guhat</i>	1	<i>citriṇī</i>	1
<i>khilya</i>	1	<i>gūḍhe</i>	1	<i>citrya</i>	1
<i>gr̥nant</i>	1	<i>gūrtā</i>	1	<i>cyava</i>	1
<i>gr̥nat</i>	1	<i>ghṛṇa</i>	1	<i>cyavatāna</i>	1
<i>gr̥ṣṭi</i>	1	<i>ghṛṇā</i>	1	<i>chandas</i>	1
<i>gr̥bha</i>	1	<i>ghṛtavat</i>	1	<i>chandu</i>	1
<i>gr̥dhra</i>	1	<i>ghraṃsa</i>	1	<i>jñās</i>	1
<i>gr̥tsamada</i>	1	<i>cāratha</i>	1	<i>jaḍhu</i>	1
<i>gāṅgya</i>	1	<i>cārutama</i>	1	<i>jāmātr̥</i>	1
<i>gāh</i>	1	<i>cāy</i>	1	<i>jāmitva</i>	1
<i>gārṣṭeya</i>	1	<i>cakamāna</i>	1	<i>jāmivat</i>	1
<i>gāthaśravas</i>	1	<i>cakriya</i>	1	<i>jāna</i>	1
<i>gāthānī</i>	1	<i>camriṣ</i>	1	<i>jānatī</i>	1
<i>gāthīn</i>	1	<i>camriṣ</i>	1	<i>jāni</i>	1
<i>gātra</i>	1	<i>cana</i>	1	<i>jātā</i>	1
<i>gāyatrīn</i>	1	<i>caniṣṭha</i>	1	<i>jātu</i>	1
<i>gabhirā</i>	1	<i>car</i>	1	<i>jāyamāna</i>	1
<i>gahana</i>	1	<i>cara</i>	1	<i>jagatī</i>	1
<i>gairikṣita</i>	1	<i>caraṇi</i>	1	<i>jahr̥ṣāna</i>	1
<i>galdā</i>	1	<i>carama</i>	1	<i>jahita</i>	1
<i>gambhirā</i>	1	<i>carant</i>	1	<i>jaitrī</i>	1
<i>garbhadhi</i>	1	<i>carantī</i>	1	<i>jakṣ</i>	1
<i>garbhatva</i>	1	<i>carat</i>	1	<i>jamadagnidatta</i>	1
<i>gargara</i>	1	<i>carīṣṇu</i>	1	<i>janidhā</i>	1

<i>janimasssn</i>	1	<i>tṛṣu</i>	1	<i>taviṣīvat</i>	1
<i>janitva</i>	1	<i>tṛṣyant</i>	1	<i>taviṣīya</i>	1
<i>janitvana</i>	1	<i>tṛṣu</i>	1	<i>tavya</i>	1
<i>janivat</i>	1	<i>tṛḍha</i>	1	<i>tavyas</i>	1
<i>janiy</i>	1	<i>tṛksi</i>	1	<i>tigita</i>	1
<i>jantva</i>	1	<i>tṛpala</i>	1	<i>tigmā</i>	1
<i>janyā</i>	1	<i>tṛpat</i>	1	<i>tiraścā</i>	1
<i>jaraṇa</i>	1	<i>tṛpra</i>	1	<i>tiraścātā</i>	1
<i>jaraṇā</i>	1	<i>tṛpti</i>	1	<i>tiraścī</i>	1
<i>jarā</i>	1	<i>tṛṭiyam</i>	1	<i>tirindira</i>	1
<i>jasvan</i>	1	<i>tādītnā</i>	1	<i>tisṛ</i>	1
<i>jata</i>	1	<i>tānū</i>	1	<i>titirvas</i>	1
<i>jatru</i>	1	<i>tātṛṣāṇa</i>	1	<i>tośatama</i>	1
<i>java</i>	1	<i>tāvant</i>	1	<i>toda</i>	1
<i>javani</i>	1	<i>tāvat</i>	1	<i>trāman</i>	1
<i>jasvā</i>	1	<i>taditartha</i>	1	<i>trada</i>	1
<i>javīyas</i>	1	<i>takva</i>	1	<i>traistubha</i>	1
<i>javinī</i>	1	<i>tamrā</i>	1	<i>tredhā</i>	1
<i>jayantī</i>	1	<i>tandra</i>	1	<i>tretinī</i>	1
<i>jetva</i>	1	<i>tanti</i>	1	<i>triṃśatśata</i>	1
<i>jigarti</i>	1	<i>tapiṣṭhā</i>	1	<i>triṣṭubh</i>	1
<i>jigatnu</i>	1	<i>tapiṣṭha</i>	1	<i>trisapta</i>	1
<i>jīghāmsant</i>	1	<i>tapuṣi</i>	1	<i>triviṣṭi</i>	1
<i>jīghatnu</i>	1	<i>tarsyāvānt</i>	1	<i>tru</i>	1
<i>jīgyu</i>	1	<i>tarani</i>	1	<i>tryaruṣi</i>	1
<i>jīhāna</i>	1	<i>tarat</i>	1	<i>tuṣ</i>	1
<i>jīhmabāra</i>	1	<i>tarhaṇa</i>	1	<i>tujayat</i>	1
<i>jīmāyant</i>	1	<i>taruṣy</i>	1	<i>tujya</i>	1
<i>joṣṭṛ</i>	1	<i>tarukṣa</i>	1	<i>tujyā</i>	1
<i>joṣavāka</i>	1	<i>tarus</i>	1	<i>tujyamāna</i>	1
<i>joṣyā</i>	1	<i>tarūṣas</i>	1	<i>turaṇa</i>	1
<i>johūtra</i>	1	<i>taskara</i>	1	<i>turaṇy</i>	1
<i>johuvat</i>	1	<i>tatṛpi</i>	1	<i>turaṇyu</i>	1
<i>johuvatī</i>	1	<i>tatanuṣṭi</i>	1	<i>turāṣah</i>	1
<i>jri</i>	1	<i>tatas</i>	1	<i>turatas</i>	1
<i>juṣṭi</i>	1	<i>tatra</i>	1	<i>turayā</i>	1
<i>juhvat</i>	1	<i>tava</i>	1	<i>tūrṇāśa</i>	1
<i>jujuṣāṇa</i>	1	<i>tavastama</i>	1	<i>tūya</i>	1
<i>jujuvāna</i>	1	<i>tavastara</i>	1	<i>tuviṣṭama</i>	1
<i>jūrṇi</i>	1	<i>tavasya</i>	1	<i>tuviṣmat</i>	1
<i>jyēṣṭhatama</i>	1	<i>taviṣīvant</i>	1	<i>tuvirava</i>	1
<i>tṛṣita</i>	1	<i>taviṣīvas</i>	1	<i>tvā</i>	1

<i>tvāṣṭra</i>	1	<i>dakṣāyya</i>	1	<i>divyā</i>	1
<i>tvāyat</i>	1	<i>dakṣas</i>	1	<i>doha</i>	1
<i>tvaca</i>	1	<i>dakṣiṇatrā</i>	1	<i>dohanā</i>	1
<i>tvadrik</i>	1	<i>dakṣiṇit</i>	1	<i>drāghisthā</i>	1
<i>tveṣas</i>	1	<i>darīman</i>	1	<i>drāghīyaṃs</i>	1
<i>twiṣi</i>	1	<i>darma</i>	1	<i>drahyat</i>	1
<i>twiṣīmant</i>	1	<i>dartnu</i>	1	<i>droṇi</i>	1
<i>tyāga</i>	1	<i>darvi</i>	1	<i>drogha</i>	1
<i>dr̥ṃhitṛ</i>	1	<i>dasa</i>	1	<i>drogha</i>	1
<i>dr̥ṃhitā</i>	1	<i>dasmatama</i>	1	<i>drugdha</i>	1
<i>dr̥ṣad</i>	1	<i>dasmya</i>	1	<i>drupada</i>	1
<i>dr̥dhā</i>	1	<i>datṛ</i>	1	<i>duṣṭarītu</i>	1
<i>dr̥dham</i>	1	<i>daurgaha</i>	1	<i>duṣṭuti</i>	1
<i>dr̥śi</i>	1	<i>davīyas</i>	1	<i>duṣṭutī</i>	1
<i>dr̥bhīka</i>	1	<i>deṣṭha</i>	1	<i>duṣpad</i>	1
<i>da</i>	1	<i>dehī</i>	1	<i>duṣprāvī</i>	1
<i>daṃṣṭra</i>	1	<i>deva</i>	1	<i>duchunā</i>	1
<i>daṃsanā</i>	1	<i>devātatama</i>	1	<i>dudhi</i>	1
<i>daṃsupatnī</i>	1	<i>devahūya</i>	1	<i>dughā</i>	1
<i>daśāsīpra</i>	1	<i>devaka</i>	1	<i>duhāna</i>	1
<i>daśabhujī</i>	1	<i>devana</i>	1	<i>duhānā</i>	1
<i>daśagvīn</i>	1	<i>devatama</i>	1	<i>durāśī</i>	1
<i>daśama</i>	1	<i>devayant</i>	1	<i>durdhara</i>	1
<i>daśoṇya</i>	1	<i>devayantī</i>	1	<i>durgṛbhīśvan</i>	1
<i>dāśūri</i>	1	<i>devayat</i>	1	<i>durgahā</i>	1
<i>dābha</i>	1	<i>devi</i>	1	<i>durhṛṇāyu</i>	1
<i>dādhr̥ṣi</i>	1	<i>diṣṭi</i>	1	<i>durhanāy</i>	1
<i>dāmana</i>	1	<i>diśamāna</i>	1	<i>durhanāyū</i>	1
<i>dāmanvant</i>	1	<i>dīdhiti</i>	1	<i>durhanā</i>	1
<i>dānavant</i>	1	<i>dīdyāna</i>	1	<i>durhanāvant</i>	1
<i>dānumat</i>	1	<i>dīna</i>	1	<i>durmāyu</i>	1
<i>dāsatha</i>	1	<i>dīrghaśruttama</i>	1	<i>durmanman</i>	1
<i>dāsaveśa</i>	1	<i>dīrghā</i>	1	<i>durmarṣa</i>	1
<i>dātā</i>	1	<i>dīrghāyutva</i>	1	<i>durnāśa</i>	1
<i>dātama</i>	1	<i>dīv</i>	1	<i>duroṣa</i>	1
<i>dadhr̥ṣa</i>	1	<i>dīn</i>	1	<i>duroṣas</i>	1
<i>dadhr̥ṣi</i>	1	<i>dīpsu</i>	1	<i>durvidvaṃs</i>	1
<i>dadhr̥ṣvaṇi</i>	1	<i>dītsu</i>	1	<i>durya</i>	1
<i>dadhr̥k</i>	1	<i>divakṣas</i>	1	<i>duryuj</i>	1
<i>dadhāna</i>	1	<i>diviṣṭi</i>	1	<i>dū</i>	1
<i>daghvan</i>	1	<i>divitmat</i>	1	<i>dūdhi</i>	1
<i>daiivavāta</i>	1	<i>divya</i>	1	<i>dūṇāśa</i>	1

<i>dūṇāsā</i>	1	<i>dhīyāyant</i>	1	<i>napatī</i>	1
<i>dūrvā</i>	1	<i>dhita</i>	1	<i>naptī</i>	1
<i>dvār</i>	1	<i>dhitāvan</i>	1	<i>navagvā</i>	1
<i>dvāra</i>	1	<i>dhraj</i>	1	<i>navajāta</i>	1
<i>dvara</i>	1	<i>dhruh</i>	1	<i>naveda</i>	1
<i>dvaras</i>	1	<i>dhruva</i>	1	<i>navedas</i>	1
<i>dvarin</i>	1	<i>dhruvā</i>	1	<i>naviṣṭha</i>	1
<i>dvaya</i>	1	<i>dhruvam</i>	1	<i>naviṣṭhā</i>	1
<i>dveṣas</i>	1	<i>dhura</i>	1	<i>naviṣṭi</i>	1
<i>dviṣat</i>	1	<i>dhvṛt</i>	1	<i>navīya</i>	1
<i>dvīpa</i>	1	<i>dhvaj</i>	1	<i>navīyaṃs</i>	1
<i>dvitīyam</i>	1	<i>dhvanya</i>	1	<i>navyā</i>	1
<i>dyotana</i>	1	<i>dhvaras</i>	1	<i>navyasas</i>	1
<i>dyugat</i>	1	<i>dhvasira</i>	1	<i>nediṣṭha</i>	1
<i>dyukṣā</i>	1	<i>dhvasman</i>	1	<i>nedīyas</i>	1
<i>dyumati</i>	1	<i>dhvasrā</i>	1	<i>nemadhītā</i>	1
<i>dyumnavattama</i>	1	<i>nṛṣāh</i>	1	<i>neman</i>	1
<i>dyumnintama</i>	1	<i>nṛtamā</i>	1	<i>niṣṣāh</i>	1
<i>dyumnitama</i>	1	<i>nṛti</i>	1	<i>niṣṣapin</i>	1
<i>dhṛṣa</i>	1	<i>naḍa</i>	1	<i>niṣṣidhvarī</i>	1
<i>dhṛṣati</i>	1	<i>nāhuṣa</i>	1	<i>niṣadya</i>	1
<i>dhṛṣitā</i>	1	<i>nāhuṣī</i>	1	<i>niṣattā</i>	1
<i>dhānāvānt</i>	1	<i>nāka</i>	1	<i>niṣpatantī</i>	1
<i>dhānya</i>	1	<i>nāmas</i>	1	<i>nibādhita</i>	1
<i>dhāra</i>	1	<i>nānadat</i>	1	<i>nicita</i>	1
<i>dhārayant</i>	1	<i>nāri</i>	1	<i>nicumpuṇa</i>	1
<i>dhāvānt</i>	1	<i>nārmara</i>	1	<i>nidāna</i>	1
<i>dhamani</i>	1	<i>nārya</i>	1	<i>nidhā</i>	1
<i>dhamantī</i>	1	<i>nabhanu</i>	1	<i>nidhātṛ</i>	1
<i>dhaniṣṭhā</i>	1	<i>nabhanya</i>	1	<i>nidhīyamāna</i>	1
<i>dhanin</i>	1	<i>nadanu</i>	1	<i>niḡūḍha</i>	1
<i>dhanutrī</i>	1	<i>nadanumant</i>	1	<i>nihata</i>	1
<i>dhanya</i>	1	<i>nahuṣṭara</i>	1	<i>nīci</i>	1
<i>dharṇasi</i>	1	<i>nahuṣa</i>	1	<i>nīcī</i>	1
<i>dharmanā</i>	1	<i>nahusa</i>	1	<i>nīthā</i>	1
<i>dhautarī</i>	1	<i>naicāsākha</i>	1	<i>nīvyā</i>	1
<i>dhauti</i>	1	<i>nakṣamāṇā</i>	1	<i>nikhāta</i>	1
<i>dheṣṭha</i>	1	<i>nakṣat</i>	1	<i>nikta</i>	1
<i>dhena</i>	1	<i>nakha</i>	1	<i>nīmih</i>	1
<i>dhīṣany</i>	1	<i>namasyā</i>	1	<i>nīmīta</i>	1
<i>dhīrā</i>	1	<i>namra</i>	1	<i>nīnditṛ</i>	1
<i>dhīvat</i>	1	<i>nanu</i>	1	<i>nīnditāśva</i>	1

<i>nipresita</i>	1	<i>paścā</i>	1	<i>papivant</i>	1
<i>nirṇij</i>	1	<i>paścātāt</i>	1	<i>parṣa</i>	1
<i>nirṛtha</i>	1	<i>pañcadaśa</i>	1	<i>parṣani</i>	1
<i>nirṛti</i>	1	<i>pāṇi</i>	1	<i>parābhrta</i>	1
<i>nirṛti</i>	1	<i>pāṣya</i>	1	<i>parādadi</i>	1
<i>nirasta</i>	1	<i>pāśin</i>	1	<i>parāka</i>	1
<i>nirmajā</i>	1	<i>pāñcajanya</i>	1	<i>parākāt</i>	1
<i>niruddha</i>	1	<i>pāñcajanya</i>	1	<i>parākāttāt</i>	1
<i>niruddhā</i>	1	<i>pādaka</i>	1	<i>parāke</i>	1
<i>nirundhāna</i>	1	<i>pādu</i>	1	<i>parāvṛkta</i>	1
<i>nisatti</i>	1	<i>pāpā</i>	1	<i>parāyaṇa</i>	1
<i>nisvaram</i>	1	<i>pārṣadvāṇa</i>	1	<i>parāyatī</i>	1
<i>nitiktā</i>	1	<i>pārśva</i>	1	<i>param</i>	1
<i>nityam</i>	1	<i>pāratas</i>	1	<i>pare</i>	1
<i>nivṛtā</i>	1	<i>pārthava</i>	1	<i>pariṣṭhā</i>	1
<i>nivacana</i>	1	<i>pārthiva</i>	1	<i>pariṣad</i>	1
<i>nivara</i>	1	<i>pāstya</i>	1	<i>pariṣūta</i>	1
<i>nivatā</i>	1	<i>pātalya</i>	1	<i>paribādh</i>	1
<i>nividdha</i>	1	<i>pāthas</i>	1	<i>paribhū</i>	1
<i>nivyadh</i>	1	<i>pāyya</i>	1	<i>parigam</i>	1
<i>niyantṛ</i>	1	<i>pacatya</i>	1	<i>parihita</i>	1
<i>niyatā</i>	1	<i>pacyamāna</i>	1	<i>parihvṛti</i>	1
<i>niyutvat</i>	1	<i>padajñā</i>	1	<i>pariṇah</i>	1
<i>nūtanā</i>	1	<i>padavī</i>	1	<i>parikrośa</i>	1
<i>nyrṣṭ</i>	1	<i>padī</i>	1	<i>paripanthin</i>	1
<i>nyañc</i>	1	<i>padvat</i>	1	<i>pariprītā</i>	1
<i>nyokas</i>	1	<i>padyā</i>	1	<i>paripūta</i>	1
<i>nyupta</i>	1	<i>pakṣas</i>	1	<i>paritap</i>	1
<i>prṣṭa</i>	1	<i>pakṣyā</i>	1	<i>parivṛj</i>	1
<i>prṣṭhya</i>	1	<i>pakthin</i>	1	<i>parivṛt</i>	1
<i>prṣadhra</i>	1	<i>pakvā</i>	1	<i>parivarga</i>	1
<i>prśanāyu</i>	1	<i>palasti</i>	1	<i>parivīta</i>	1
<i>prśanī</i>	1	<i>palita</i>	1	<i>pariyatta</i>	1
<i>prch</i>	1	<i>panas</i>	1	<i>paromātra</i>	1
<i>prdāku</i>	1	<i>panayāyya</i>	1	<i>paryeṭṛ</i>	1
<i>prthī</i>	1	<i>paniṣṭha</i>	1	<i>pasti</i>	1
<i>prthvī</i>	1	<i>panīyaṃs</i>	1	<i>pastya</i>	1
<i>prtugman</i>	1	<i>panyaṃs</i>	1	<i>pastyāvat</i>	1
<i>pṭhu</i>	1	<i>panyas</i>	1	<i>patana</i>	1
<i>pa</i>	1	<i>panyasī</i>	1	<i>patnīvant</i>	1
<i>padgr̥bhi</i>	1	<i>papr̥kṣeṇya</i>	1	<i>patsutahśī</i>	1
<i>paśavya</i>	1	<i>papī</i>	1	<i>pattas</i>	1

<i>patvan</i>	1	<i>prātaḥsāva</i>	1	<i>prasāha</i>	1
<i>patvatī</i>	1	<i>prātardani</i>	1	<i>prasad</i>	1
<i>paurukutsi</i>	1	<i>prātaryāva</i>	1	<i>prasahāna</i>	1
<i>paurukutsya</i>	1	<i>prāvarga</i>	1	<i>prasarga</i>	1
<i>pavasta</i>	1	<i>prāvitr</i>	1	<i>prasita</i>	1
<i>pavīrava</i>	1	<i>prabhṛtha</i>	1	<i>prasiti</i>	1
<i>pavīru</i>	1	<i>prabhaṅga</i>	1	<i>prastoka</i>	1
<i>pavitravant</i>	1	<i>prabhaṅgin</i>	1	<i>prasūta</i>	1
<i>petva</i>	1	<i>prabhañj</i>	1	<i>pratadvasu</i>	1
<i>piṅḍa</i>	1	<i>prabhū</i>	1	<i>prataram</i>	1
<i>piṅgā</i>	1	<i>prabhūti</i>	1	<i>pratata</i>	1
<i>piśāci</i>	1	<i>pracetuna</i>	1	<i>prathas</i>	1
<i>piśuna</i>	1	<i>pradhanyā</i>	1	<i>prathiman</i>	1
<i>pibdana</i>	1	<i>pradhū</i>	1	<i>prathma</i>	1
<i>pītha</i>	1	<i>pradiṣṭā</i>	1	<i>pratiṣṭha</i>	1
<i>pīvan</i>	1	<i>prahṛ</i>	1	<i>pratiṣṭhi</i>	1
<i>pīyatnu</i>	1	<i>prahā</i>	1	<i>pratiṣṭuti</i>	1
<i>pinvamāna</i>	1	<i>prahāvanta</i>	1	<i>praticakṣaṇa</i>	1
<i>pitṛtama</i>	1	<i>prahanṛ</i>	1	<i>pratidhā</i>	1
<i>pitṛvat</i>	1	<i>prahetr</i>	1	<i>pratidhīyamāna</i>	1
<i>pithīnas</i>	1	<i>prahoṣin</i>	1	<i>pratihitā</i>	1
<i>pitryā</i>	1	<i>prajāvanta</i>	1	<i>pratīcī</i>	1
<i>pitumat</i>	1	<i>prajahita</i>	1	<i>pratīpa</i>	1
<i>piyāru</i>	1	<i>prakalavid</i>	1	<i>pratiṅjanant</i>	1
<i>plāyogī</i>	1	<i>prakhāda</i>	1	<i>pratilubh</i>	1
<i>poṣas</i>	1	<i>prakupita</i>	1	<i>pratirūpa</i>	1
<i>poṣya</i>	1	<i>pramṛ</i>	1	<i>pratvakṣāṇa</i>	1
<i>popruthat</i>	1	<i>pramṛṇ</i>	1	<i>pratvakṣas</i>	1
<i>pra</i>	1	<i>pramṛṇa</i>	1	<i>pravṛdhha</i>	1
<i>praṇenī</i>	1	<i>pramāda</i>	1	<i>pravṛt</i>	1
<i>praṇī</i>	1	<i>pramaganda</i>	1	<i>pravācyā</i>	1
<i>praṇīti</i>	1	<i>pramahas</i>	1	<i>pravatvatī</i>	1
<i>praṣṭi</i>	1	<i>pramara</i>	1	<i>pravayas</i>	1
<i>praṣṭimat</i>	1	<i>pramī</i>	1	<i>pravepanin</i>	1
<i>praśardha</i>	1	<i>pranapāt</i>	1	<i>pravīra</i>	1
<i>prāṇa</i>	1	<i>prapaś</i>	1	<i>praviktā</i>	1
<i>prācais</i>	1	<i>prapathintama</i>	1	<i>pravodhṛ</i>	1
<i>prācas</i>	1	<i>prapruth</i>	1	<i>prayakṣatama</i>	1
<i>prācī</i>	1	<i>prarādhyā</i>	1	<i>prayastā</i>	1
<i>prāktāt</i>	1	<i>prarecana</i>	1	<i>prayu</i>	1
<i>prān</i>	1	<i>prareka</i>	1	<i>preṭṛ</i>	1
<i>prāsaha</i>	1	<i>prarikvan</i>	1	<i>preti</i>	1

<i>prīṇāna</i>	1	<i>phala</i>	1	<i>bhīmā</i>	1
<i>pruṣitapsu</i>	1	<i>bṛbūka</i>	1	<i>bhīru</i>	1
<i>psnya</i>	1	<i>bṛhadri</i>	1	<i>bhindāna</i>	1
<i>puṣṭāvanta</i>	1	<i>bṛhaduktha</i>	1	<i>bhindu</i>	1
<i>puṣṭigu</i>	1	<i>badā</i>	1	<i>bhinna</i>	1
<i>puṣpiṇī</i>	1	<i>babhri</i>	1	<i>bhit</i>	1
<i>puṣṭa</i>	1	<i>babhrū</i>	1	<i>bhojya</i>	1
<i>puṣyat</i>	1	<i>badhira</i>	1	<i>bhraṃś</i>	1
<i>punarbhū</i>	1	<i>badhyamāna</i>	1	<i>bhrāśya</i>	1
<i>puṣṭaprasravaṇā</i>	1	<i>bahulānta</i>	1	<i>bhu</i>	1
<i>puṣṭhātr</i>	1	<i>balbūtha</i>	1	<i>bhujman</i>	1
<i>puṣṭhittama</i>	1	<i>bandha</i>	1	<i>bhuraṇa</i>	1
<i>puṣṭin</i>	1	<i>bandhumant</i>	1	<i>bhuraṇyu</i>	1
<i>puṣṭodā</i>	1	<i>bandhutā</i>	1	<i>bhurij</i>	1
<i>puṣṭyāvan</i>	1	<i>barhiṣṭhā</i>	1	<i>bhurvaṇi</i>	1
<i>puṣṭyodha</i>	1	<i>bekāṇāṭa</i>	1	<i>bhūma</i>	1
<i>puṣṭa</i>	1	<i>bodhin</i>	1	<i>bhūridāvārī</i>	1
<i>puṣṭatrā</i>	1	<i>brahmaṇī</i>	1	<i>bhūridāvattara</i>	1
<i>puṣṭya</i>	1	<i>brahmavāhastama</i>	1	<i>bhūti</i>	1
<i>puṣṭina</i>	1	<i>bruvāṇa</i>	1	<i>bhūyasī</i>	1
<i>puṣṭhanman</i>	1	<i>budhāna</i>	1	<i>bhūyīṣṭha</i>	1
<i>puṣṭkutsānī</i>	1	<i>budhya</i>	1	<i>mṛḍḍka</i>	1
<i>puṣṭmāyya</i>	1	<i>busa</i>	1	<i>mṛkṣa</i>	1
<i>puṣṭputrā</i>	1	<i>bhṛṣṭimant</i>	1	<i>mṛtyu</i>	1
<i>puṣṭū</i>	1	<i>bhṛma</i>	1	<i>mamhiṣṭhā</i>	1
<i>puṣṭvīrā</i>	1	<i>bhṛtha</i>	1	<i>maṇi</i>	1
<i>puṣṭya</i>	1	<i>bhṛtyā</i>	1	<i>mādayiṣṭu</i>	1
<i>puṣṭraka</i>	1	<i>bhaṅgurāvat</i>	1	<i>māghavan</i>	1
<i>puṣṭaṇ</i>	1	<i>bhāj</i>	1	<i>māghona</i>	1
<i>puṣṭaṇvant</i>	1	<i>bhāmin</i>	1	<i>māhinavant</i>	1
<i>puṣṭaṇvat</i>	1	<i>bhāratī</i>	1	<i>mākī</i>	1
<i>puṣṭjana</i>	1	<i>bhārman</i>	1	<i>mākīm</i>	1
<i>puṣṭta</i>	1	<i>bhārvara</i>	1	<i>māmaka</i>	1
<i>puṣṭti</i>	1	<i>bhahman</i>	1	<i>māndārya</i>	1
<i>puṣṭsad</i>	1	<i>bhalānas</i>	1	<i>mānyamāna</i>	1
<i>puṣṭum</i>	1	<i>bharga</i>	1	<i>mārutī</i>	1
<i>puṣṭabhāj</i>	1	<i>bharitra</i>	1	<i>māsā</i>	1
<i>puṣṭvajā</i>	1	<i>bharman</i>	1	<i>māṛṭtamā</i>	1
<i>puṣṭvam</i>	1	<i>bhavīyas</i>	1	<i>mātaribhvarī</i>	1
<i>puṣṭvāpā</i>	1	<i>bhayamāna</i>	1	<i>mātra</i>	1
<i>puṣṭvayāvan</i>	1	<i>bhetṭ</i>	1	<i>māvanta</i>	1
<i>puṣṭakratu</i>	1	<i>bhid</i>	1	<i>māyāvanta</i>	1



<i>māyāvin</i>	1	<i>martyatvana</i>	1	<i>yahu</i>	1
<i>māyāvina</i>	1	<i>marutvas</i>	1	<i>yahvan</i>	1
<i>māyī</i>	1	<i>maryatas</i>	1	<i>yajñiyā</i>	1
<i>madant</i>	1	<i>math</i>	1	<i>yajas</i>	1
<i>madintara</i>	1	<i>mathāy</i>	1	<i>yajatrā</i>	1
<i>madryañc</i>	1	<i>mathi</i>	1	<i>yajniya</i>	1
<i>madyama</i>	1	<i>mathi</i>	1	<i>yajyu</i>	1
<i>maghavattama</i>	1	<i>mathin</i>	1	<i>yaka</i>	1
<i>maghavattva</i>	1	<i>mathra</i>	1	<i>yamasū</i>	1
<i>maghavn</i>	1	<i>matsya</i>	1	<i>yamiṣṭha</i>	1
<i>mahāhastin</i>	1	<i>medhā</i>	1	<i>yamunā</i>	1
<i>mahāpada</i>	1	<i>medhya</i>	1	<i>yanṭr</i>	1
<i>mahāvadha</i>	1	<i>medin</i>	1	<i>yantra</i>	1
<i>mahāvailastha</i>	1	<i>mehanāvant</i>	1	<i>yata</i>	1
<i>mahāyya</i>	1	<i>meni</i>	1	<i>yatara</i>	1
<i>mahayant</i>	1	<i>mīḍhvas</i>	1	<i>yavamant</i>	1
<i>mahiṣī</i>	1	<i>mikṣ</i>	1	<i>yavīyudh</i>	1
<i>mahīyamāna</i>	1	<i>mimāna</i>	1	<i>yavyāvati</i>	1
<i>mahivṛdh</i>	1	<i>mimikṣa</i>	1	<i>yayi</i>	1
<i>makṣa</i>	1	<i>mimikṣu</i>	1	<i>yeṣ</i>	1
<i>makṣujavastamā</i>	1	<i>mit</i>	1	<i>yoddhṛ</i>	1
<i>makhas</i>	1	<i>mithuna</i>	1	<i>yodhīyaṃs</i>	1
<i>makhasy</i>	1	<i>mithuyā</i>	1	<i>yonya</i>	1
<i>manānt</i>	1	<i>mitreru</i>	1	<i>yoyuvatī</i>	1
<i>manasvant</i>	1	<i>mitrin</i>	1	<i>yuddha</i>	1
<i>manasyu</i>	1	<i>miyedha</i>	1	<i>yudhenya</i>	1
<i>mandant</i>	1	<i>miyedhas</i>	1	<i>yudhyāmadhi</i>	1
<i>mandat</i>	1	<i>mogha</i>	1	<i>yujā</i>	1
<i>mandayat</i>	1	<i>muṣṭihan</i>	1	<i>yuktā</i>	1
<i>mandayu</i>	1	<i>mugdha</i>	1	<i>yumant</i>	1
<i>mandhātṛvat</i>	1	<i>muhu</i>	1	<i>yuta</i>	1
<i>mandiṣṭha</i>	1	<i>muni</i>	1	<i>yū</i>	1
<i>mandu</i>	1	<i>mur</i>	1	<i>yūn</i>	1
<i>manīṣa</i>	1	<i>mūrā</i>	1	<i>yūpa</i>	1
<i>manmaśas</i>	1	<i>yaśastara</i>	1	<i>yūthya</i>	1
<i>manthin</i>	1	<i>yādu</i>	1	<i>yuvāvat</i>	1
<i>mantu</i>	1	<i>yāna</i>	1	<i>raṃhas</i>	1
<i>mantumat</i>	1	<i>yātha</i>	1	<i>raṃhyam</i>	1
<i>manyumattama</i>	1	<i>yātu</i>	1	<i>raṇṭr</i>	1
<i>manyumi</i>	1	<i>yātumant</i>	1	<i>rāṇdrya</i>	1
<i>marka</i>	1	<i>yātumat</i>	1	<i>rāṣṭrī</i>	1
<i>martā</i>	1	<i>yāvant</i>	1	<i>rādhyā</i>	1

<i>rājaka</i>	1	<i>riṣṭa</i>	1	<i>vr̥dhāna</i>	1
<i>rājya</i>	1	<i>riśantī</i>	1	<i>vr̥dhika</i>	1
<i>rāmyā</i>	1	<i>rihāna</i>	1	<i>vr̥janā</i>	1
<i>rāsabha</i>	1	<i>riktha</i>	1	<i>vr̥jina</i>	1
<i>rāt</i>	1	<i>ripu</i>	1	<i>vr̥jinay</i>	1
<i>rātātama</i>	1	<i>ripu</i>	1	<i>vr̥kati</i>	1
<i>rātrī</i>	1	<i>rit</i>	1	<i>vr̥kayu</i>	1
<i>rabhas</i>	1	<i>rocanā</i>	1	<i>vr̥kti</i>	1
<i>rabhasvat</i>	1	<i>rocis</i>	1	<i>vr̥ti</i>	1
<i>rada</i>	1	<i>rohaṇa</i>	1	<i>vr̥tratara</i>	1
<i>radantī</i>	1	<i>rohit</i>	1	<i>vr̥trsa</i>	1
<i>raddha</i>	1	<i>romaśa</i>	1	<i>vr̥vat</i>	1
<i>raghudru</i>	1	<i>roman</i>	1	<i>vamśa</i>	1
<i>raghusyad</i>	1	<i>ruś</i>	1	<i>vaṅgr̥da</i>	1
<i>raghvī</i>	1	<i>rudhi</i>	1	<i>van̥kutara</i>	1
<i>rah</i>	1	<i>rugṇa</i>	1	<i>vā</i>	1
<i>rakṣasvin</i>	1	<i>ruhāṇā</i>	1	<i>vāśī</i>	1
<i>raksas</i>	1	<i>ruja</i>	1	<i>vāśra</i>	1
<i>rambha</i>	1	<i>rujānā</i>	1	<i>vāśrā</i>	1
<i>rambhīn</i>	1	<i>ruma</i>	1	<i>vāhiṣṭha</i>	1
<i>randhi</i>	1	<i>rūpā</i>	1	<i>vājavant</i>	1
<i>ranti</i>	1	<i>lāya</i>	1	<i>vājavat</i>	1
<i>rantya</i>	1	<i>lakṣa</i>	1	<i>vājavatī</i>	1
<i>rapas</i>	1	<i>lakṣmaṇya</i>	1	<i>vājīn</i>	1
<i>rarāṇa</i>	1	<i>lalāmī</i>	1	<i>vājīna</i>	1
<i>rarāna</i>	1	<i>lodha</i>	1	<i>vājīneya</i>	1
<i>rasavant</i>	1	<i>loga</i>	1	<i>vājīnīvant</i>	1
<i>rathavat</i>	1	<i>lopāśa</i>	1	<i>vājīnīvati</i>	1
<i>rathayā</i>	1	<i>vr̥ṇāna</i>	1	<i>vāka</i>	1
<i>rathayāvan</i>	1	<i>vr̥ṣṇī</i>	1	<i>vāmadeva</i>	1
<i>rathātama</i>	1	<i>vr̥ṣṇyavant</i>	1	<i>vāmanīti</i>	1
<i>rathātara</i>	1	<i>vr̥ṣṭimant</i>	1	<i>vāmī</i>	1
<i>rathinī</i>	1	<i>vr̥ṣa</i>	1	<i>vārśāgira</i>	1
<i>rathoḍha</i>	1	<i>vr̥ṣaṇvant</i>	1	<i>vārtra</i>	1
<i>ravatha</i>	1	<i>vr̥ṣaṇvatī</i>	1	<i>vāsa</i>	1
<i>rayim̐tama</i>	1	<i>vr̥ṣandhi</i>	1	<i>vāsara</i>	1
<i>rayimant</i>	1	<i>vr̥ṣanvant</i>	1	<i>vāstu</i>	1
<i>rayivas</i>	1	<i>vr̥ṣatva</i>	1	<i>vāstva</i>	1
<i>rayiyant</i>	1	<i>vr̥ṣatvana</i>	1	<i>vātāpya</i>	1
<i>rebha</i>	1	<i>vr̥cayā</i>	1	<i>vāvāta</i>	1
<i>rejamāna</i>	1	<i>vr̥ddhi</i>	1	<i>vāyaju</i>	1
<i>rerihāṇa</i>	1	<i>vr̥dhā</i>	1	<i>vacas</i>	1

<i>vad</i>	1	<i>varūtrī</i>	1	<i>viśvapsnya</i>	1
<i>vadhanā</i>	1	<i>vasāna</i>	1	<i>viśvapsu</i>	1
<i>vadhasna</i>	1	<i>vasāvī</i>	1	<i>viśvatar</i>	1
<i>vadhūmant</i>	1	<i>vasati</i>	1	<i>vibādha</i>	1
<i>vadhūmant</i>	1	<i>vasiṣṭha</i>	1	<i>vibālya</i>	1
<i>vadhūmat</i>	1	<i>vasna</i>	1	<i>vibhañjanu</i>	1
<i>vagvana</i>	1	<i>vasnay</i>	1	<i>vibhāga</i>	1
<i>vahamāna</i>	1	<i>vastṛ</i>	1	<i>vibhāvarī</i>	1
<i>vahūyas</i>	1	<i>vasumati</i>	1	<i>vibhīṣaṇa</i>	1
<i>vaikarṇa</i>	1	<i>vasutti</i>	1	<i>vibhindant</i>	1
<i>vailasthāna</i>	1	<i>vasūyā</i>	1	<i>vibhindu</i>	1
<i>vailasthānaka</i>	1	<i>vasyās</i>	1	<i>vibhinna</i>	1
<i>vaiyaśva</i>	1	<i>vavṛdhenya</i>	1	<i>vibhrājant</i>	1
<i>vajravāh</i>	1	<i>vavra</i>	1	<i>vibhumat</i>	1
<i>vakṣaṇi</i>	1	<i>vayunavat</i>	1	<i>vibhūta</i>	1
<i>vakṣas</i>	1	<i>veśa</i>	1	<i>vibhvan</i>	1
<i>vakṣatha</i>	1	<i>veśī</i>	1	<i>vibhvī</i>	1
<i>vakman</i>	1	<i>veśya</i>	1	<i>vibodhana</i>	1
<i>vakva</i>	1	<i>vedan</i>	1	<i>vicākaśat</i>	1
<i>vakvā</i>	1	<i>vediṣṭha</i>	1	<i>vicayiṣṭha</i>	1
<i>vakvarī</i>	1	<i>vedīyas</i>	1	<i>vicyutā</i>	1
<i>vamraka</i>	1	<i>vepayant</i>	1	<i>vidāyya</i>	1
<i>vamrī</i>	1	<i>vepī</i>	1	<i>vidathya</i>	1
<i>vananva</i>	1	<i>viṣṭa</i>	1	<i>vidhāna</i>	1
<i>vananvatī</i>	1	<i>viṣṭapa</i>	1	<i>vidhātṛ</i>	1
<i>vanastama</i>	1	<i>viṣṭhita</i>	1	<i>vidharṭṛ</i>	1
<i>vaniṣṭha</i>	1	<i>viṣṭir</i>	1	<i>vidhavā</i>	1
<i>vanīvan</i>	1	<i>viṣāṇin</i>	1	<i>vidhu</i>	1
<i>vanṭṛ</i>	1	<i>viṣahya</i>	1	<i>vidradha</i>	1
<i>vapā</i>	1	<i>viṣita</i>	1	<i>vidu</i>	1
<i>vapuṣṭara</i>	1	<i>viṣitā</i>	1	<i>viduṣṭara</i>	1
<i>vapuṣya</i>	1	<i>viṣpardhas</i>	1	<i>vidveṣaṇa</i>	1
<i>varṣiṣṭhā</i>	1	<i>viṣuṇak</i>	1	<i>vigāma</i>	1
<i>varṣīyaṃs</i>	1	<i>viṣune</i>	1	<i>vigada</i>	1
<i>varāhu</i>	1	<i>viṣūvat</i>	1	<i>vighanin</i>	1
<i>vari</i>	1	<i>viṣvadryak</i>	1	<i>vigra</i>	1
<i>varimat</i>	1	<i>viṣvak</i>	1	<i>vigrīva</i>	1
<i>varivasya</i>	1	<i>viśritā</i>	1	<i>vihāyas</i>	1
<i>varman</i>	1	<i>viśvadevya</i>	1	<i>vihanṭṛ</i>	1
<i>varmin</i>	1	<i>viśvamānuṣa</i>	1	<i>vihruta</i>	1
<i>vartamānā</i>	1	<i>viśvamanas</i>	1	<i>viḍu</i>	1
<i>varu</i>	1	<i>viśvamanus</i>	1	<i>vīraka</i>	1

<i>vīratama</i>	1	<i>vyasta</i>	1	<i>śatayātu</i>	1
<i>vīratara</i>	1	<i>vyathamānā</i>	1	<i>śatri</i>	1
<i>vīreṇya</i>	1	<i>vyenas</i>	1	<i>śatrutva</i>	1
<i>viññā</i>	1	<i>vyodana</i>	1	<i>śatruy</i>	1
<i>viññāya</i>	1	<i>vyuṣ</i>	1	<i>śauradevya</i>	1
<i>viḥmātr</i>	1	<i>śṛṅgavṛṣ</i>	1	<i>śavasāvanta</i>	1
<i>vikhāda</i>	1	<i>śṛdhyā</i>	1	<i>śavasina</i>	1
<i>vimṛdh</i>	1	<i>śaṃsin</i>	1	<i>śavīrā</i>	1
<i>vimāya</i>	1	<i>śaṇḍika</i>	1	<i>śayu</i>	1
<i>vimadā</i>	1	<i>śaśa</i>	1	<i>śepa</i>	1
<i>vimadhya</i>	1	<i>śaśaya</i>	1	<i>śepya</i>	1
<i>vimahī</i>	1	<i>śaśīyāṃs</i>	1	<i>śevṛdha</i>	1
<i>vinaś</i>	1	<i>śaśvadhā</i>	1	<i>śeva</i>	1
<i>vinud</i>	1	<i>śaśvant</i>	1	<i>śevāra</i>	1
<i>vipa</i>	1	<i>śākhā</i>	1	<i>śiṃśapā</i>	1
<i>vipāna</i>	1	<i>śākina</i>	1	<i>śiṣṭa</i>	1
<i>vipakṣas</i>	1	<i>śākman</i>	1	<i>śiśaya</i>	1
<i>virapśī</i>	1	<i>śāstra</i>	1	<i>śiśnatha</i>	1
<i>virūpā</i>	1	<i>śaciṣṭhā</i>	1	<i>śiśumanta</i>	1
<i>viṣṛṣṭa</i>	1	<i>śad</i>	1	<i>śigru</i>	1
<i>viṣṛt</i>	1	<i>śagmya</i>	1	<i>śikṣā</i>	1
<i>vitara</i>	1	<i>śaktīvas</i>	1	<i>śikṣu</i>	1
<i>vitarturam</i>	1	<i>śakuṇa</i>	1	<i>śimbala</i>	1
<i>vitasthānā</i>	1	<i>śamba</i>	1	<i>śiphā</i>	1
<i>vitata</i>	1	<i>śambhu</i>	1	<i>śipravanta</i>	1
<i>vitvakṣaṇa</i>	1	<i>śami</i>	1	<i>śipriṇīvanta</i>	1
<i>vivṛkna</i>	1	<i>śamyā</i>	1	<i>śirsana</i>	1
<i>vivṛtta</i>	1	<i>śanaka</i>	1	<i>śita</i>	1
<i>vivasvatī</i>	1	<i>śaphavat</i>	1	<i>śitā</i>	1
<i>vivavri</i>	1	<i>śara</i>	1	<i>śiti</i>	1
<i>vivici</i>	1	<i>śarabha</i>	1	<i>ślokin</i>	1
<i>viyata</i>	1	<i>śardhat</i>	1	<i>śnathana</i>	1
<i>viyutā</i>	1	<i>śardhin</i>	1	<i>śnathitr</i>	1
<i>voḍhṛ</i>	1	<i>śarumanta</i>	1	<i>śobhana</i>	1
<i>vrāṇā</i>	1	<i>śasana</i>	1	<i>śobhiṣṭha</i>	1
<i>vrāja</i>	1	<i>śatā</i>	1	<i>śoka</i>	1
<i>vratatī</i>	1	<i>śatabradhna</i>	1	<i>śokas</i>	1
<i>vyaśvavat</i>	1	<i>śatadhanya</i>	1	<i>śrā</i>	1
<i>vyañc</i>	1	<i>śatagvīn</i>	1	<i>śraddhāmanasyā</i>	1
<i>vyañjana</i>	1	<i>śatatama</i>	1	<i>śraddhita</i>	1
<i>vyāna</i>	1	<i>śatatamā</i>	1	<i>śravayat</i>	1
<i>vyananta</i>	1	<i>śatavan</i>	1	<i>śreyās</i>	1

<i>śrīta</i>	1	<i>saṃcakāna</i>	1	<i>sāp</i>	1
<i>śroṇa</i>	1	<i>saṃcaraṇa</i>	1	<i>sāra</i>	1
<i>śromata</i>	1	<i>saṃcaranī</i>	1	<i>sāragha</i>	1
<i>śruṣṭigu</i>	1	<i>saṃcarantī</i>	1	<i>sāsahāna</i>	1
<i>śruṣṭī</i>	1	<i>saṃcareṇya</i>	1	<i>sāvin</i>	1
<i>śrutakakṣa</i>	1	<i>saṃdhātṛ</i>	1	<i>sāyam</i>	1
<i>śrutarvan</i>	1	<i>saṃdhi</i>	1	<i>sabala</i>	1
<i>śruti</i>	1	<i>saṃdih</i>	1	<i>sacāna</i>	1
<i>śús</i>	1	<i>saṃgr̥bhṭṛ</i>	1	<i>sacana</i>	1
<i>śúsukvana</i>	1	<i>saṃgr̥bhṭā</i>	1	<i>sadhanī</i>	1
<i>śúsukvant</i>	1	<i>saṃgata</i>	1	<i>sadhri</i>	1
<i>śubha</i>	1	<i>saṃgatha</i>	1	<i>sadhryañc</i>	1
<i>śucamāna</i>	1	<i>saṃgir</i>	1	<i>sadīvas</i>	1
<i>śuddhā</i>	1	<i>saṃhita</i>	1	<i>sagara</i>	1
<i>śuj</i>	1	<i>saṃkrośamānā</i>	1	<i>sahadānu</i>	1
<i>śukrapūta</i>	1	<i>saṃnaddha</i>	1	<i>sahadeva</i>	1
<i>śuna</i>	1	<i>saṃpaś</i>	1	<i>sahajānuṣa</i>	1
<i>śunahotra</i>	1	<i>saṃr̥rarāṇa</i>	1	<i>sahamūlam</i>	1
<i>śupti</i>	1	<i>saṃrihāna</i>	1	<i>sahasāna</i>	1
<i>śutudrī</i>	1	<i>saṃsr̥ṣṭa</i>	1	<i>sahasāvānt</i>	1
<i>śūrta</i>	1	<i>saṃskṛta</i>	1	<i>sahasraśas</i>	1
<i>śvaśura</i>	1	<i>saṃskṛtatra</i>	1	<i>sahasradātama</i>	1
<i>śvātrya</i>	1	<i>saṃsraṣṭṛ</i>	1	<i>sahasrapoṣya</i>	1
<i>śvātryā</i>	1	<i>saṃtasthāna</i>	1	<i>sahasravat</i>	1
<i>śvaitreya</i>	1	<i>saṃvr̥j</i>	1	<i>sahastama</i>	1
<i>śvasana</i>	1	<i>saṃvr̥ta</i>	1	<i>sahasya</i>	1
<i>śvasatha</i>	1	<i>saṃvānana</i>	1	<i>sahavatsā</i>	1
<i>śvitna</i>	1	<i>saṃvaraṇa</i>	1	<i>sahiṣṭha</i>	1
<i>śvitnya</i>	1	<i>saṃvarga</i>	1	<i>sahīyas</i>	1
<i>śvitrya</i>	1	<i>saṃvarta</i>	1	<i>sahya</i>	1
<i>śvityañc</i>	1	<i>saṃvavṛtvat</i>	1	<i>sakṛtsū</i>	1
<i>śyāva</i>	1	<i>saścat</i>	1	<i>sakṣ</i>	1
<i>śyāvā</i>	1	<i>sāca</i>	1	<i>sakṣit</i>	1
<i>śyāvī</i>	1	<i>sādhāraṇa</i>	1	<i>sakhīyat</i>	1
<i>śyeta</i>	1	<i>sādhāraṇa</i>	1	<i>sakhitvana</i>	1
<i>sr̥ṇya</i>	1	<i>sādhana</i>	1	<i>sakhīy</i>	1
<i>sr̥ṣṭa</i>	1	<i>sādhuyā</i>	1	<i>sakmya</i>	1
<i>sr̥ñjaya</i>	1	<i>sākhya</i>	1	<i>sakratu</i>	1
<i>sr̥binda</i>	1	<i>sālāvṛka</i>	1	<i>salalūka</i>	1
<i>sr̥pra</i>	1	<i>sāmanā</i>	1	<i>sam</i>	1
<i>saṃśīśvarī</i>	1	<i>sāmvaraṇi</i>	1	<i>samāśīr</i>	1
<i>sambhṛta</i>	1	<i>sānuṣak</i>	1	<i>samānā</i>	1

<i>samānam</i>	1	<i>sarñjaya</i>	1	<i>skambha</i>	1
<i>samānī</i>	1	<i>sarasvatīvat</i>	1	<i>skandha</i>	1
<i>samadana</i>	1	<i>sarayu</i>	1	<i>smaddiṣṭi</i>	1
<i>samaha</i>	1	<i>sarma</i>	1	<i>smadibha</i>	1
<i>samanyu</i>	1	<i>sarpis</i>	1	<i>smat</i>	1
<i>samara</i>	1	<i>sarvā</i>	1	<i>smatpuraṃdhi</i>	1
<i>samasmin</i>	1	<i>sasr̥māna</i>	1	<i>snehitī</i>	1
<i>samayā</i>	1	<i>sasa</i>	1	<i>somapr̥ṣṭha</i>	1
<i>sambādha</i>	1	<i>sasri</i>	1	<i>somavati</i>	1
<i>sambhṛtāśva</i>	1	<i>sasrut</i>	1	<i>sotva</i>	1
<i>sambhara</i>	1	<i>sasthāvan</i>	1	<i>sprhayāyya</i>	1
<i>sambharaṇa</i>	1	<i>sasvar</i>	1	<i>spārḥā</i>	1
<i>samiṣ</i>	1	<i>sasyat</i>	1	<i>spandana</i>	1
<i>samīcī</i>	1	<i>sati</i>	1	<i>spardhamāna</i>	1
<i>samīdha</i>	1	<i>satrāṣāh</i>	1	<i>sphīra</i>	1
<i>samījamāna</i>	1	<i>satrāc</i>	1	<i>sriṅ</i>	1
<i>samita</i>	1	<i>satrācī</i>	1	<i>srotas</i>	1
<i>samoha</i>	1	<i>satrāha</i>	1	<i>sruc</i>	1
<i>samoham</i>	1	<i>satrāhan</i>	1	<i>str̥ṇāna</i>	1
<i>samtarām</i>	1	<i>satta</i>	1	<i>stāmu</i>	1
<i>sampṛkta</i>	1	<i>satvana</i>	1	<i>stātṛ</i>	1
<i>sampāraṇa</i>	1	<i>satyatāt</i>	1	<i>stabhuyamāna</i>	1
<i>sampiṣṭa</i>	1	<i>satyena</i>	1	<i>stana</i>	1
<i>samudriyā</i>	1	<i>saumya</i>	1	<i>stanayat</i>	1
<i>samukṣita</i>	1	<i>savayas</i>	1	<i>staulā</i>	1
<i>sanaśruta</i>	1	<i>savyā</i>	1	<i>stava</i>	1
<i>sanābhi</i>	1	<i>savyatas</i>	1	<i>steya</i>	1
<i>sanāmāna</i>	1	<i>sayāvarī</i>	1	<i>sthivimant</i>	1
<i>sanāyu</i>	1	<i>sayuj</i>	1	<i>sthūṇā</i>	1
<i>sanaka</i>	1	<i>sekr̥</i>	1	<i>sthūri</i>	1
<i>sanat</i>	1	<i>senā</i>	1	<i>stiyā</i>	1
<i>sanavitta</i>	1	<i>setṛ</i>	1	<i>stuṣeyya</i>	1
<i>saniṣṭhā</i>	1	<i>siṃhyī</i>	1	<i>stut</i>	1
<i>sanitu</i>	1	<i>siṣāsu</i>	1	<i>stuvat</i>	1
<i>sanitva</i>	1	<i>sidhma</i>	1	<i>suṣṭhāman</i>	1
<i>sanutya</i>	1	<i>sidhra</i>	1	<i>suṣṭu</i>	1
<i>sap̥ṭi</i>	1	<i>sikta</i>	1	<i>suṣṭubh</i>	1
<i>sap̥ṭivam</i>	1	<i>simā</i>	1	<i>suṣṭutā</i>	1
<i>sapratha</i>	1	<i>simha</i>	1	<i>suṣā</i>	1
<i>saptagu</i>	1	<i>sirā</i>	1	<i>suṣāman</i>	1
<i>saptatha</i>	1	<i>siv</i>	1	<i>suṣakhi</i>	1
<i>saptivant</i>	1	<i>skabhīyas</i>	1	<i>suṣavya</i>	1

<i>susirā</i>	1	<i>sukara</i>	1	<i>sūnaram</i>	1
<i>susomā</i>	1	<i>sukhatama</i>	1	<i>sūrmī</i>	1
<i>susumna</i>	1	<i>sukīrti</i>	1	<i>sūta</i>	1
<i>susupāṇa</i>	1	<i>sumadamśu</i>	1	<i>suṽṛdh</i>	1
<i>suṣvitara</i>	1	<i>sumaya</i>	1	<i>suṽācas</i>	1
<i>suśakti</i>	1	<i>sumeka</i>	1	<i>suṽacasyā</i>	1
<i>suśamī</i>	1	<i>sumita</i>	1	<i>suṽahman</i>	1
<i>suśasti</i>	1	<i>sumitra</i>	1	<i>suvedanā</i>	1
<i>suśeva</i>	1	<i>sunīti</i>	1	<i>suvidvaṃs</i>	1
<i>suśiṣṭi</i>	1	<i>sunīti</i>	1	<i>suviṅṅāna</i>	1
<i>suśrāta</i>	1	<i>suniraja</i>	1	<i>suviṽṛta</i>	1
<i>suśravasyā</i>	1	<i>sunvant</i>	1	<i>suyama</i>	1
<i>suśruṇa</i>	1	<i>sunvat</i>	1	<i>suyata</i>	1
<i>suśrut</i>	1	<i>supadī</i>	1	<i>suyavasyu</i>	1
<i>suśruta</i>	1	<i>supalāśa</i>	1	<i>suyukta</i>	1
<i>subāhu</i>	1	<i>supatha</i>	1	<i>svaṣṭra</i>	1
<i>subhṛta</i>	1	<i>supathin</i>	1	<i>svaṅga</i>	1
<i>subhadra</i>	1	<i>supatnī</i>	1	<i>svaśvayu</i>	1
<i>subhagatva</i>	1	<i>supeśās</i>	1	<i>svañcas</i>	1
<i>subrahman</i>	1	<i>suprapāna</i>	1	<i>svāśiṣa</i>	1
<i>sucakra</i>	1	<i>supratika</i>	1	<i>svāśita</i>	1
<i>sudṛś</i>	1	<i>supravācana</i>	1	<i>svābhū</i>	1
<i>sudṛśī</i>	1	<i>suprayas</i>	1	<i>svādiṣṭha</i>	1
<i>sudṛśika</i>	1	<i>supūrṇa</i>	1	<i>svādiṣṭhā</i>	1
<i>sudā</i>	1	<i>supūrṇā</i>	1	<i>svādīyaṃs</i>	1
<i>sudātu</i>	1	<i>surāṇa</i>	1	<i>svādīyas</i>	1
<i>sudakṣiṇa</i>	1	<i>surāṇā</i>	1	<i>svādvī</i>	1
<i>sudakṣin</i>	1	<i>surādhasa</i>	1	<i>svāna</i>	1
<i>sudhana</i>	1	<i>surabhi</i>	1	<i>svāra</i>	1
<i>sudhur</i>	1	<i>suretas</i>	1	<i>svātata</i>	1
<i>sudīti</i>	1	<i>susaṃdṛś</i>	1	<i>svabdin</i>	1
<i>sudinatva</i>	1	<i>susaṃskṛta</i>	1	<i>svabhānu</i>	1
<i>suga</i>	1	<i>susammṛṣṭa</i>	1	<i>svabhūti</i>	1
<i>sugavya</i>	1	<i>susampiṣṭa</i>	1	<i>svadāvan</i>	1
<i>sughna</i>	1	<i>susanitṛ</i>	1	<i>svadhāvan</i>	1
<i>sugmya</i>	1	<i>sutarāṇa</i>	1	<i>svadhainava</i>	1
<i>sugrathita</i>	1	<i>sutarā</i>	1	<i>svajā</i>	1
<i>suhārd</i>	1	<i>sutīrtha</i>	1	<i>svanadratha</i>	1
<i>suṅāta</i>	1	<i>sutrāta</i>	1	<i>svapasy</i>	1
<i>suṅyotis</i>	1	<i>sutukā</i>	1	<i>svara</i>	1
<i>sukṛttara</i>	1	<i>sutvan</i>	1	<i>svari</i>	1
<i>sukṣaya</i>	1	<i>sūdadohas</i>	1	<i>svarocis</i>	1

<i>svaru</i>	1	<i>hr̥ṣita</i>	1	<i>heḍa</i>	1
<i>svasāra</i>	1	<i>hr̥dya</i>	1	<i>hetṛ</i>	1
<i>svasara</i>	1	<i>haṃsa</i>	1	<i>h̥ḍita</i>	1
<i>svastimat</i>	1	<i>haniṣṭha</i>	1	<i>hima</i>	1
<i>svavr̥j</i>	1	<i>hanisyant</i>	1	<i>hinva</i>	1
<i>svayaśas</i>	1	<i>hanman</i>	1	<i>hiraṇin</i>	1
<i>svayaśastara</i>	1	<i>hantu</i>	1	<i>hiranya</i>	1
<i>svayu</i>	1	<i>hantva</i>	1	<i>hiri</i>	1
<i>svayuj</i>	1	<i>harṣumant</i>	1	<i>hirīmaśa</i>	1
<i>sveda</i>	1	<i>harī</i>	1	<i>hirīmant</i>	1
<i>svidhma</i>	1	<i>harimanyu</i>	1	<i>hiti</i>	1
<i>syāla</i>	1	<i>haritvat</i>	1	<i>hoṣin</i>	1
<i>syad</i>	1	<i>hariyojana</i>	1	<i>homan</i>	1
<i>syandamānā</i>	1	<i>hariyūpīyā</i>	1	<i>hotra</i>	1
<i>syandra</i>	1	<i>haskṛti</i>	1	<i>hotrā</i>	1
<i>syant</i>	1	<i>hastā</i>	1	<i>hotriya</i>	1
<i>syona</i>	1	<i>hasti</i>	1	<i>hrāduni</i>	1
<i>syūman</i>	1	<i>hastya</i>	1	<i>huvāna</i>	1
<i>syūmanyu</i>	1	<i>hatyā</i>	1	<i>hvara</i>	1
<i>syūmaraśmi</i>	1	<i>havamānā</i>	1		
<i>hr̥ṇāy</i>	1	<i>heṣas</i>	1		



<i>akarman</i>	1	<i>aniga</i>	3	<i>atas</i>	5
<i>akalpa</i>	1	<i>angiras</i>	18	<i>atasa</i>	2
<i>akava</i>	1	<i>angirastama</i>	2	<i>atasāyya</i>	1
<i>akavā</i>	1	<i>angirasvat</i>	4	<i>atasāyyā</i>	1
<i>akavāri</i>	2	<i>angirasvant</i>	2	<i>atasi</i>	1
<i>akāma</i>	1	<i>acakra</i>	1	<i>atithigva</i>	12
<i>akudhryak</i>	1	<i>acakrā</i>	2	<i>atidīvyā</i>	1
<i>akumāra</i>	1	<i>acit</i>	1	<i>atinī</i>	1
<i>akūpāra</i>	1	<i>acitta</i>	1	<i>atipāraya</i>	1
<i>akṛta</i>	4	<i>acetas</i>	1	<i>atimati</i>	1
<i>aketu</i>	1	<i>acyuta</i>	10	<i>ativeddha</i>	1
<i>akta</i>	1	<i>achāya</i>	1	<i>atiṣita</i>	1
<i>aktā</i>	1	<i>achidrodhnī</i>	1	<i>atiṣthant</i>	1
<i>aktu</i>	12	<i>achokti</i>	1	<i>atiṣthantī</i>	1
<i>akra</i>	3	<i>aja</i>	4	<i>atūtuji</i>	1
<i>akṣa</i>	10	<i>ajana</i>	1	<i>atūrta</i>	1
<i>akṣara</i>	1	<i>ajara</i>	10	<i>atṛpṇuvant</i>	1
<i>akṣita</i>	8	<i>ajara</i>	1	<i>atka</i>	6
<i>akṣiyant</i>	1	<i>ajarā</i>	1	<i>atya</i>	16
<i>aksetra</i>	2	<i>ajavas</i>	1	<i>atra</i>	4
<i>akharva</i>	1	<i>ajasra</i>	1	<i>atri</i>	11
<i>agastya</i>	1	<i>ajā</i>	1	<i>atrin</i>	2
<i>agu</i>	1	<i>ajāta</i>	2	<i>atrin</i>	2
<i>ago</i>	1	<i>ajāmi</i>	5	<i>atharvan</i>	5
<i>agopā</i>	1	<i>ajira</i>	2	<i>ad</i>	3
<i>agorudha</i>	1	<i>ajur</i>	1	<i>adabdha</i>	3
<i>agohya</i>	1	<i>ajurya</i>	6	<i>adabha</i>	1
<i>agni</i>	140	<i>ajuṣṭi</i>	1	<i>aday</i>	1
<i>agnivant</i>	1	<i>ajūryat</i>	1	<i>adaya</i>	1
<i>agra</i>	18	<i>ajoṣa</i>	1	<i>adāna</i>	1
<i>agriya</i>	2	<i>ajñāta</i>	3	<i>adābhya</i>	5
<i>agru</i>	3	<i>ajman</i>	5	<i>adāman</i>	2
<i>agre</i>	1	<i>ajyamāna</i>	1	<i>adāśu</i>	1
<i>agha</i>	7	<i>ajra</i>	5	<i>adāśuri</i>	1
<i>agha</i>	1	<i>añc</i>	9	<i>adāśūstara</i>	1
<i>aghā</i>	1	<i>añjas</i>	3	<i>adāśvañs</i>	2
<i>aghāyū</i>	3	<i>añjasā</i>	1	<i>aditi</i>	15
<i>aghnat</i>	1	<i>añjasī</i>	1	<i>adugdhā</i>	1
<i>aghnya</i>	2	<i>añjasīnā</i>	1	<i>adusṛt</i>	1
<i>aghnyā</i>	1	<i>atathā</i>	1	<i>adṛpta</i>	1
<i>anikin</i>	1	<i>atandra</i>	1	<i>adeva</i>	17
<i>anikuśa</i>	3	<i>atavyas</i>	1	<i>adevayū</i>	2

<i>adevī</i>	6	<i>anapasphura</i>	1	<i>aniṣkṛta</i>	1
<i>addhā</i>	2	<i>anapinaddha</i>	1	<i>aniṣṭṛta</i>	1
<i>adman</i>	1	<i>anamasyu</i>	1	<i>anīka</i>	8
<i>admasad</i>	1	<i>anamīvā</i>	1	<i>anīḍa</i>	1
<i>adya</i>	37	<i>anarva</i>	1	<i>anu</i>	3
<i>adyā</i>	1	<i>anarvan</i>	4	<i>anukāma</i>	2
<i>adyut</i>	1	<i>anarviś</i>	1	<i>anugra</i>	1
<i>adri</i>	43	<i>anarśa</i>	1	<i>anutta</i>	4
<i>adrivat</i>	47	<i>anarśani</i>	1	<i>anuttamanyu</i>	2
<i>adruh</i>	2	<i>anavadya</i>	8	<i>anuttā</i>	1
<i>adrogga</i>	1	<i>anavadyā</i>	1	<i>anudeya</i>	1
<i>adroha</i>	1	<i>anavāya</i>	1	<i>anudhūpita</i>	1
<i>advan</i>	1	<i>anaśva</i>	1	<i>anunu</i>	1
<i>adha</i>	1	<i>anas</i>	8	<i>anupūrvam</i>	1
<i>adhama</i>	3	<i>anastha</i>	1	<i>anumati</i>	1
<i>adhara</i>	6	<i>anaḍḍuh</i>	1	<i>anumādyā</i>	1
<i>adharacīna</i>	1	<i>anā</i>	2	<i>anuyam</i>	1
<i>adharāñc</i>	2	<i>anāgāstva</i>	1	<i>anuvitta</i>	1
<i>adharāt</i>	7	<i>anādhr̥ṣṭa</i>	1	<i>anuvrata</i>	2
<i>adhas</i>	3	<i>anādhr̥ṣṭā</i>	1	<i>anusāsana</i>	1
<i>adhastāt</i>	1	<i>anādhr̥ṣya</i>	3	<i>anusīṣṭa</i>	2
<i>adhaspada</i>	2	<i>anānata</i>	5	<i>anuṣṭuti</i>	2
<i>adhinīyamāna</i>	1	<i>anānuda</i>	3	<i>anuṣṭhā</i>	1
<i>adhibhojana</i>	1	<i>anāpasphurantī</i>	1	<i>anuṣvāpam</i>	1
<i>adhīrukṃā</i>	1	<i>anāpi</i>	1	<i>anuspaṣṭa</i>	1
<i>adhivakṛ</i>	3	<i>anāpta</i>	1	<i>anusrayāman</i>	1
<i>adhivāka</i>	1	<i>anābhayin</i>	1	<i>anūti</i>	1
<i>adhr̥ṣṭa</i>	2	<i>anābhū</i>	1	<i>anūna</i>	2
<i>adhr̥ṣṭā</i>	1	<i>anāmin</i>	1	<i>anūnā</i>	1
<i>adhr̥igu</i>	5	<i>anāmṛṇa</i>	1	<i>anūpā</i>	1
<i>adhvan</i>	10	<i>anāyudha</i>	1	<i>anūrmi</i>	1
<i>adhvara</i>	41	<i>anārambhaṇa</i>	1	<i>anṛc</i>	1
<i>adhvaryu</i>	29	<i>anāśasta</i>	1	<i>anṛta</i>	2
<i>anakṣ</i>	1	<i>anāśu</i>	2	<i>anṛta</i>	2
<i>anakṣā</i>	1	<i>anās</i>	1	<i>anṛtu</i>	1
<i>anatidbhuta</i>	1	<i>anindra</i>	4	<i>anṛtra</i>	1
<i>ananukṛtya</i>	1	<i>anindrā</i>	1	<i>anedya</i>	8
<i>ananudiṣṭa</i>	1	<i>anibhr̥ṣṭa</i>	1	<i>anenas</i>	2
<i>ananubhūtī</i>	1	<i>animāna</i>	1	<i>anehas</i>	3
<i>ananta</i>	3	<i>animiṣa</i>	2	<i>anehasa</i>	3
<i>anapacyuta</i>	4	<i>aniveśanā</i>	1	<i>anta</i>	16
<i>anapavṛt</i>	2	<i>aniśita</i>	1	<i>antama</i>	8

<i>antamā</i>	1	<i>apas</i>	20	<i>apratimāna</i>	1
<i>antar</i>	58	<i>apasphura</i>	1	<i>apratiskuta</i>	1
<i>antara</i>	2	<i>apasya</i>	1	<i>apratiskuta</i>	5
<i>antarā</i>	2	<i>apāk</i>	3	<i>apratisktuta</i>	1
<i>antarikṣa</i>	2	<i>apāka</i>	1	<i>apratīta</i>	9
<i>anti</i>	2	<i>apākā</i>	1	<i>apramṛṣya</i>	2
<i>andha</i>	7	<i>apāktāt</i>	1	<i>aprayuch</i>	1
<i>andhas</i>	57	<i>apāñc</i>	2	<i>aprasāsta</i>	1
<i>andhā</i>	1	<i>apāt</i>	1	<i>aprahan</i>	1
<i>anna</i>	17	<i>apād</i>	3	<i>aprahita</i>	1
<i>anya</i>	61	<i>apāda</i>	1	<i>aprāmisatya</i>	1
<i>anyaka</i>	18	<i>apāra</i>	4	<i>aprāyu</i>	1
<i>anyat</i>	16	<i>apārā</i>	1	<i>apvā</i>	1
<i>anyatas</i>	1	<i>apālā</i>	1	<i>apsas</i>	1
<i>anyatra</i>	1	<i>apāvṛktā</i>	1	<i>abadhira</i>	1
<i>anyathā</i>	2	<i>apāvṛta</i>	1	<i>abandhu</i>	2
<i>anyā</i>	10	<i>apāvṛti</i>	1	<i>abala</i>	1
<i>anvañc</i>	1	<i>api</i>	2	<i>abibhīvañs</i>	2
<i>ap</i>	186	<i>apikakṣa</i>	1	<i>abudhna</i>	1
<i>apagur</i>	2	<i>apit</i>	1	<i>abudhya</i>	1
<i>apagūḍha</i>	1	<i>apidhāna</i>	1	<i>abudhyamāna</i>	2
<i>apagoha</i>	1	<i>apidhānavant</i>	1	<i>abrahmatā</i>	1
<i>apaciti</i>	1	<i>apivātay</i>	1	<i>abrahman</i>	3
<i>apatya</i>	4	<i>apiśarvara</i>	1	<i>abhakta</i>	2
<i>apadī</i>	1	<i>apihita</i>	3	<i>abhaya</i>	9
<i>apaduṣpad</i>	1	<i>apīcya</i>	1	<i>abhikratu</i>	1
<i>apadhā</i>	1	<i>apīti</i>	1	<i>abhikram</i>	1
<i>apapitva</i>	1	<i>apīvṛta</i>	3	<i>abhikṣattṛ</i>	1
<i>apabādh</i>	1	<i>apuruṣa</i>	1	<i>abhikhyā</i>	3
<i>apara</i>	8	<i>apūpa</i>	1	<i>abhikhyātr</i>	1
<i>aparā</i>	3	<i>apūpavant</i>	2	<i>abhicakṣya</i>	1
<i>aparājita</i>	2	<i>apūrvoja</i>	5	<i>abhijñu</i>	2
<i>apariviṣṭa</i>	1	<i>apṛ</i>	1	<i>abhitas</i>	8
<i>aparihvṛta</i>	3	<i>apeśas</i>	1	<i>abhidyu</i>	3
<i>aparī</i>	1	<i>aptūrya</i>	2	<i>abhīnakṣant</i>	1
<i>aparīta</i>	3	<i>apnas</i>	1	<i>abhīnetṛ</i>	1
<i>aparvan</i>	1	<i>apnasvatī</i>	1	<i>abhīnna</i>	1
<i>apalāśa</i>	1	<i>aprakṣita</i>	1	<i>abhipitva</i>	4
<i>apavartr</i>	1	<i>apraja</i>	1	<i>abhiprabhaṅgin</i>	1
<i>apavrata</i>	2	<i>apratā</i>	1	<i>abhibhaṅga</i>	1
<i>apaścāt</i>	1	<i>apratī</i>	10	<i>abhibhañjī</i>	1
<i>apaśrita</i>	2	<i>apratidhrṣṭa</i>	1	<i>abhibhu</i>	1

<i>abhibhū</i>	5	<i>amatra</i>	6	<i>aya</i>	1
<i>abhibhū</i>	1	<i>amatin</i>	1	<i>ayajña</i>	1
<i>abhibhūtara</i>	1	<i>aman</i>	1	<i>ayajyu</i>	3
<i>abhibhūti</i>	11	<i>amantu</i>	1	<i>ayajvan</i>	5
<i>abhimāti</i>	10	<i>amanyamāna</i>	1	<i>ayatha</i>	2
<i>abhimāna</i>	1	<i>amarta</i>	1	<i>ayana</i>	1
<i>abhiyugvan</i>	1	<i>amartya</i>	10	<i>ayamāna</i>	1
<i>abhiyuj</i>	2	<i>amartyā</i>	1	<i>ayas</i>	2
<i>abhivap</i>	1	<i>amarman</i>	3	<i>ayasmaya</i>	1
<i>abhivayas</i>	1	<i>amavat</i>	3	<i>ayā</i>	1
<i>abhivītā</i>	1	<i>amavant</i>	1	<i>ayātu</i>	1
<i>abhivīra</i>	1	<i>amahīyamānā</i>	1	<i>ayāman</i>	1
<i>abhiṛta</i>	2	<i>amā</i>	3	<i>ayās</i>	1
<i>abhiṛtā</i>	1	<i>amājur</i>	1	<i>ayāsya</i>	3
<i>abhivega</i>	1	<i>amātra</i>	1	<i>ayukta</i>	2
<i>abhiṅlag</i>	2	<i>amānuṣa</i>	4	<i>ayuja</i>	1
<i>abhiṅlaṅga</i>	1	<i>amita</i>	4	<i>ayuta</i>	6
<i>abhiśasti</i>	6	<i>amitam</i>	1	<i>ayuddha</i>	3
<i>abhiśnatha</i>	1	<i>amitā</i>	1	<i>ayudhya</i>	1
<i>abhiśriṣ</i>	1	<i>amitra</i>	27	<i>ayodddhṛ</i>	1
<i>abhiṣāc</i>	1	<i>amitraya</i>	3	<i>ayopāṣṭi</i>	1
<i>abhiṣṛṣṭa</i>	1	<i>amitriya</i>	1	<i>ara</i>	2
<i>abhiṣṭana</i>	1	<i>amithita</i>	1	<i>arakṣas</i>	2
<i>abhiṣṭi</i>	24	<i>amina</i>	2	<i>arajju</i>	2
<i>abhisatvan</i>	1	<i>amūra</i>	1	<i>araṭva</i>	1
<i>abhisena</i>	1	<i>amṛkta</i>	1	<i>araṇa</i>	3
<i>abhisvar</i>	3	<i>amṛktā</i>	2	<i>araṇi</i>	1
<i>abhī</i>	2	<i>amṛta</i>	21	<i>araṇya</i>	1
<i>abhī</i>	1	<i>amṛtatva</i>	1	<i>aratni</i>	2
<i>abhīka</i>	12	<i>amṛdhra</i>	2	<i>aratha</i>	2
<i>abhīti</i>	1	<i>amṛdhṛā</i>	2	<i>aradhra</i>	1
<i>abhīru</i>	3	<i>amema</i>	1	<i>aram</i>	26
<i>abhiśu</i>	2	<i>ambarīṣa</i>	1	<i>aramanas</i>	1
<i>abhuñjat</i>	1	<i>ambhṛṇa</i>	1	<i>ararivaṃs</i>	1
<i>abhyañjana</i>	2	<i>amṛta</i>	1	<i>araru</i>	2
<i>abhyāvartin</i>	2	<i>aṃśa</i>	5	<i>arāti</i>	8
<i>abhra</i>	3	<i>aṃśu</i>	13	<i>arātivan</i>	1
<i>abhrāṭṛvya</i>	1	<i>aṃśumatī</i>	3	<i>arādhas</i>	3
<i>abhriya</i>	1	<i>aṃsatra</i>	1	<i>arāya</i>	1
<i>abhva</i>	2	<i>aṃhas</i>	11	<i>arāvan</i>	1
<i>ama</i>	6	<i>amhu</i>	1	<i>ari</i>	48
<i>amati</i>	9	<i>aṃhūraṇā</i>	1	<i>aritra</i>	1

<i>ariprā</i>	1	<i>arvāc</i>	21	<i>avikṣita</i>	1
<i>ariṣanyant</i>	3	<i>arvācīna</i>	9	<i>avicetana</i>	1
<i>ariṣṭa</i>	4	<i>arvāvat</i>	9	<i>avitṛ</i>	31
<i>ariṣṭi</i>	1	<i>arśa</i>	1	<i>avid</i>	1
<i>ariṣyant</i>	1	<i>arśasāna</i>	3	<i>avidīdhayu</i>	1
<i>arīḍha</i>	1	<i>arharisvani</i>	1	<i>avipra</i>	2
<i>arugṇa</i>	1	<i>alalābhavantī</i>	1	<i>aviraṇa</i>	1
<i>aruc</i>	1	<i>alātṛṇa</i>	1	<i>avivena</i>	1
<i>aruṇa</i>	4	<i>alina</i>	1	<i>avivenant</i>	1
<i>aruṇī</i>	1	<i>avakrakṣin</i>	1	<i>aviṣa</i>	1
<i>aruta</i>	1	<i>avata</i>	7	<i>aviṣṭha</i>	3
<i>aruśa</i>	1	<i>avataram</i>	1	<i>aviṣyu</i>	1
<i>aruṣa</i>	8	<i>avadya</i>	7	<i>aviharyata</i>	1
<i>aruṣī</i>	3	<i>avadhū</i>	1	<i>avṛka</i>	5
<i>areṇu</i>	1	<i>avadhra</i>	2	<i>avṛkatama</i>	1
<i>arepas</i>	1	<i>avani</i>	7	<i>avṛta</i>	4
<i>arka</i>	44	<i>avapāna</i>	3	<i>avenant</i>	1
<i>arkin</i>	2	<i>avabhṛtha</i>	1	<i>avai</i>	1
<i>arc</i>	62	<i>avama</i>	4	<i>avyathi</i>	1
<i>arcat</i>	1	<i>avamā</i>	3	<i>avyathin</i>	1
<i>arcatrya</i>	1	<i>avaṃśa</i>	1	<i>avyanant</i>	1
<i>arcis</i>	1	<i>avayāj</i>	1	<i>avyaya</i>	1
<i>arjuna</i>	2	<i>avayātṛ</i>	1	<i>avrata</i>	8
<i>arṇa</i>	3	<i>avayuna</i>	1	<i>aśatru</i>	5
<i>arṇava</i>	8	<i>avara</i>	7	<i>aśan</i>	3
<i>arṇas</i>	18	<i>avaramb</i>	1	<i>aśani</i>	9
<i>arṇā</i>	1	<i>avaruddha</i>	1	<i>aśanimant</i>	1
<i>artha</i>	11	<i>avarti</i>	1	<i>aśasta</i>	1
<i>ardha</i>	11	<i>avas</i>	106	<i>aśasti</i>	6
<i>arbuda</i>	6	<i>avasa</i>	1	<i>aśāsya</i>	1
<i>arbha</i>	3	<i>avasātṛ</i>	1	<i>aśiva</i>	3
<i>arbhaka</i>	2	<i>avasita</i>	2	<i>aśīti</i>	1
<i>arbhā</i>	1	<i>avasṛṣṭa</i>	1	<i>aśu</i>	1
<i>armaka</i>	2	<i>avasras</i>	1	<i>aśuṣa</i>	7
<i>arya</i>	6	<i>avahanṛ</i>	1	<i>aśna</i>	4
<i>aryaman</i>	8	<i>avāc</i>	1	<i>aśman</i>	15
<i>arvañc</i>	1	<i>avājina</i>	1	<i>aśrama</i>	1
<i>arvat</i>	20	<i>avāta</i>	2	<i>aśrāta</i>	1
<i>arvan</i>	7	<i>avātā</i>	1	<i>aśri</i>	2
<i>arvant</i>	4	<i>avārya</i>	1	<i>aśrīra</i>	2
<i>arvāk</i>	15	<i>avi</i>	1	<i>aśva</i>	105
<i>arvāñ</i>	1	<i>avikṛta</i>	1	<i>aśvatha</i>	1

<i>aśvay</i>	5	<i>asurya</i>	11	<i>ākara</i>	3
<i>aśvayā</i>	1	<i>asuṣvi</i>	3	<i>ākāyya</i>	1
<i>aśvavat</i>	4	<i>asūrya</i>	1	<i>ākṣāṇa</i>	1
<i>aśvavatī</i>	2	<i>askrdhoyu</i>	1	<i>ākhaṇḍala</i>	1
<i>aśvavant</i>	1	<i>asta</i>	9	<i>āgas</i>	2
<i>aśvasātama</i>	1	<i>astamīke</i>	1	<i>āgniveśi</i>	1
<i>aśvā</i>	1	<i>astr</i>	11	<i>āghṛṇi</i>	3
<i>aśvā</i>	1	<i>astrta</i>	6	<i>āṅgirasa</i>	2
<i>aśvāvat</i>	1	<i>asthan</i>	1	<i>āṅgūṣa</i>	7
<i>aśvāvant</i>	3	<i>asthā</i>	1	<i>āṅgūṣya</i>	1
<i>aśvin</i>	12	<i>asnātṛ</i>	2	<i>ācakri</i>	1
<i>aśvina</i>	1	<i>asṛta</i>	1	<i>ācarantī</i>	1
<i>aśviya</i>	1	<i>asmaka</i>	3	<i>āji</i>	32
<i>aśvya</i>	16	<i>asmatrā</i>	5	<i>ājuhvāna</i>	1
<i>aṣatara</i>	1	<i>asmatrāñc</i>	1	<i>ājñātṛ</i>	1
<i>aṣāḍha</i>	9	<i>asmadryak</i>	4	<i>ājya</i>	2
<i>aṣṭa</i>	5	<i>asmadryañc</i>	1	<i>āṇi</i>	1
<i>asat</i>	2	<i>asmayu</i>	5	<i>āṇḍa</i>	3
<i>asat</i>	2	<i>asmāka</i>	6	<i>ātapa</i>	1
<i>asana</i>	1	<i>asridh</i>	1	<i>ātā</i>	2
<i>asanā</i>	1	<i>asridha</i>	1	<i>ātithigva</i>	2
<i>asant</i>	2	<i>aha</i>	4	<i>ātman</i>	1
<i>asama</i>	6	<i>ahan</i>	19	<i>ādadi</i>	1
<i>asamana</i>	1	<i>ahar</i>	12	<i>ādana</i>	1
<i>asamaṣṭa</i>	1	<i>ahardṛṣa</i>	1	<i>ādarṭṛ</i>	1
<i>asamā</i>	1	<i>ahasta</i>	2	<i>ādardira</i>	1
<i>asamāti</i>	1	<i>ahastā</i>	1	<i>ādāriṇa</i>	1
<i>asamyatta</i>	1	<i>ahi</i>	60	<i>āditya</i>	7
<i>asāmi</i>	6	<i>ahita</i>	1	<i>ādiś</i>	2
<i>asi</i>	1	<i>ahimāya</i>	1	<i>āduri</i>	1
<i>asiknī</i>	1	<i>ahiṃsantī</i>	1	<i>ādr</i>	2
<i>asīnva</i>	1	<i>ahihatya</i>	1	<i>ādhīta</i>	1
<i>asīnvant</i>	2	<i>ahī</i>	2	<i>ādhra</i>	1
<i>asīnvā</i>	1	<i>ahīśuva</i>	4	<i>āna</i>	5
<i>asu</i>	1	<i>ahṛṇāna</i>	1	<i>ānava</i>	2
<i>asuta</i>	3	<i>ahed</i>	2	<i>ānuṣak</i>	8
<i>asunvat</i>	3	<i>ahnavāyya</i>	1	<i>ānūkam</i>	1
<i>asunvant</i>	4	<i>ahraya</i>	2	<i>āntra</i>	1
<i>asunvā</i>	1	<i>ahrayāṇa</i>	1	<i>āpānta</i>	1
<i>asura</i>	16	<i>ahri</i>	1	<i>āpi</i>	11
<i>asuratva</i>	1	<i>ahrutapsu</i>	1	<i>āpitva</i>	2
<i>asuratvā</i>	1	<i>ā-añj</i>	1	<i>āpī</i>	1

<i>āpūrṇa</i>	1	<i>ārksa</i>	1	<i>iṭat</i>	1
<i>āprk</i>	1	<i>ārjikīya</i>	1	<i>iti</i>	19
<i>āpta</i>	1	<i>ārjuneya</i>	3	<i>ittham</i>	1
<i>āptya</i>	3	<i>ārdra</i>	1	<i>itthā</i>	5
<i>āpya</i>	5	<i>ārya</i>	22	<i>idā</i>	3
<i>āpra</i>	1	<i>āvadant</i>	1	<i>iddha</i>	3
<i>ābhaga</i>	2	<i>āvan</i>	1	<i>idhma</i>	2
<i>ābhara</i>	1	<i>āviś</i>	1	<i>ina</i>	10
<i>ābhu</i>	2	<i>āvis</i>	11	<i>inatama</i>	2
<i>ābhū</i>	5	<i>āvṛta</i>	4	<i>indu</i>	53
<i>ābhūṣant</i>	1	<i>āvṛtavat</i>	1	<i>indra</i>	2061
<i>ābhṛta</i>	3	<i>āvṛdh</i>	1	<i>indravā</i>	1
<i>ābhoga</i>	1	<i>āśayāna</i>	5	<i>indravat</i>	1
<i>āmaritr̥</i>	1	<i>āśas</i>	5	<i>indriya</i>	24
<i>āmā</i>	5	<i>āśir</i>	17	<i>indrota</i>	2
<i>āmitra</i>	1	<i>āśis</i>	3	<i>inva</i>	3
<i>āmiślatama</i>	1	<i>āśirta</i>	1	<i>ibha</i>	2
<i>āmis</i>	1	<i>āśu</i>	22	<i>iyat</i>	2
<i>āmur</i>	2	<i>āśuṣ</i>	4	<i>irajyant</i>	1
<i>āmuri</i>	1	<i>āśrī</i>	1	<i>irasyā</i>	1
<i>āmuṣ</i>	1	<i>āśvamedha</i>	2	<i>iriṇa</i>	1
<i>āmuṣya</i>	1	<i>āśvaśvya</i>	1	<i>it̥biśa</i>	1
<i>āya</i>	1	<i>ās</i>	12	<i>iṣ</i>	101
<i>āyat</i>	1	<i>āsaiṅga</i>	2	<i>iṣa</i>	11
<i>āyata</i>	1	<i>āsaja</i>	1	<i>iṣama</i>	8
<i>āyana</i>	1	<i>āsan</i>	4	<i>iṣay</i>	1
<i>āyantr̥</i>	1	<i>āsā</i>	1	<i>iṣayanti</i>	1
<i>āyasa</i>	11	<i>āsāt</i>	1	<i>iṣavant</i>	1
<i>āyasi</i>	1	<i>āsīna</i>	4	<i>iṣita</i>	13
<i>āyasī</i>	2	<i>āsuti</i>	4	<i>iṣitā</i>	1
<i>āyu</i>	29	<i>āsura</i>	3	<i>iṣira</i>	5
<i>āyudha</i>	15	<i>āsṛ</i>	1	<i>iṣiram</i>	1
<i>āyus</i>	23	<i>āstrabudhna</i>	1	<i>iṣirā</i>	2
<i>āraṇa</i>	1	<i>āsthā</i>	2	<i>iṣu</i>	5
<i>ārāt</i>	8	<i>āsthātr̥</i>	1	<i>iṣudhi</i>	1
<i>ārāttāt</i>	1	<i>āsya</i>	2	<i>iṣkartr̥</i>	2
<i>ārīta</i>	4	<i>āhanas</i>	1	<i>iṣṭa</i>	1
<i>āruj</i>	1	<i>āhava</i>	2	<i>iṣṭi</i>	20
<i>āruja</i>	2	<i>āhāva</i>	1	<i>iha</i>	24
<i>ārujatnu</i>	1	<i>āhuta</i>	1	<i>iḍā</i>	2
<i>āre</i>	13	<i>āhū</i>	1	<i>īkṣa</i>	26
<i>ārohant</i>	1	<i>āhvayamāna</i>	1	<i>īkh</i>	1

<i>v̄jāna</i>	1	<i>udaktāt</i>	1	<i>upas</i>	1
<i>v̄dya</i>	2	<i>udac</i>	1	<i>upasadya</i>	1
<i>v̄dṛś</i>	3	<i>udañc</i>	1	<i>upasecanī</i>	1
<i>v̄rmā</i>	2	<i>udañca</i>	1	<i>upastuta</i>	2
<i>v̄vat</i>	2	<i>udadhi</i>	2	<i>upastuti</i>	6
<i>v̄śāna</i>	34	<i>udan</i>	6	<i>upastha</i>	6
<i>v̄ṣā</i>	1	<i>udany</i>	1	<i>upasthāya</i>	1
<i>v̄ḍita</i>	1	<i>udara</i>	6	<i>upaspr̄ś</i>	1
<i>ukta</i>	2	<i>udāvāt</i>	1	<i>upahasvan</i>	1
<i>ukti</i>	1	<i>udita</i>	2	<i>upahvara</i>	4
<i>uktha</i>	87	<i>uditi</i>	1	<i>upāka</i>	2
<i>ukthaśas</i>	1	<i>udṛci</i>	1	<i>upāke</i>	4
<i>ukthin</i>	8	<i>uddhita</i>	1	<i>upānasa</i>	1
<i>ukthya</i>	22	<i>udbhid</i>	2	<i>upāraṇa</i>	1
<i>ukṣaṇ</i>	1	<i>udbhṛta</i>	1	<i>ubha</i>	35
<i>ukṣan</i>	1	<i>udyata</i>	5	<i>ubhaya</i>	14
<i>ukṣamāna</i>	1	<i>udyantṛ</i>	1	<i>ubhayatra</i>	1
<i>ukṣita</i>	2	<i>udrin</i>	2	<i>ubhayam</i>	1
<i>ukha</i>	1	<i>udvat</i>	1	<i>ubhayā</i>	1
<i>ukhā</i>	1	<i>udvṛṣ</i>	2	<i>ubhayāvin</i>	1
<i>ugra</i>	126	<i>upa</i>	1	<i>ubhayāhasti</i>	1
<i>ugrā</i>	3	<i>upanīta</i>	1	<i>ubhā</i>	2
<i>ucatha</i>	5	<i>upaparcana</i>	1	<i>uraṇa</i>	1
<i>ucathya</i>	1	<i>upapṛc</i>	1	<i>urā</i>	2
<i>ucca</i>	1	<i>upapre</i>	1	<i>urāṇa</i>	1
<i>uccar</i>	1	<i>upabarhaṇī</i>	1	<i>uru</i>	64
<i>uccā</i>	2	<i>upabda</i>	2	<i>urusyā</i>	1
<i>uttama</i>	3	<i>upabdi</i>	1	<i>urūcī</i>	1
<i>uttara</i>	7	<i>upama</i>	13	<i>urvarā</i>	9
<i>uttarā</i>	3	<i>upamanyu</i>	1	<i>urvi</i>	4
<i>uttarāt</i>	5	<i>upamā</i>	1	<i>urvīyā</i>	1
<i>uttarāttāt</i>	1	<i>upamāti</i>	2	<i>urvī</i>	10
<i>uttānā</i>	1	<i>upamām</i>	1	<i>ulūka</i>	2
<i>uttāra</i>	1	<i>upara</i>	8	<i>uśat</i>	1
<i>utsa</i>	6	<i>uparā</i>	2	<i>uśatī</i>	3
<i>utsava</i>	2	<i>upari</i>	2	<i>uśadhak</i>	1
<i>utsṛp</i>	1	<i>uparibudhna</i>	1	<i>uśanas</i>	10
<i>utsthā</i>	1	<i>upavācya</i>	1	<i>uśanā</i>	2
<i>utsnā</i>	1	<i>upaśak</i>	1	<i>uśamāna</i>	1
<i>ud</i>	1	<i>upaśāka</i>	1	<i>uśij</i>	5
<i>uda</i>	3	<i>upaśruti</i>	2	<i>uśas</i>	46
<i>udak</i>	2	<i>upaśrotṛ</i>	1	<i>uśāṇa</i>	1



<i>uṣtra</i>	3	<i>ṛjta</i>	1	<i>etāvat</i>	3
<i>usra</i>	4	<i>ṛjra</i>	8	<i>etr</i>	2
<i>usrā</i>	2	<i>ṛñjasāna</i>	1	<i>edhamāna</i>	1
<i>usriya</i>	3	<i>ṛṇa</i>	6	<i>enas</i>	3
<i>usriyā</i>	9	<i>ṛṇāvan</i>	1	<i>enā</i>	2
<i>uhāna</i>	1	<i>ṛta</i>	83	<i>enī</i>	2
<i>ūḍhā</i>	1	<i>ṛtajātā</i>	1	<i>emuṣa</i>	1
<i>ūta</i>	12	<i>ṛtavan</i>	1	<i>eva</i>	12
<i>ūti</i>	182	<i>ṛtāvan</i>	2	<i>evāra</i>	1
<i>ūdhan</i>	4	<i>ṛtāvarī</i>	2	<i>eṣa</i>	2
<i>ūdhar</i>	4	<i>ṛti</i>	3	<i>eṣaṇa</i>	5
<i>ūdhas</i>	5	<i>ṛtu</i>	6	<i>eṣat</i>	1
<i>ūbha</i>	1	<i>ṛtuthā</i>	6	<i>eṣṭi</i>	1
<i>ūma</i>	5	<i>ṛtuśas</i>	1	<i>okas</i>	16
<i>ūru</i>	2	<i>ṛte</i>	2	<i>okta</i>	1
<i>ūrj</i>	13	<i>ṛtvij</i>	1	<i>okya</i>	4
<i>ūrṇā</i>	1	<i>ṛtviya</i>	4	<i>ogaṇa</i>	1
<i>ūrdara</i>	1	<i>ṛtviyavatī</i>	2	<i>ojas</i>	128
<i>ūrdhva</i>	7	<i>ṛdu</i>	2	<i>ojasvant</i>	1
<i>ūrdhvathā</i>	1	<i>ṛdh</i>	8	<i>ojāy</i>	2
<i>ūrdhvam</i>	1	<i>ṛdhak</i>	2	<i>ojīṣṭha</i>	12
<i>ūrdhvasāna</i>	1	<i>ṛdhat</i>	1	<i>ojīṣṭhā</i>	1
<i>ūrdhvā</i>	3	<i>ṛbhū</i>	17	<i>ojīyaṅs</i>	2
<i>ūrmi</i>	14	<i>ṛbhumant</i>	1	<i>ojman</i>	1
<i>ūrva</i>	10	<i>ṛbhvan</i>	5	<i>oṇi</i>	1
<i>ṛkvan</i>	6	<i>ṛbhvas</i>	2	<i>odatī</i>	1
<i>ṛkṣa</i>	2	<i>ṛśya</i>	1	<i>odana</i>	3
<i>ṛgmīya</i>	1	<i>ṛṣabha</i>	1	<i>opaśa</i>	2
<i>ṛghāvat</i>	1	<i>ṛṣi</i>	35	<i>omātrā</i>	1
<i>ṛghāvant</i>	2	<i>ṛṣivas</i>	1	<i>oṣa</i>	9
<i>ṛc</i>	40	<i>ṛṣiṣṭutā</i>	1	<i>oha</i>	1
<i>ṛcyamānā</i>	1	<i>ṛṣṭi</i>	1	<i>ohas</i>	1
<i>ṛj</i>	2	<i>ṛṣva</i>	28	<i>ohāna</i>	1
<i>ṛjīpya</i>	2	<i>ṛṣvā</i>	1	<i>aukṣī</i>	1
<i>ṛjīśvan</i>	9	<i>eka</i>	86	<i>aurṇavābha</i>	3
<i>ṛjīka</i>	2	<i>ekadyū</i>	1	<i>auśīja</i>	3
<i>ṛjīpin</i>	2	<i>ekam</i>	1	<i>kakāta</i>	1
<i>ṛjīyaṅs</i>	1	<i>ekā</i>	1	<i>kakubh</i>	2
<i>ṛjīṣa</i>	1	<i>eta</i>	5	<i>kakuha</i>	2
<i>ṛjīśin</i>	20	<i>etagma</i>	1	<i>kakṣa</i>	2
<i>ṛju</i>	1	<i>etaśa</i>	13	<i>kakṣivat</i>	2
<i>ṛjūnas</i>	1	<i>etādrś</i>	1	<i>kakṣya</i>	1

<i>kakṣyaprā</i>	2	<i>kavatnu</i>	1	<i>kīvat</i>	1
<i>kakṣyā</i>	1	<i>kavaṣa</i>	1	<i>kukṣi</i>	7
<i>kaṇva</i>	18	<i>kavi</i>	35	<i>kucara</i>	1
<i>kaṇvamant</i>	1	<i>kavitama</i>	1	<i>kuṇāru</i>	1
<i>kaṇvavat</i>	2	<i>kavitvana</i>	1	<i>kuṇḍapāyya</i>	1
<i>katpaya</i>	1	<i>kaśa</i>	1	<i>kuṇḍrṇācī</i>	1
<i>kadartha</i>	1	<i>kaśaplaka</i>	1	<i>kutas</i>	2
<i>kadru</i>	1	<i>kaśā</i>	1	<i>kutsa</i>	35
<i>kadhapriyā</i>	1	<i>kaśāvati</i>	1	<i>kutsya</i>	1
<i>kanī</i>	1	<i>kākud</i>	2	<i>kumāraka</i>	1
<i>kanīna</i>	3	<i>kākuda</i>	1	<i>kumbha</i>	1
<i>kanīnakā</i>	1	<i>kāṇuka</i>	1	<i>kuyava</i>	6
<i>kanīyas</i>	4	<i>kāṇva</i>	3	<i>kuyavāca</i>	1
<i>kanyā</i>	2	<i>kāti</i>	2	<i>kuruṅga</i>	1
<i>kapar</i>	1	<i>kānīta</i>	2	<i>kuruśravaṇa</i>	1
<i>kapīla</i>	1	<i>kāma</i>	41	<i>kula</i>	1
<i>kapota</i>	1	<i>kāmā</i>	1	<i>kuliśa</i>	1
<i>kara</i>	5	<i>kāmin</i>	1	<i>kuliśī</i>	1
<i>karañja</i>	1	<i>kāmya</i>	7	<i>kulyā</i>	2
<i>karañjaha</i>	1	<i>kāra</i>	6	<i>kuvitsa</i>	1
<i>karaṇa</i>	6	<i>kārin</i>	3	<i>kuvid</i>	4
<i>karambha</i>	2	<i>kāru</i>	28	<i>kuśika</i>	7
<i>karambhin</i>	2	<i>kārpāṇa</i>	1	<i>kuṣavā</i>	1
<i>karas</i>	1	<i>kāla</i>	1	<i>kuha</i>	1
<i>karasna</i>	2	<i>kāvya</i>	11	<i>kuhacidvid</i>	1
<i>kariṣya</i>	1	<i>kāśi</i>	2	<i>kūrmi</i>	6
<i>kariṣyat</i>	1	<i>kāśi</i>	1	<i>kūrmitama</i>	1
<i>karuṇa</i>	1	<i>kāsthā</i>	5	<i>kūrmin</i>	1
<i>karūdatin</i>	1	<i>kim</i>	3	<i>kṛkadāsū</i>	1
<i>karṇa</i>	9	<i>kimīdin</i>	2	<i>kṛt</i>	31
<i>karṇagrhyā</i>	1	<i>kiyat</i>	4	<i>kṛta</i>	37
<i>karta</i>	1	<i>kiyedhā</i>	2	<i>kṛtā</i>	1
<i>kartṛ</i>	11	<i>kirāṇa</i>	2	<i>kṛti</i>	5
<i>kartva</i>	6	<i>kila</i>	3	<i>kṛtti</i>	1
<i>karman</i>	36	<i>kilā</i>	1	<i>kṛtnu</i>	5
<i>karvara</i>	2	<i>kilbīsa</i>	1	<i>kṛtya</i>	1
<i>karśana</i>	1	<i>kīkaṭa</i>	1	<i>kṛtrima</i>	3
<i>karhi</i>	3	<i>kīja</i>	1	<i>kṛtvan</i>	4
<i>kalaśa</i>	9	<i>kīri</i>	6	<i>kṛtvya</i>	5
<i>kali</i>	1	<i>kīrin</i>	2	<i>kṛdhukarṇa</i>	1
<i>kalyānī</i>	1	<i>kīrti</i>	1	<i>kṛntatra</i>	1
<i>kava</i>	1	<i>kīrtenya</i>	1	<i>kṛpa</i>	2

<i>kṛpaṇa</i>	1	<i>klośa</i>	1	<i>khala</i>	1
<i>kṛpūta</i>	1	<i>kva</i>	1	<i>khā</i>	1
<i>kṛśa</i>	4	<i>kṣa</i>	11	<i>khāda</i>	3
<i>kṛśana</i>	1	<i>kṣaṇa</i>	3	<i>khādi</i>	1
<i>kṛśanin</i>	1	<i>kṣatra</i>	17	<i>khārī</i>	1
<i>kṛśānu</i>	2	<i>kṣatriya</i>	1	<i>khidvas</i>	1
<i>kṛṣṭi</i>	35	<i>kṣatriya</i>	1	<i>khilya</i>	1
<i>kṛṣṇa</i>	10	<i>kṣad</i>	1	<i>khedā</i>	2
<i>kṛṣṇā</i>	5	<i>kṣadman</i>	1	<i>gaṇa</i>	9
<i>keta</i>	6	<i>kṣap</i>	2	<i>gadhya</i>	3
<i>ketu</i>	12	<i>kṣapāvant</i>	1	<i>ganṭṛ</i>	6
<i>ketumat</i>	1	<i>kṣam</i>	14	<i>gandharva</i>	3
<i>kenīpa</i>	1	<i>kṣamya</i>	1	<i>gabhasti</i>	15
<i>kepi</i>	1	<i>kṣaya</i>	19	<i>gabhīra</i>	7
<i>kevala</i>	7	<i>kṣarantī</i>	1	<i>gabhīrā</i>	1
<i>kevalam</i>	1	<i>kṣā</i>	15	<i>gama</i>	2
<i>kevalā</i>	1	<i>kṣāma</i>	3	<i>gambhīra</i>	4
<i>keśa</i>	3	<i>kṣāman</i>	1	<i>gambhīrā</i>	1
<i>keśavant</i>	1	<i>kṣit</i>	1	<i>gaya</i>	6
<i>keśi</i>	1	<i>kṣiti</i>	18	<i>gargara</i>	1
<i>keśin</i>	8	<i>kṣiptā</i>	1	<i>garta</i>	1
<i>keśya</i>	2	<i>kṣiyant</i>	2	<i>gardabha</i>	2
<i>koka</i>	1	<i>kṣīra</i>	3	<i>garbha</i>	16
<i>kośa</i>	9	<i>kṣu</i>	6	<i>garbhatva</i>	1
<i>kośayī</i>	1	<i>kṣudra</i>	2	<i>garbhadhi</i>	1
<i>kaurayāṇa</i>	1	<i>kṣudh</i>	6	<i>galdā</i>	1
<i>kaulitara</i>	1	<i>kṣumant</i>	5	<i>gavaya</i>	1
<i>kausīka</i>	1	<i>kṣumpa</i>	1	<i>gaviṣ</i>	2
<i>krakṣamāṇa</i>	1	<i>kṣura</i>	2	<i>gavy</i>	11
<i>kratu</i>	140	<i>kṣetra</i>	7	<i>gavya</i>	13
<i>kratumant</i>	3	<i>kṣema</i>	8	<i>gavyat</i>	1
<i>krandas</i>	3	<i>kṣemyā</i>	1	<i>gavyaya</i>	1
<i>krama</i>	1	<i>kṣoṇi</i>	1	<i>gavyā</i>	3
<i>kramaṇa</i>	1	<i>kṣoṇī</i>	8	<i>gahana</i>	1
<i>kravya</i>	1	<i>kṣodas</i>	1	<i>gā</i>	30
<i>krā</i>	1	<i>kṣobhaṇa</i>	1	<i>gāṅgya</i>	1
<i>kri</i>	1	<i>kṣmā</i>	2	<i>gātu</i>	19
<i>krivi</i>	4	<i>kha</i>	8	<i>gātra</i>	1
<i>kru</i>	1	<i>khaja</i>	4	<i>gāthaśravas</i>	1
<i>kruddha</i>	1	<i>khadira</i>	1	<i>gāthā</i>	2
<i>krośana</i>	1	<i>khan</i>	1	<i>gāthānī</i>	1
<i>kroṣṭṛ</i>	1	<i>khargalā</i>	1	<i>gāthin</i>	1

<i>gādha</i>	5	<i>goduh</i>	2	<i>caḅsas</i>	9
<i>gāya</i>	3	<i>godhā</i>	3	<i>caḅsus</i>	3
<i>gāyatra</i>	8	<i>goparīṇas</i>	1	<i>catasr</i>	3
<i>gāyatrīn</i>	1	<i>gopā</i>	10	<i>catin</i>	1
<i>gārṣṭeya</i>	1	<i>gomagha</i>	1	<i>catur</i>	14
<i>gāh</i>	1	<i>gomaghā</i>	1	<i>catuspād</i>	1
<i>gir</i>	141	<i>gomat</i>	42	<i>catustrimśat</i>	1
<i>giri</i>	28	<i>gomatī</i>	4	<i>catta</i>	1
<i>girvaṇas</i>	4	<i>govid</i>	3	<i>catvār</i>	1
<i>girvanastama</i>	2	<i>gośarya</i>	2	<i>catvāriṃśat</i>	1
<i>girvanas</i>	11	<i>gośatama</i>	1	<i>catvāriṃśī</i>	1
<i>gīyamāna</i>	3	<i>gosaṇ</i>	1	<i>cana</i>	1
<i>gu</i>	3	<i>goha</i>	3	<i>canas</i>	2
<i>guṅgu</i>	1	<i>gaura</i>	5	<i>caniṣṭha</i>	1
<i>guspita</i>	1	<i>gaurivīti</i>	1	<i>candra</i>	12
<i>guh</i>	1	<i>gaurī</i>	1	<i>candramas</i>	3
<i>guha</i>	1	<i>gnā</i>	2	<i>candravat</i>	2
<i>guhat</i>	1	<i>grābha</i>	2	<i>camasa</i>	3
<i>guhā</i>	12	<i>grāma</i>	4	<i>camū</i>	11
<i>guhya</i>	6	<i>grāvan</i>	15	<i>camriṣ</i>	1
<i>gūḍha</i>	4	<i>gri</i>	1	<i>camriṣ</i>	1
<i>gūḍhe</i>	1	<i>grīva</i>	2	<i>caya</i>	3
<i>gūrta</i>	5	<i>ghana</i>	9	<i>car</i>	1
<i>gūrtā</i>	1	<i>gharma</i>	3	<i>cara</i>	1
<i>gūrti</i>	2	<i>ghr̥ṇa</i>	1	<i>carañi</i>	1
<i>gr̥ṇat</i>	1	<i>ghr̥ṇā</i>	1	<i>carat</i>	1
<i>gr̥ṇant</i>	1	<i>ghr̥ta</i>	24	<i>caratha</i>	3
<i>gr̥tsa</i>	2	<i>ghr̥tavat</i>	1	<i>carant</i>	1
<i>gr̥tsamada</i>	1	<i>ghr̥tavant</i>	2	<i>carantī</i>	1
<i>gr̥dhra</i>	1	<i>ghr̥tācī</i>	2	<i>carama</i>	1
<i>gr̥bh</i>	3	<i>ghr̥ṣu</i>	3	<i>carīṣṇu</i>	1
<i>gr̥bha</i>	1	<i>ghr̥ṣvi</i>	6	<i>caru</i>	2
<i>gr̥bhāta</i>	2	<i>ghora</i>	5	<i>caru</i>	1
<i>gr̥ṣṭi</i>	1	<i>ghorā</i>	2	<i>carḅṛtya</i>	3
<i>gr̥ha</i>	13	<i>ghoṣa</i>	9	<i>carman</i>	1
<i>gr̥hya</i>	2	<i>ghna</i>	2	<i>carṣañi</i>	50
<i>gehya</i>	1	<i>ghraṃsa</i>	1	<i>carṣani</i>	8
<i>gairikṣita</i>	1	<i>cakamāna</i>	1	<i>cāy</i>	1
<i>go</i>	280	<i>cakra</i>	27	<i>cāyamāna</i>	2
<i>gotama</i>	6	<i>cakri</i>	3	<i>cāratha</i>	1
<i>gotra</i>	11	<i>cakriya</i>	1	<i>cāru</i>	18
<i>godari</i>	1	<i>cakrī</i>	3	<i>cārutama</i>	1

<i>cikit</i>	2	<i>jata</i>	1	<i>jāta</i>	47
<i>cikitvit</i>	1	<i>jatru</i>	1	<i>jātā</i>	1
<i>cit</i>	53	<i>jan</i>	110	<i>jātu</i>	1
<i>cit</i>	1	<i>jana</i>	112	<i>jātū</i>	2
<i>cita</i>	1	<i>jani</i>	5	<i>jāna</i>	1
<i>citta</i>	2	<i>janitr̥</i>	12	<i>jānatī</i>	1
<i>citti</i>	6	<i>janitrī</i>	16	<i>jāni</i>	1
<i>citra</i>	38	<i>janitva</i>	1	<i>jānu</i>	2
<i>citratama</i>	3	<i>janitvana</i>	1	<i>jāmātṛ</i>	1
<i>citram</i>	1	<i>janidhā</i>	1	<i>jāmi</i>	9
<i>citraratha</i>	1	<i>janiman</i>	8	<i>jāmitva</i>	1
<i>citraśravastama</i>	2	<i>janimasssn</i>	1	<i>jāmivat</i>	1
<i>citrā</i>	13	<i>janīy</i>	1	<i>jāyamāna</i>	1
<i>citriṅī</i>	1	<i>janivat</i>	1	<i>jāyā</i>	5
<i>citrya</i>	1	<i>janī</i>	2	<i>jāra</i>	2
<i>cumuri</i>	6	<i>janus</i>	13	<i>jīgatnu</i>	1
<i>cetana</i>	5	<i>jantu</i>	6	<i>jīgarti</i>	1
<i>cetas</i>	1	<i>jantva</i>	1	<i>jīgīvaṃs</i>	2
<i>cetiṣṭha</i>	1	<i>janman</i>	3	<i>jīgyu</i>	1
<i>cetyā</i>	1	<i>janya</i>	5	<i>jīghatnu</i>	1
<i>ceru</i>	1	<i>janyā</i>	1	<i>jīghāṃsant</i>	1
<i>coda</i>	4	<i>jamadagni</i>	3	<i>jīt</i>	22
<i>codana</i>	5	<i>jamadagnidatta</i>	1	<i>jīta</i>	3
<i>codayat</i>	2	<i>jambha</i>	2	<i>jīvri</i>	3
<i>coditr̥</i>	6	<i>jaya</i>	2	<i>jīṣṇu</i>	3
<i>cyava</i>	1	<i>jayantī</i>	1	<i>jīhāna</i>	1
<i>cyavatāna</i>	1	<i>jaraṇa</i>	1	<i>jīhmabāra</i>	1
<i>cyavana</i>	5	<i>jaraṇā</i>	1	<i>jīhva</i>	4
<i>cyut</i>	7	<i>jarā</i>	1	<i>jīhvā</i>	4
<i>cyuta</i>	2	<i>jaritr̥</i>	75	<i>jīra</i>	12
<i>cyautna</i>	10	<i>jarīman</i>	3	<i>jīri</i>	2
<i>chad</i>	8	<i>java</i>	1	<i>jīva</i>	3
<i>chandas</i>	1	<i>javanī</i>	1	<i>jīvātu</i>	2
<i>chandu</i>	1	<i>javas</i>	6	<i>jujuṣāṇa</i>	1
<i>chardis</i>	2	<i>javasā</i>	1	<i>jujuṣvant</i>	2
<i>chid</i>	3	<i>javinī</i>	1	<i>jusāṇa</i>	2
<i>jadhu</i>	1	<i>javiyas</i>	1	<i>juṣṭa</i>	6
<i>jakṣ</i>	1	<i>jasvan</i>	1	<i>juṣṭā</i>	2
<i>jagat</i>	8	<i>jahita</i>	1	<i>juṣṭi</i>	1
<i>jagatī</i>	1	<i>jahr̥ṣāṇa</i>	1	<i>juhū</i>	2
<i>jagmi</i>	4	<i>jā</i>	9	<i>juhvāt</i>	1
<i>jaṭhara</i>	13	<i>jāgrvi</i>	5	<i>jū</i>	10

<i>jūjuvāna</i>	1	<i>tan</i>	27	<i>tavīyas</i>	3
<i>jūta</i>	9	<i>tan</i>	3	<i>tavya</i>	1
<i>jūti</i>	4	<i>tanaya</i>	16	<i>tavyas</i>	1
<i>jūr</i>	2	<i>tanā</i>	2	<i>taṣṭa</i>	3
<i>jūrṇi</i>	1	<i>tanū</i>	63	<i>taṣṭr</i>	4
<i>jetr</i>	6	<i>tanti</i>	1	<i>taskara</i>	1
<i>jetva</i>	1	<i>tantu</i>	2	<i>tāti</i>	3
<i>jenya</i>	5	<i>tandra</i>	1	<i>tātrṣāṇa</i>	1
<i>jeṣa</i>	5	<i>tanyatu</i>	3	<i>tādītnā</i>	1
<i>jaitra</i>	5	<i>tapas</i>	3	<i>tānū</i>	1
<i>jaitrī</i>	1	<i>tapiṣṭā</i>	1	<i>tāvāt</i>	1
<i>joṣa</i>	6	<i>tapiṣṭha</i>	1	<i>tāvānt</i>	1
<i>joṣavāka</i>	1	<i>tapuṣi</i>	1	<i>tigita</i>	1
<i>joṣṭr</i>	1	<i>tapus</i>	5	<i>tigma</i>	14
<i>joṣyā</i>	1	<i>tapta</i>	2	<i>tigmā</i>	1
<i>johuvat</i>	1	<i>tamas</i>	33	<i>titirvas</i>	1
<i>johuvatī</i>	1	<i>tamrā</i>	1	<i>tiraścatā</i>	1
<i>johūtra</i>	1	<i>tara</i>	3	<i>tiraścā</i>	1
<i>jñā</i>	3	<i>taraṇi</i>	5	<i>tiraścī</i>	1
<i>jñās</i>	1	<i>tarat</i>	1	<i>tirindira</i>	1
<i>jmāyant</i>	1	<i>tarani</i>	1	<i>tisr</i>	1
<i>jyā</i>	5	<i>taras</i>	2	<i>tisra</i>	2
<i>jyākā</i>	6	<i>tarasvin</i>	2	<i>tīrtha</i>	2
<i>jyāyaṃs</i>	2	<i>tarukṣa</i>	1	<i>tīvra</i>	13
<i>jyāyas</i>	5	<i>tarutr</i>	4	<i>tugra</i>	3
<i>jyeṣṭha</i>	16	<i>tarutra</i>	12	<i>tugrya</i>	6
<i>jyeṣṭhatama</i>	1	<i>taruṣy</i>	1	<i>tuḥj</i>	13
<i>jyaiṣṭhya</i>	2	<i>tarus</i>	1	<i>tuḥjayat</i>	1
<i>jyok</i>	5	<i>tarūṣas</i>	1	<i>tuḥji</i>	2
<i>jyotis</i>	35	<i>tarsyāvānt</i>	1	<i>tuḥjya</i>	1
<i>jrayas</i>	11	<i>tarhaṇa</i>	1	<i>tuḥjyamāna</i>	1
<i>jri</i>	1	<i>tava</i>	1	<i>tuḥjyā</i>	1
<i>takta</i>	3	<i>tavas</i>	19	<i>tuñja</i>	2
<i>takva</i>	1	<i>tavastama</i>	1	<i>tumra</i>	6
<i>tata</i>	2	<i>tavastara</i>	1	<i>tur</i>	13
<i>tatanuṣṭi</i>	1	<i>tavasya</i>	1	<i>tura</i>	19
<i>tatas</i>	1	<i>taviṣa</i>	9	<i>turaṇa</i>	1
<i>taturi</i>	3	<i>taviṣī</i>	24	<i>turaṇy</i>	1
<i>tatrpi</i>	1	<i>taviṣīya</i>	1	<i>turaṇyu</i>	1
<i>tatrṣāṇa</i>	2	<i>taviṣīvat</i>	1	<i>turatas</i>	1
<i>tatra</i>	1	<i>taviṣīvānt</i>	1	<i>turayā</i>	1
<i>taditartha</i>	1	<i>taviṣīvas</i>	1	<i>turāṣah</i>	1

<i>turāśāh</i>	3	<i>tośatama</i>	1	<i>tviṣ</i>	9
<i>turīya</i>	4	<i>tman</i>	5	<i>tviṣi</i>	1
<i>turvaṇi</i>	7	<i>tmanā</i>	18	<i>tviṣimat</i>	2
<i>turvaśa</i>	15	<i>tyajas</i>	2	<i>tviṣimant</i>	1
<i>turvīti</i>	4	<i>tyad</i>	4	<i>tveṣa</i>	8
<i>tuvi</i>	55	<i>tyāga</i>	1	<i>tveṣas</i>	1
<i>tuvinrmṇa</i>	6	<i>tra</i>	2	<i>da</i>	1
<i>tviṣṭama</i>	1	<i>trada</i>	1	<i>dakṣa</i>	18
<i>tviṣmat</i>	1	<i>trasadasyu</i>	7	<i>dakṣas</i>	1
<i>tviṣmant</i>	6	<i>trā</i>	2	<i>dakṣāyya</i>	1
<i>tuvirava</i>	1	<i>trātṛ</i>	8	<i>dakṣiṇa</i>	11
<i>tuṣ</i>	1	<i>trāman</i>	1	<i>dakṣiṇatas</i>	2
<i>tūtujāna</i>	6	<i>tri</i>	37	<i>dakṣiṇatrā</i>	1
<i>tūtujānā</i>	2	<i>trikadruga</i>	6	<i>dakṣiṇā</i>	18
<i>tūtujī</i>	4	<i>trita</i>	9	<i>dakṣiṇāvat</i>	2
<i>tūtuma</i>	2	<i>triṃśat</i>	2	<i>dakṣiṇāvant</i>	2
<i>tūya</i>	1	<i>triṃśata</i>	2	<i>dakṣiṇit</i>	1
<i>tūyam</i>	13	<i>triṃśatsata</i>	1	<i>daghvan</i>	1
<i>tūrṇāśa</i>	1	<i>triviṣṭi</i>	1	<i>datṛ</i>	1
<i>tūrṇi</i>	3	<i>triśoka</i>	2	<i>datta</i>	3
<i>tūrya</i>	6	<i>triṣṭubh</i>	1	<i>datra</i>	5
<i>tūrvayāṇa</i>	3	<i>tris</i>	7	<i>dadi</i>	11
<i>ṭṛdha</i>	1	<i>trisapta</i>	1	<i>dadhan</i>	2
<i>ṭṛkṣi</i>	1	<i>trī</i>	2	<i>dadhāna</i>	1
<i>ṭṛtsu</i>	1	<i>tru</i>	1	<i>dadhi</i>	2
<i>ṭṛtīya</i>	3	<i>tretinī</i>	1	<i>dadhṛk</i>	1
<i>ṭṛtīyam</i>	1	<i>tredhā</i>	1	<i>dadhṛṣa</i>	1
<i>ṭṛtsu</i>	6	<i>traistubha</i>	1	<i>dadhṛṣi</i>	1
<i>ṭṛpat</i>	1	<i>tryaruṣi</i>	1	<i>dadhṛṣvaṇi</i>	1
<i>ṭṛpala</i>	1	<i>tva</i>	4	<i>dadhyac</i>	3
<i>ṭṛpti</i>	1	<i>tvakṣas</i>	3	<i>dabhīti</i>	9
<i>ṭṛpra</i>	1	<i>tvac</i>	6	<i>dabhra</i>	8
<i>ṭṛṣ</i>	3	<i>tvaca</i>	1	<i>dam</i>	7
<i>ṭṛṣāṇa</i>	3	<i>tvadrik</i>	1	<i>dama</i>	4
<i>ṭṛṣita</i>	1	<i>tvayatā</i>	2	<i>damitṛ</i>	2
<i>ṭṛṣu</i>	1	<i>tvaṣṭṛ</i>	13	<i>damūnas</i>	3
<i>ṭṛṣyant</i>	1	<i>tvā</i>	1	<i>daṃṣṭra</i>	1
<i>tejas</i>	2	<i>tvāyat</i>	1	<i>daṃsana</i>	4
<i>tejiṣṭhā</i>	2	<i>tvāyā</i>	7	<i>daṃsanā</i>	1
<i>toka</i>	18	<i>tvāvat</i>	13	<i>daṃsanāvant</i>	2
<i>toda</i>	1	<i>tvāvant</i>	6	<i>daṃsas</i>	3
<i>tośa</i>	2	<i>tvāṣṭra</i>	1	<i>daṃsiṣṭha</i>	2

<i>daṃsupatnī</i>	1	<i>dāman</i>	5	<i>duchunā</i>	1
<i>dara</i>	8	<i>dāmana</i>	1	<i>dudh</i>	4
<i>darīman</i>	1	<i>dāmanvant</i>	1	<i>dudhi</i>	1
<i>darṭṭ</i>	2	<i>dāvan</i>	21	<i>dudhita</i>	2
<i>dartnu</i>	1	<i>dāśu</i>	3	<i>dudhra</i>	5
<i>darma</i>	1	<i>dāśuri</i>	1	<i>dundubhi</i>	3
<i>darman</i>	2	<i>dāsa</i>	51	<i>dur</i>	8
<i>darvi</i>	1	<i>dāsatha</i>	1	<i>dura</i>	3
<i>darśata</i>	3	<i>dāsaveśa</i>	1	<i>durādhi</i>	2
<i>davīyas</i>	1	<i>dāsī</i>	8	<i>durāśī</i>	1
<i>daśa</i>	36	<i>dāsvant</i>	3	<i>durita</i>	12
<i>daśagva</i>	4	<i>dītsu</i>	1	<i>dureva</i>	4
<i>daśagvin</i>	1	<i>didyu</i>	8	<i>durevā</i>	3
<i>daśadyu</i>	2	<i>didyut</i>	4	<i>duroṇa</i>	5
<i>daśabhujī</i>	1	<i>dīn</i>	1	<i>duroṣa</i>	1
<i>daśama</i>	1	<i>dīna</i>	2	<i>duroṣas</i>	1
<i>daśavraja</i>	2	<i>dīpsu</i>	1	<i>durga</i>	5
<i>daśāsīpra</i>	1	<i>dīva</i>	38	<i>durgaha</i>	2
<i>daśoṇi</i>	3	<i>divakṣas</i>	1	<i>durgahā</i>	1
<i>daśoṇya</i>	1	<i>divā</i>	15	<i>durgṛbhīśvan</i>	1
<i>das</i>	54	<i>divitmat</i>	1	<i>durdhara</i>	1
<i>dasa</i>	1	<i>diviṣṭi</i>	1	<i>durnāśa</i>	1
<i>dasma</i>	20	<i>divodāsa</i>	6	<i>durmati</i>	9
<i>dasmatama</i>	1	<i>divya</i>	15	<i>durmada</i>	2
<i>dasmya</i>	1	<i>divya</i>	1	<i>durmanman</i>	1
<i>dasyu</i>	11	<i>divyā</i>	1	<i>durmarṣa</i>	1
<i>dasra</i>	3	<i>dīś</i>	9	<i>durmāyu</i>	1
<i>dā</i>	153	<i>dīśamāna</i>	1	<i>durmitra</i>	2
<i>dāta</i>	3	<i>dīṣṭi</i>	1	<i>durya</i>	1
<i>dātama</i>	1	<i>dīdyāna</i>	1	<i>duryuj</i>	1
<i>dātā</i>	1	<i>dīdhiti</i>	1	<i>duryoṇa</i>	3
<i>dāti</i>	2	<i>dīna</i>	1	<i>durvidvaṃs</i>	1
<i>dātu</i>	2	<i>dīrgha</i>	12	<i>durhaṇāy</i>	1
<i>dātṭ</i>	20	<i>dīrgham</i>	2	<i>durhaṇāyū</i>	1
<i>dātra</i>	3	<i>dīrghaśruttama</i>	1	<i>durhanā</i>	1
<i>dādhrṣi</i>	1	<i>dīrghā</i>	1	<i>durhanāvānt</i>	1
<i>dāna</i>	29	<i>dīrghāyutva</i>	1	<i>durhṛṇāyu</i>	1
<i>dānava</i>	5	<i>dīv</i>	1	<i>duvas</i>	9
<i>dānavānt</i>	1	<i>dugdha</i>	4	<i>duścyavana</i>	2
<i>dānu</i>	20	<i>dugha</i>	3	<i>duṣkṛt</i>	2
<i>dānumat</i>	1	<i>dughā</i>	1	<i>duṣṭara</i>	10
<i>dābha</i>	1	<i>dughāna</i>	2	<i>duṣṭaritu</i>	1



<i>duṣṭuti</i>	1	<i>devayant</i>	1	<i>druh</i>	10
<i>duṣṭutī</i>	1	<i>devayantī</i>	1	<i>druh</i>	4
<i>duṣpad</i>	1	<i>devavant</i>	4	<i>druhya</i>	5
<i>duṣprāvī</i>	1	<i>devahūya</i>	1	<i>druhvan</i>	2
<i>duhāna</i>	1	<i>devātatama</i>	1	<i>drogha</i>	1
<i>duhānā</i>	1	<i>devi</i>	1	<i>drogha</i>	1
<i>duhitṛ</i>	7	<i>devī</i>	22	<i>droṇa</i>	3
<i>duḥśaṃsa</i>	2	<i>deṣṭha</i>	1	<i>droṇi</i>	1
<i>dū</i>	1	<i>deṣṇa</i>	6	<i>dva</i>	14
<i>dūdhi</i>	1	<i>dehī</i>	1	<i>dvaya</i>	1
<i>dūdhi</i>	2	<i>daivavāta</i>	1	<i>dvara</i>	1
<i>dūṇaśa</i>	1	<i>daivī</i>	2	<i>dvaras</i>	1
<i>dūṇāśa</i>	2	<i>daivya</i>	6	<i>dvarin</i>	1
<i>dūṇāśā</i>	1	<i>doṣā</i>	3	<i>dvā</i>	4
<i>dūta</i>	3	<i>doha</i>	1	<i>dvār</i>	1
<i>dūra</i>	6	<i>dohanā</i>	1	<i>dvāra</i>	1
<i>dūram</i>	3	<i>dohas</i>	3	<i>dvi</i>	6
<i>dūrāt</i>	7	<i>daurgaha</i>	1	<i>dvitā</i>	14
<i>dūre</i>	2	<i>dyu</i>	304	<i>dvitīyam</i>	1
<i>dūrvā</i>	1	<i>dyukṣā</i>	1	<i>dvipād</i>	2
<i>ḍṛdha</i>	29	<i>dyugat</i>	1	<i>dviṣ</i>	23
<i>ḍṛdham</i>	1	<i>dyut</i>	3	<i>dviṣat</i>	1
<i>ḍṛdhā</i>	1	<i>dyumatī</i>	1	<i>dviṣ</i>	3
<i>ḍṛbhīka</i>	1	<i>dyumattama</i>	2	<i>dvīpa</i>	1
<i>ḍṛmḥita</i>	4	<i>dyumant</i>	8	<i>dveṣas</i>	10
<i>ḍṛmhitā</i>	1	<i>dyumna</i>	35	<i>dveṣas</i>	1
<i>ḍṛmhitṛ</i>	1	<i>dyumnavattama</i>	1	<i>dha</i>	4
<i>ḍṛś</i>	22	<i>dyumnitama</i>	1	<i>dhana</i>	80
<i>ḍṛśī</i>	1	<i>dyumnin</i>	4	<i>dhanin</i>	1
<i>ḍṛśīka</i>	2	<i>dyumnintama</i>	1	<i>dhaniṣṭhā</i>	1
<i>ḍṛśad</i>	1	<i>dyotana</i>	1	<i>dhanu</i>	4
<i>deya</i>	4	<i>drapsa</i>	5	<i>dhanutrī</i>	1
<i>deva</i>	258	<i>dravat</i>	3	<i>dhanya</i>	1
<i>deva</i>	1	<i>draviṇa</i>	8	<i>dhanva</i>	3
<i>devaka</i>	1	<i>draviṇas</i>	2	<i>dhanvan</i>	12
<i>devatama</i>	1	<i>dravitnu</i>	2	<i>dhamani</i>	1
<i>devatā</i>	7	<i>drahyat</i>	1	<i>dhamantī</i>	1
<i>devatāt</i>	2	<i>drāghīṣṭhā</i>	1	<i>dharuṇa</i>	9
<i>devatrā</i>	3	<i>drāghīyaṃs</i>	1	<i>dharṇasi</i>	1
<i>devana</i>	1	<i>dru</i>	16	<i>dharṭṛ</i>	4
<i>devay</i>	2	<i>drugha</i>	1	<i>dharmanā</i>	1
<i>devayat</i>	1	<i>drupada</i>	1	<i>dharman</i>	9

<i>dhā</i>	253	<i>dhṛṣatā</i>	9	<i>napatī</i>	1
<i>dhātu</i>	8	<i>dhṛṣatī</i>	1	<i>napāt</i>	7
<i>dhātṛ</i>	2	<i>dhṛṣita</i>	5	<i>naptī</i>	1
<i>dhāna</i>	8	<i>dhṛṣitā</i>	1	<i>nabhanu</i>	1
<i>dhānā</i>	11	<i>dhṛṣṇu</i>	32	<i>nabhanya</i>	1
<i>dhānāvāt</i>	2	<i>dhṛṣṇuyā</i>	7	<i>nabhas</i>	3
<i>dhānāvāt</i>	1	<i>dhenā</i>	1	<i>nama</i>	2
<i>dhānya</i>	1	<i>dhenā</i>	10	<i>namas</i>	38
<i>dhāman</i>	14	<i>dhenu</i>	31	<i>namasya</i>	5
<i>dhāyas</i>	11	<i>dheya</i>	2	<i>namasyā</i>	1
<i>dhāra</i>	1	<i>dheṣṭha</i>	1	<i>namasvant</i>	2
<i>dhāraya</i>	2	<i>dheṣṭhā</i>	2	<i>namasvin</i>	3
<i>dhārayant</i>	1	<i>dhautarī</i>	1	<i>namī</i>	3
<i>dhārā</i>	8	<i>dhauti</i>	1	<i>namuci</i>	9
<i>dhāvāt</i>	1	<i>dhraj</i>	1	<i>namra</i>	1
<i>dhāsi</i>	2	<i>dhruva</i>	1	<i>nara</i>	4
<i>dhi</i>	21	<i>dhruvam</i>	1	<i>narya</i>	29
<i>dhita</i>	1	<i>dhruvā</i>	1	<i>nava</i>	24
<i>dhitāvan</i>	1	<i>dhruh</i>	1	<i>navagva</i>	4
<i>dhiti</i>	4	<i>dhvaj</i>	1	<i>navagvā</i>	1
<i>dhiyasāna</i>	2	<i>dhvaja</i>	2	<i>navajāta</i>	1
<i>dhiṣ</i>	2	<i>dhvanya</i>	1	<i>navati</i>	17
<i>dhiṣaṇy</i>	1	<i>dhvaras</i>	1	<i>navatī</i>	2
<i>dhī</i>	107	<i>dhvasira</i>	1	<i>navā</i>	3
<i>dhīta</i>	2	<i>dhvasman</i>	1	<i>naviṣṭi</i>	1
<i>dhīti</i>	17	<i>dhvasrā</i>	1	<i>naviṣṭha</i>	1
<i>dhīyāyant</i>	1	<i>dhvānta</i>	2	<i>naviṣṭhā</i>	1
<i>dhīra</i>	8	<i>dhvṛt</i>	1	<i>navīya</i>	1
<i>dhīrā</i>	1	<i>nakis</i>	3	<i>navīyaṃs</i>	1
<i>dhīvat</i>	1	<i>nakīm</i>	2	<i>navīyas</i>	9
<i>dhīvant</i>	2	<i>nakta</i>	5	<i>navīyasī</i>	3
<i>dhuni</i>	13	<i>naktam</i>	2	<i>naveda</i>	1
<i>dhunimatī</i>	2	<i>nakṣat</i>	1	<i>navedas</i>	1
<i>dhur</i>	8	<i>nakṣatra</i>	2	<i>navya</i>	22
<i>dhura</i>	1	<i>nakṣamāṇā</i>	1	<i>navyam</i>	3
<i>dhūta</i>	5	<i>nakha</i>	1	<i>navyas</i>	7
<i>dhūr</i>	4	<i>nagna</i>	2	<i>navyasas</i>	1
<i>dhūr̥ti</i>	2	<i>nada</i>	4	<i>navyasī</i>	4
<i>dhṛt</i>	6	<i>nadanu</i>	1	<i>navyā</i>	1
<i>dhṛta</i>	4	<i>nadanumant</i>	1	<i>nahusa</i>	1
<i>dhṛṣa</i>	1	<i>nadī</i>	31	<i>nahuṣṭara</i>	1
<i>dhṛṣat</i>	15	<i>nanu</i>	1	<i>nahus</i>	2

<i>nahusa</i>	1	<i>nipreṣita</i>	1	<i>niṣṣapin</i>	1
<i>nada</i>	1	<i>nibādhita</i>	1	<i>niṣṣāh</i>	1
<i>nāka</i>	1	<i>nibhṛta</i>	2	<i>niṣṣidh</i>	5
<i>nādh</i>	7	<i>nimita</i>	1	<i>niṣṣidhvarī</i>	1
<i>nānadat</i>	1	<i>nimiśla</i>	2	<i>nisatti</i>	1
<i>nānā</i>	5	<i>nimih</i>	1	<i>nisvaram</i>	1
<i>nābhakavat</i>	2	<i>nimna</i>	4	<i>nihata</i>	1
<i>nābhi</i>	5	<i>niyatā</i>	1	<i>nihita</i>	3
<i>nāman</i>	32	<i>niyantṛ</i>	1	<i>niḥsṛj</i>	2
<i>nāmas</i>	1	<i>niyut</i>	13	<i>nī</i>	37
<i>nāya</i>	2	<i>niyutvat</i>	1	<i>nīcā</i>	4
<i>nāri</i>	1	<i>niyutvant</i>	4	<i>nīci</i>	1
<i>nārī</i>	3	<i>niraṣṭa</i>	1	<i>nīcī</i>	1
<i>nārmara</i>	1	<i>niruddha</i>	1	<i>nīti</i>	3
<i>nārya</i>	1	<i>niruddhā</i>	1	<i>nītha</i>	5
<i>nāva</i>	2	<i>nirundhāna</i>	1	<i>nīthā</i>	1
<i>nāvyā</i>	3	<i>nirṛti</i>	1	<i>nīpātithi</i>	2
<i>nāsatya</i>	4	<i>nirṛti</i>	1	<i>nīvyā</i>	1
<i>nāhuṣa</i>	1	<i>nirṛtha</i>	1	<i>nūtana</i>	14
<i>nāhuṣi</i>	2	<i>nireka</i>	2	<i>nūtana</i>	1
<i>nāhuṣī</i>	1	<i>nireke</i>	5	<i>nūtna</i>	3
<i>nikāma</i>	5	<i>nirṛij</i>	1	<i>nūnam</i>	43
<i>nikta</i>	1	<i>nirmajā</i>	1	<i>nṛ</i>	189
<i>nikhāta</i>	1	<i>nivacana</i>	1	<i>nṛt</i>	2
<i>niḡūḍha</i>	1	<i>nivatā</i>	1	<i>nṛtama</i>	31
<i>nicita</i>	1	<i>nivara</i>	1	<i>nṛtamā</i>	1
<i>nicumpuṇa</i>	1	<i>nivid</i>	3	<i>nṛti</i>	1
<i>niṇya</i>	2	<i>nividdha</i>	1	<i>nṛtu</i>	8
<i>nitiktā</i>	1	<i>nivṛtā</i>	1	<i>nṛmṇa</i>	12
<i>nitya</i>	2	<i>niveśana</i>	2	<i>nṛvat</i>	9
<i>nityam</i>	1	<i>nivyadh</i>	1	<i>nṛṣāh</i>	1
<i>nid</i>	11	<i>niśita</i>	2	<i>netṛ</i>	4
<i>nidāna</i>	1	<i>niṣaṅgin</i>	2	<i>nediṣṭha</i>	1
<i>nidhā</i>	1	<i>niṣatta</i>	2	<i>nediṣṭham</i>	2
<i>nidhātṛ</i>	1	<i>niṣattā</i>	1	<i>nedīyas</i>	1
<i>nidhāna</i>	3	<i>niṣad</i>	4	<i>nema</i>	8
<i>nidhi</i>	3	<i>niṣadya</i>	1	<i>nemadhitā</i>	1
<i>nidhīyamāna</i>	1	<i>niṣkṛta</i>	2	<i>neman</i>	1
<i>ninitsu</i>	2	<i>niṣṭur</i>	2	<i>nemi</i>	6
<i>ninditāśva</i>	1	<i>niṣṭya</i>	2	<i>naicāśākha</i>	1
<i>ninditṛ</i>	1	<i>niṣṭhā</i>	2	<i>nodhas</i>	2
<i>nipūta</i>	2	<i>niṣpatantī</i>	1	<i>nau</i>	6

<i>nyak</i>	3	<i>padyā</i>	1	<i>paridhi</i>	3
<i>nyañc</i>	1	<i>padvat</i>	1	<i>paripad</i>	2
<i>nyartha</i>	2	<i>panayāyya</i>	1	<i>paripanthin</i>	1
<i>nyupta</i>	1	<i>panas</i>	1	<i>paripūta</i>	1
<i>nyrṣṭ</i>	1	<i>paniṣṭha</i>	1	<i>pariprītā</i>	1
<i>nyrṣṭa</i>	2	<i>panīyaṃs</i>	1	<i>paribādh</i>	1
<i>nyokas</i>	1	<i>panya</i>	7	<i>paribhū</i>	1
<i>pa</i>	1	<i>panyaṃs</i>	1	<i>pariyatta</i>	1
<i>pakti</i>	7	<i>panyas</i>	1	<i>parivarga</i>	1
<i>paktha</i>	2	<i>panyasī</i>	1	<i>parivīta</i>	1
<i>pakthin</i>	1	<i>papi</i>	1	<i>parivrj</i>	1
<i>pakva</i>	11	<i>papivant</i>	1	<i>parivṛt</i>	1
<i>pakvā</i>	1	<i>papuri</i>	2	<i>parivṛta</i>	2
<i>pakṣa</i>	2	<i>papr̥kṣeṇya</i>	1	<i>parivṛtā</i>	2
<i>pakṣas</i>	1	<i>papri</i>	2	<i>parisāyāna</i>	3
<i>pakṣyā</i>	1	<i>payas</i>	17	<i>pariṣad</i>	1
<i>pacata</i>	2	<i>para</i>	18	<i>pariṣikta</i>	4
<i>pacatya</i>	1	<i>paracais</i>	3	<i>pariṣūta</i>	1
<i>pacant</i>	2	<i>param</i>	1	<i>pariṣkr̥ta</i>	2
<i>pacyamāna</i>	1	<i>parama</i>	10	<i>pariṣṭi</i>	3
<i>pajra</i>	5	<i>paramajyā</i>	2	<i>pariṣṭhā</i>	1
<i>pañca</i>	14	<i>paramā</i>	5	<i>pariṣṭhita</i>	2
<i>pañcadaśa</i>	1	<i>paras</i>	5	<i>pariṣṭhitā</i>	2
<i>pañcāśat</i>	3	<i>parā</i>	29	<i>parisikta</i>	2
<i>padgr̥bhi</i>	1	<i>parāka</i>	1	<i>parihita</i>	1
<i>paṇi</i>	15	<i>parākāt</i>	1	<i>parihvṛti</i>	1
<i>patatrin</i>	2	<i>parākāttāt</i>	1	<i>pariṇas</i>	5
<i>patana</i>	1	<i>parāke</i>	1	<i>pariṇasā</i>	2
<i>pati</i>	168	<i>parāñc</i>	4	<i>pariṇah</i>	1
<i>pattas</i>	1	<i>parādadi</i>	1	<i>paruṣṇī</i>	4
<i>patnī</i>	15	<i>parābhṛta</i>	1	<i>pare</i>	1
<i>patnīvant</i>	1	<i>parāyaṇa</i>	1	<i>paromātra</i>	1
<i>patvatī</i>	1	<i>parāyatī</i>	1	<i>parjanya</i>	2
<i>patvan</i>	1	<i>parāvat</i>	27	<i>parṇa</i>	3
<i>patsutahṣī</i>	1	<i>parāvṛkta</i>	1	<i>parṇaya</i>	2
<i>pathin</i>	25	<i>parāśara</i>	2	<i>parṇin</i>	2
<i>pathyā</i>	4	<i>pari</i>	2	<i>paryetṛ</i>	1
<i>pad</i>	17	<i>parikrośa</i>	1	<i>parvata</i>	53
<i>pada</i>	14	<i>parigam</i>	1	<i>parvan</i>	10
<i>padajñā</i>	1	<i>parijman</i>	3	<i>parvaśas</i>	2
<i>padavī</i>	1	<i>paritakmyā</i>	5	<i>parśāna</i>	2
<i>padī</i>	1	<i>paritap</i>	1	<i>parśu</i>	2

<i>parṣa</i>	1	<i>pārāvata</i>	2	<i>puṃs</i>	2
<i>parṣani</i>	1	<i>pārthava</i>	1	<i>pur</i>	80
<i>palasti</i>	1	<i>pārthiva</i>	20	<i>pura</i>	2
<i>palita</i>	1	<i>pārthiva</i>	1	<i>puras</i>	31
<i>pavasta</i>	1	<i>pārya</i>	15	<i>purastāt</i>	7
<i>pavi</i>	3	<i>pārśva</i>	1	<i>purasthātr</i>	1
<i>pavitra</i>	4	<i>pārṣadvāṇa</i>	1	<i>purah̥prasravaṇā</i>	1
<i>pavitravant</i>	1	<i>pāvaka</i>	3	<i>purā</i>	28
<i>pavīrava</i>	1	<i>pāvan</i>	6	<i>purāṇa</i>	2
<i>pavīru</i>	1	<i>pāśin</i>	1	<i>purāṇavat</i>	2
<i>paśavya</i>	1	<i>pāśya</i>	1	<i>purīṣa</i>	3
<i>paśu</i>	17	<i>pāstyā</i>	1	<i>purīṣin</i>	1
<i>paścā</i>	1	<i>piṅgā</i>	1	<i>puru</i>	205
<i>paścāt</i>	8	<i>piṅḍa</i>	1	<i>purukutsa</i>	3
<i>paścātāt</i>	1	<i>pitu</i>	6	<i>purukutsānī</i>	1
<i>pasti</i>	1	<i>pitumat</i>	1	<i>purutama</i>	9
<i>pastya</i>	1	<i>pitṛ</i>	54	<i>purutrā</i>	7
<i>pastyāvat</i>	1	<i>pitṛtama</i>	1	<i>purudina</i>	1
<i>pā</i>	323	<i>pitṛvat</i>	1	<i>puruputrā</i>	1
<i>pāka</i>	4	<i>pitryā</i>	1	<i>purumāya</i>	3
<i>pākasthāman</i>	3	<i>pithīnas</i>	1	<i>purumāyā</i>	1
<i>pājas</i>	3	<i>pinvamāna</i>	1	<i>puruvīrā</i>	1
<i>pāñcajanya</i>	1	<i>pipyusī</i>	8	<i>puruṣa</i>	1
<i>pāñcajanyā</i>	1	<i>pipru</i>	11	<i>puruṣatrā</i>	1
<i>pāṇi</i>	1	<i>pibdana</i>	1	<i>puruṣtuta</i>	3
<i>pātama</i>	6	<i>piyāru</i>	1	<i>puruṣya</i>	1
<i>pātalya</i>	1	<i>piś</i>	2	<i>puruhanman</i>	1
<i>pātṛ</i>	6	<i>piśaṅga</i>	2	<i>purū</i>	1
<i>pātra</i>	12	<i>piśāci</i>	1	<i>puroyāvan</i>	1
<i>pāthas</i>	1	<i>piśuna</i>	1	<i>puroyodha</i>	1
<i>pāda</i>	7	<i>pīta</i>	4	<i>puroḍā</i>	1
<i>pādaka</i>	1	<i>pīti</i>	53	<i>puroḍāśa</i>	12
<i>pādu</i>	1	<i>pītha</i>	1	<i>purbhittama</i>	1
<i>pāna</i>	3	<i>pīyatnu</i>	1	<i>purya</i>	1
<i>pānta</i>	2	<i>pīyu</i>	2	<i>puṣṭa</i>	3
<i>pāpa</i>	2	<i>pīyūsa</i>	3	<i>puṣṭāvant</i>	1
<i>pāpatva</i>	2	<i>pīvan</i>	1	<i>puṣṭi</i>	6
<i>pāpā</i>	1	<i>putra</i>	28	<i>puṣṭigu</i>	1
<i>pāyu</i>	3	<i>putraka</i>	1	<i>puṣṭa</i>	1
<i>pāyya</i>	1	<i>punar</i>	10	<i>puṣṭiṇī</i>	1
<i>pāra</i>	12	<i>punarbhū</i>	1	<i>puṣyat</i>	1
<i>pāratas</i>	1	<i>punāna</i>	2	<i>pūjana</i>	1

<i>pūta</i>	4	<i>prśni</i>	6	<i>praticakṣaṇa</i>	1
<i>pūtakratu</i>	1	<i>prṣatī</i>	2	<i>pratiḥānanta</i>	1
<i>pūru</i>	11	<i>prṣadhra</i>	1	<i>pratidhā</i>	1
<i>pūrum</i>	1	<i>prṣṭa</i>	1	<i>pratidhīyamāna</i>	1
<i>pūruṣad</i>	1	<i>prṣṭha</i>	9	<i>pratibhṛta</i>	2
<i>pūrṇa</i>	6	<i>prṣṭhya</i>	1	<i>pratimāna</i>	13
<i>pūrta</i>	1	<i>petva</i>	1	<i>pratirūpa</i>	1
<i>pūrta</i>	1	<i>peya</i>	13	<i>pratilubh</i>	1
<i>pūrva</i>	30	<i>peśas</i>	2	<i>pratiṣṭuti</i>	1
<i>pūrvajā</i>	1	<i>paijavana</i>	3	<i>pratiṣṭha</i>	1
<i>pūrvathā</i>	4	<i>popruthat</i>	1	<i>pratiṣṭhi</i>	1
<i>pūrvapā</i>	1	<i>poṣa</i>	4	<i>pratihitā</i>	1
<i>pūrvabhāj</i>	1	<i>poṣas</i>	1	<i>pratīka</i>	2
<i>pūrvam</i>	1	<i>poṣya</i>	1	<i>pratīcī</i>	1
<i>pūrvayāvan</i>	1	<i>pauṃsya</i>	35	<i>pratīpa</i>	1
<i>pūrvā</i>	3	<i>paura</i>	5	<i>pratūrta</i>	3
<i>pūrvī</i>	46	<i>paurukutsi</i>	1	<i>pratna</i>	20
<i>pūrvya</i>	20	<i>paurukutsya</i>	1	<i>pratnathā</i>	4
<i>pūrvyam</i>	6	<i>pṭhu</i>	1	<i>pratnavat</i>	2
<i>pūrvyā</i>	5	<i>pra</i>	1	<i>pratnā</i>	2
<i>pūṣaṇ</i>	1	<i>prakalavid</i>	1	<i>pratyañc</i>	5
<i>pūṣaṇvat</i>	1	<i>prakupita</i>	1	<i>prativakṣas</i>	1
<i>pūṣaṇvant</i>	1	<i>praketa</i>	3	<i>prativakṣāṇa</i>	1
<i>pūṣan</i>	13	<i>prakhāda</i>	1	<i>prathama</i>	30
<i>prkṣ</i>	4	<i>pracetas</i>	4	<i>prathamam</i>	11
<i>prkṣa</i>	3	<i>pracetuna</i>	1	<i>prathamā</i>	4
<i>prch</i>	1	<i>prajahita</i>	1	<i>prathas</i>	1
<i>prt</i>	18	<i>prajā</i>	7	<i>prathiman</i>	1
<i>prtān</i>	3	<i>prajāvat</i>	2	<i>prathma</i>	1
<i>prtānā</i>	42	<i>prajāvatī</i>	2	<i>pradakṣiṇit</i>	2
<i>prtanyat</i>	4	<i>prajāvant</i>	1	<i>pradiv</i>	6
<i>prtugman</i>	1	<i>prajāñā</i>	3	<i>pradivas</i>	8
<i>prthak</i>	5	<i>praṇī</i>	1	<i>pradiś</i>	3
<i>prthivi</i>	2	<i>praṇīti</i>	7	<i>pradiṣṭā</i>	1
<i>prthivī</i>	91	<i>praṇīti</i>	1	<i>pradhana</i>	3
<i>prthivī</i>	2	<i>praṇenī</i>	1	<i>pradhanyā</i>	1
<i>prthī</i>	1	<i>pratata</i>	1	<i>pradhī</i>	2
<i>prthu</i>	16	<i>pratadvasu</i>	1	<i>pradhū</i>	1
<i>prthvī</i>	1	<i>pratara</i>	2	<i>pranapāt</i>	1
<i>prḍāku</i>	1	<i>prataraṇa</i>	2	<i>pranetr</i>	5
<i>prśanāyu</i>	1	<i>prataram</i>	1	<i>prapathin</i>	2
<i>prśanī</i>	1	<i>pratikāmam</i>	2	<i>prapathintama</i>	1

<i>prapaś</i>	1	<i>pravāṇa</i>	7	<i>prāktāt</i>	1
<i>prapitva</i>	9	<i>pravat</i>	15	<i>prācas</i>	1
<i>prapruth</i>	1	<i>pravatvatī</i>	1	<i>prācā</i>	2
<i>prabrū</i>	2	<i>pravayas</i>	1	<i>prācī</i>	1
<i>prabhaṅga</i>	1	<i>pravācyā</i>	6	<i>prācīna</i>	2
<i>prabhaṅgin</i>	1	<i>pravācyā</i>	1	<i>prācais</i>	1
<i>prabhañj</i>	1	<i>praviktā</i>	1	<i>prāñc</i>	5
<i>prabhartṛ</i>	2	<i>pravīra</i>	1	<i>prāṇa</i>	1
<i>prabharman</i>	3	<i>pravṛt</i>	1	<i>prātar</i>	10
<i>prabhu</i>	2	<i>pravṛddha</i>	8	<i>prātardani</i>	1
<i>prabhū</i>	3	<i>pravṛdhha</i>	1	<i>prātaryāva</i>	1
<i>prabhū</i>	1	<i>pravepanin</i>	1	<i>prātaḥsāva</i>	1
<i>prabhūti</i>	1	<i>pravodhṛ</i>	1	<i>prān</i>	1
<i>prabhṛta</i>	2	<i>praśardha</i>	1	<i>prāya</i>	2
<i>prabhṛtā</i>	2	<i>praśasta</i>	5	<i>prāvarga</i>	1
<i>prabhṛti</i>	3	<i>praśasti</i>	11	<i>prāvitṛ</i>	1
<i>prabhṛtha</i>	1	<i>praṣṭi</i>	1	<i>prāśu</i>	2
<i>pramaganda</i>	1	<i>praṣṭimat</i>	1	<i>prāsah</i>	3
<i>pramati</i>	9	<i>prasakṣin</i>	3	<i>prāsaha</i>	1
<i>pramara</i>	1	<i>prasad</i>	1	<i>prīya</i>	48
<i>pramahāsa</i>	1	<i>prasarga</i>	1	<i>prīyamedha</i>	8
<i>pramāda</i>	1	<i>prasava</i>	9	<i>prīyā</i>	4
<i>pramī</i>	1	<i>prasahāna</i>	1	<i>prīṇāna</i>	1
<i>pramṛ</i>	1	<i>prasāha</i>	1	<i>pruṣ</i>	4
<i>pramṛṇ</i>	1	<i>prasita</i>	1	<i>pruṣitapsu</i>	1
<i>pramṛṇa</i>	1	<i>prasiti</i>	2	<i>preti</i>	1
<i>prayakṣatama</i>	1	<i>prasiti</i>	1	<i>preṭṛ</i>	1
<i>prayajyū</i>	3	<i>prasū</i>	3	<i>preṣṭha</i>	2
<i>prayat</i>	3	<i>prasūta</i>	1	<i>plāyogi</i>	1
<i>prayata</i>	6	<i>prasūtā</i>	2	<i>psnya</i>	1
<i>prayati</i>	2	<i>praskaṇva</i>	3	<i>phala</i>	1
<i>prayanṭṛ</i>	4	<i>prastoka</i>	1	<i>phaliga</i>	3
<i>prayas</i>	15	<i>prasthita</i>	4	<i>phena</i>	3
<i>prayastā</i>	1	<i>prasravaṇa</i>	3	<i>baṭ</i>	2
<i>prayasvant</i>	8	<i>prahanṭṛ</i>	1	<i>baddha</i>	3
<i>prayu</i>	1	<i>prahā</i>	1	<i>badhira</i>	1
<i>prayuj</i>	2	<i>prahāvanta</i>	1	<i>badhyamāna</i>	1
<i>prayuta</i>	2	<i>prahṛ</i>	1	<i>bandha</i>	1
<i>prarādhya</i>	1	<i>prahetṛ</i>	1	<i>bandhu</i>	3
<i>prarikvan</i>	1	<i>prahoṣin</i>	1	<i>bandhutā</i>	1
<i>prareka</i>	1	<i>prā</i>	21	<i>bandhumanta</i>	1
<i>prarecana</i>	1	<i>prāk</i>	3	<i>babhri</i>	1

<i>babhru</i>	4	<i>brahmavāhastama</i>	1	<i>bhīma</i>	12
<i>babhrū</i>	1	<i>bruvāṇa</i>	1	<i>bhīmā</i>	1
<i>barhaṇā</i>	8	<i>bha</i>	98	<i>bhīru</i>	1
<i>barhaṇāvāt</i>	2	<i>bhakṣa</i>	6	<i>bhīṣā</i>	4
<i>barhas</i>	5	<i>bhaga</i>	21	<i>bhu</i>	1
<i>barhiṣṭhā</i>	1	<i>bhaṅgurāvāt</i>	1	<i>bhuj</i>	14
<i>barhiṣmant</i>	3	<i>bhadra</i>	36	<i>bhujman</i>	1
<i>barhis</i>	43	<i>bhadrā</i>	13	<i>bhuta</i>	4
<i>bala</i>	13	<i>bhandanā</i>	2	<i>bhuraṇa</i>	1
<i>bali</i>	2	<i>bhaya</i>	2	<i>bhuraṇyu</i>	1
<i>balbūtha</i>	1	<i>bhayamāna</i>	1	<i>bhuri</i>	2
<i>bahu</i>	7	<i>bhara</i>	47	<i>bhurij</i>	1
<i>bahula</i>	5	<i>bharata</i>	3	<i>bhurvaṇi</i>	1
<i>bahulā</i>	3	<i>bharadvāja</i>	6	<i>bhuvana</i>	29
<i>bahulānta</i>	1	<i>bharitra</i>	1	<i>bhū</i>	259
<i>baḍā</i>	1	<i>bharga</i>	1	<i>bhūta</i>	2
<i>bādh</i>	25	<i>bhartṛ</i>	2	<i>bhūti</i>	1
<i>bādha</i>	3	<i>bharman</i>	1	<i>bhūma</i>	1
<i>bādhita</i>	3	<i>bhalānas</i>	1	<i>bhūman</i>	9
<i>bāhu</i>	47	<i>bhavīyas</i>	1	<i>bhūmi</i>	15
<i>bibhratī</i>	3	<i>bhavya</i>	2	<i>bhūyas</i>	12
<i>bila</i>	2	<i>bhahman</i>	1	<i>bhūyasī</i>	1
<i>budh</i>	22	<i>bhā</i>	2	<i>bhūyīṣṭha</i>	1
<i>budhāna</i>	1	<i>bhāga</i>	17	<i>bhūri</i>	58
<i>budhna</i>	10	<i>bhāj</i>	1	<i>bhūridāvattara</i>	1
<i>budhya</i>	1	<i>bhānu</i>	8	<i>bhūridāvārī</i>	1
<i>bunda</i>	3	<i>bhāma</i>	2	<i>bhūrṇi</i>	4
<i>busa</i>	1	<i>bhāmin</i>	1	<i>bhṛgu</i>	5
<i>br̥bu</i>	2	<i>bhārata</i>	2	<i>bhṛt</i>	2
<i>br̥būka</i>	1	<i>bhāratī</i>	1	<i>bhṛti</i>	3
<i>br̥hat</i>	86	<i>bhārman</i>	1	<i>bhṛtyā</i>	1
<i>br̥hatī</i>	11	<i>bhārvara</i>	1	<i>bhṛtha</i>	1
<i>br̥haduktha</i>	1	<i>bhit</i>	1	<i>bhṛma</i>	1
<i>br̥hadri</i>	1	<i>bhid</i>	45	<i>bhṛmi</i>	2
<i>br̥haspati</i>	16	<i>bhid</i>	1	<i>bhṛṣṭi</i>	5
<i>bekanāṭa</i>	1	<i>bhindāna</i>	1	<i>bhṛṣṭimant</i>	1
<i>bodhin</i>	1	<i>bhindu</i>	1	<i>bhetṭṛ</i>	1
<i>bradhna</i>	4	<i>bhinna</i>	1	<i>bheda</i>	3
<i>brahmaṇī</i>	1	<i>bhiyas</i>	10	<i>bhoga</i>	2
<i>brahmaṇy</i>	3	<i>bhiyāna</i>	2	<i>bhoja</i>	8
<i>brahmaṇya</i>	2	<i>bhī</i>	28	<i>bhojana</i>	17
<i>brahman</i>	155	<i>bhīta</i>	3	<i>bhojas</i>	3



<i>bhojya</i>	1	<i>madryañc</i>	1	<i>manyu</i>	20
<i>bhramś</i>	1	<i>madvan</i>	2	<i>manyumattama</i>	1
<i>bhrātr</i>	8	<i>madhu</i>	69	<i>manyumi</i>	1
<i>bhrātra</i>	2	<i>madhumat</i>	12	<i>maṃhanā</i>	2
<i>bhrāśya</i>	1	<i>madhumattama</i>	3	<i>maṃhiṣṭha</i>	21
<i>makṣa</i>	1	<i>madhya</i>	13	<i>maṃhiṣṭhā</i>	1
<i>makṣujavastamā</i>	1	<i>madhyatas</i>	4	<i>mayas</i>	5
<i>makṣū</i>	15	<i>madhyandina</i>	2	<i>mayūra</i>	2
<i>makha</i>	4	<i>madhyama</i>	4	<i>marut</i>	71
<i>makhas</i>	1	<i>madhyamā</i>	3	<i>marutvat</i>	4
<i>makhasy</i>	1	<i>man</i>	63	<i>marutvatī</i>	4
<i>magha</i>	40	<i>manas</i>	84	<i>marutvant</i>	40
<i>maghatti</i>	3	<i>manasyu</i>	1	<i>marutvas</i>	1
<i>maghavat</i>	3	<i>manasvant</i>	1	<i>marka</i>	1
<i>maghavattama</i>	1	<i>manā</i>	5	<i>marḍitr</i>	5
<i>maghavattva</i>	1	<i>manānt</i>	1	<i>marta</i>	23
<i>maghavan</i>	244	<i>maniṣa</i>	1	<i>martā</i>	1
<i>maghavant</i>	2	<i>manīṣā</i>	21	<i>martya</i>	47
<i>maghavn</i>	1	<i>manīṣin</i>	6	<i>martyatrā</i>	2
<i>maghonī</i>	7	<i>manu</i>	22	<i>martyatvana</i>	1
<i>majman</i>	11	<i>manusya</i>	2	<i>marman</i>	4
<i>maṇi</i>	1	<i>manusvat</i>	2	<i>marya</i>	7
<i>mata</i>	2	<i>manus</i>	15	<i>maryatas</i>	1
<i>mati</i>	40	<i>mantu</i>	1	<i>mah</i>	95
<i>matsya</i>	1	<i>mantumat</i>	1	<i>maha</i>	20
<i>math</i>	1	<i>mantra</i>	5	<i>mahat</i>	89
<i>mathāy</i>	1	<i>manthin</i>	1	<i>mahan</i>	14
<i>mathi</i>	1	<i>mandat</i>	1	<i>mahant</i>	3
<i>mathi</i>	1	<i>mandant</i>	1	<i>mahayant</i>	1
<i>mathin</i>	1	<i>mandayat</i>	1	<i>mahas</i>	25
<i>mathra</i>	1	<i>mandayu</i>	1	<i>mahānt</i>	11
<i>mad</i>	102	<i>mandasāna</i>	19	<i>mahānta</i>	5
<i>mada</i>	149	<i>mandi</i>	2	<i>mahāpada</i>	1
<i>madant</i>	1	<i>mandin</i>	11	<i>mahāmaha</i>	3
<i>madintama</i>	3	<i>mandiṣṭha</i>	1	<i>mahāyya</i>	1
<i>madintara</i>	1	<i>mandu</i>	1	<i>mahāvadhā</i>	1
<i>madira</i>	8	<i>mandra</i>	5	<i>mahāvailastha</i>	1
<i>madīṣṭha</i>	2	<i>mandrā</i>	4	<i>mahāhastin</i>	1
<i>madya</i>	4	<i>mandhātrvat</i>	1	<i>mahi</i>	48
<i>madyama</i>	1	<i>manman</i>	16	<i>mahitva</i>	8
<i>madrik</i>	3	<i>manmaśas</i>	1	<i>mahitvanā</i>	2
<i>madryak</i>	2	<i>manyamāna</i>	2	<i>mahitvā</i>	8

<i>mahin</i>	3	<i>māvat</i>	6	<i>mṛkṣa</i>	1
<i>mahina</i>	4	<i>māvānt</i>	1	<i>mṛga</i>	12
<i>mahiman</i>	40	<i>mās</i>	4	<i>mṛgaya</i>	3
<i>mahivṛdh</i>	1	<i>māsa</i>	5	<i>mṛtyu</i>	1
<i>mahiṣa</i>	11	<i>māsā</i>	1	<i>mṛdh</i>	15
<i>mahiṣī</i>	1	<i>māhina</i>	7	<i>mṛdhas</i>	3
<i>mahī</i>	44	<i>māhinavant</i>	1	<i>mṛdhra</i>	5
<i>mahīyamāna</i>	1	<i>mikṣ</i>	1	<i>mṛḍḍika</i>	1
<i>mahemati</i>	4	<i>mit</i>	1	<i>medin</i>	1
<i>mākis</i>	2	<i>mita</i>	3	<i>medha</i>	13
<i>mākī</i>	1	<i>mitra</i>	44	<i>medhā</i>	3
<i>mākīm</i>	1	<i>mitrin</i>	1	<i>medhā</i>	1
<i>māghavan</i>	1	<i>mitreru</i>	1	<i>medhira</i>	5
<i>māghona</i>	1	<i>mithatī</i>	3	<i>medhya</i>	1
<i>mātaribhvarī</i>	1	<i>mithas</i>	3	<i>medhyātithi</i>	5
<i>mātariśvan</i>	3	<i>mithu</i>	2	<i>menā</i>	4
<i>mātr</i>	43	<i>mithuna</i>	6	<i>meni</i>	1
<i>mātrtamā</i>	1	<i>mithuna</i>	1	<i>meṣa</i>	5
<i>mātra</i>	1	<i>mithuyā</i>	1	<i>mehanā</i>	5
<i>mātrā</i>	3	<i>min</i>	2	<i>mehanāvant</i>	1
<i>mād</i>	8	<i>mimāna</i>	1	<i>mogha</i>	1
<i>māda</i>	10	<i>mimikṣa</i>	1	<i>mogham</i>	2
<i>mādāna</i>	2	<i>mimikṣu</i>	1	<i>mna</i>	3
<i>mādayiṣṇu</i>	1	<i>miyedha</i>	1	<i>mrakṣa</i>	2
<i>mādhyamḍina</i>	12	<i>miyedhas</i>	1	<i>yaka</i>	1
<i>māna</i>	7	<i>mih</i>	9	<i>yakṣu</i>	2
<i>mānuṣa</i>	15	<i>mī</i>	24	<i>yaj</i>	57
<i>mānuṣī</i>	2	<i>mīḍha</i>	4	<i>yajata</i>	5
<i>mānus</i>	2	<i>mīḍhvas</i>	1	<i>yajatra</i>	7
<i>māndārya</i>	1	<i>mugdha</i>	1	<i>yajatrā</i>	1
<i>mānya</i>	3	<i>muni</i>	1	<i>yajas</i>	1
<i>mānyamāna</i>	1	<i>mur</i>	1	<i>yajña</i>	103
<i>māmaka</i>	1	<i>muṣka</i>	2	<i>yajñīya</i>	13
<i>māyā</i>	34	<i>muṣṭi</i>	2	<i>yajñīyā</i>	1
<i>māyāvant</i>	1	<i>muṣṭihan</i>	1	<i>yajniya</i>	1
<i>māyāvin</i>	1	<i>muhu</i>	1	<i>yajyu</i>	1
<i>māyāvina</i>	1	<i>muhuka</i>	2	<i>yajvan</i>	4
<i>māyin</i>	21	<i>muhur</i>	7	<i>yat</i>	23
<i>māyī</i>	1	<i>muhūrta</i>	2	<i>yata</i>	1
<i>māruta</i>	5	<i>mūra</i>	4	<i>yatara</i>	1
<i>māruti</i>	1	<i>mūrā</i>	1	<i>yatasruc</i>	3
<i>mārḍika</i>	2	<i>mūrdhan</i>	4	<i>yati</i>	2

<i>yatī</i>	3	<i>yāvānt</i>	1	<i>raghu</i>	4
<i>yathā</i>	2	<i>yu</i>	196	<i>raghudru</i>	1
<i>yadu</i>	10	<i>yukta</i>	15	<i>raghusyad</i>	1
<i>yant</i>	3	<i>yuktā</i>	1	<i>raghvī</i>	1
<i>yantr</i>	1	<i>yuga</i>	11	<i>rajas</i>	33
<i>yantra</i>	1	<i>yuj</i>	91	<i>raji</i>	2
<i>yama</i>	4	<i>yujā</i>	1	<i>raṇa</i>	19
<i>yamasū</i>	1	<i>yujāna</i>	2	<i>raṇitr</i>	1
<i>yamiṣṭha</i>	1	<i>yujya</i>	11	<i>raṇya</i>	2
<i>yamunā</i>	1	<i>yuta</i>	1	<i>raṇva</i>	3
<i>yayi</i>	1	<i>yuddha</i>	1	<i>ratna</i>	10
<i>yava</i>	17	<i>yudh</i>	65	<i>ratha</i>	140
<i>yavamat</i>	2	<i>yudhenya</i>	1	<i>rathayā</i>	1
<i>yavamant</i>	1	<i>yudhma</i>	9	<i>rathayāvan</i>	1
<i>yavasa</i>	10	<i>yudhyāmadhi</i>	1	<i>rathavat</i>	1
<i>yavyūdh</i>	1	<i>yumant</i>	1	<i>rathītama</i>	4
<i>yavyā</i>	2	<i>yuvati</i>	3	<i>rathin</i>	5
<i>yavyāvatī</i>	1	<i>yuvan</i>	22	<i>rathinī</i>	1
<i>yaśas</i>	15	<i>yuvāku</i>	2	<i>rathira</i>	2
<i>yaśastara</i>	1	<i>yuvāvat</i>	1	<i>rathī</i>	15
<i>yaśasvat</i>	2	<i>yū</i>	1	<i>rathītama</i>	1
<i>yahu</i>	1	<i>yūti</i>	2	<i>rathītara</i>	1
<i>yahva</i>	2	<i>yūtha</i>	10	<i>rathodha</i>	1
<i>yahvan</i>	1	<i>yūthya</i>	1	<i>rathya</i>	6
<i>yahvī</i>	3	<i>yūn</i>	1	<i>rada</i>	1
<i>yā</i>	163	<i>yūpa</i>	1	<i>radantī</i>	1
<i>yāt</i>	4	<i>yeṣ</i>	1	<i>raddha</i>	1
<i>yāta</i>	2	<i>yoktra</i>	2	<i>radhra</i>	8
<i>yātu</i>	15	<i>yoga</i>	7	<i>ranti</i>	1
<i>yātu</i>	1	<i>yojana</i>	3	<i>rantya</i>	1
<i>yātumat</i>	1	<i>yoddh</i>	1	<i>randhi</i>	1
<i>yātumatī</i>	2	<i>yodha</i>	5	<i>rapas</i>	1
<i>yātumant</i>	1	<i>yodhīyaṃs</i>	1	<i>rabhas</i>	1
<i>yātṛ</i>	3	<i>yoni</i>	18	<i>rabhasa</i>	3
<i>yātha</i>	1	<i>yonya</i>	1	<i>rabhasvat</i>	1
<i>yād</i>	3	<i>yoyuvatī</i>	1	<i>rambha</i>	1
<i>yādu</i>	1	<i>yoṣaṇā</i>	4	<i>rambhin</i>	1
<i>yādva</i>	3	<i>yoṣā</i>	8	<i>raṃhas</i>	1
<i>yāna</i>	1	<i>rakṣas</i>	18	<i>raṃhi</i>	2
<i>yāma</i>	5	<i>rakṣas</i>	6	<i>raṃhyam</i>	1
<i>yāman</i>	11	<i>rakṣasvin</i>	1	<i>rayi</i>	67
<i>yāvat</i>	3	<i>raksas</i>	1	<i>rayimant</i>	1

<i>rayim̐tama</i>	1	<i>rī</i>	16	<i>lakṣmaṇya</i>	1
<i>rayiyant</i>	1	<i>rugṇa</i>	1	<i>lalāmī</i>	1
<i>rayivat</i>	2	<i>ruc</i>	15	<i>lāya</i>	1
<i>rayivas</i>	1	<i>ruja</i>	1	<i>loka</i>	13
<i>raraṇa</i>	1	<i>rujānā</i>	1	<i>loga</i>	1
<i>raraṇa</i>	1	<i>rudra</i>	14	<i>lodha</i>	1
<i>rava</i>	3	<i>rudriya</i>	2	<i>lopāśa</i>	1
<i>ravatha</i>	1	<i>rudhi</i>	1	<i>vaktṛ</i>	2
<i>raśmi</i>	13	<i>ruma</i>	1	<i>vakman</i>	1
<i>rasa</i>	4	<i>ruś</i>	1	<i>vakva</i>	1
<i>rasa</i>	2	<i>ruśat</i>	5	<i>vakvarī</i>	1
<i>rasavant</i>	1	<i>ruśama</i>	7	<i>vakvā</i>	1
<i>rasin</i>	2	<i>ruhāṇā</i>	1	<i>vakṣaṇa</i>	2
<i>rah</i>	1	<i>rūpa</i>	21	<i>vakṣaṇā</i>	7
<i>rāj</i>	17	<i>rūpā</i>	1	<i>vakṣaṇi</i>	1
<i>rājaka</i>	1	<i>rekṇas</i>	4	<i>vakṣatha</i>	1
<i>rājan</i>	65	<i>rejamāna</i>	1	<i>vakṣas</i>	1
<i>rājya</i>	1	<i>reṇu</i>	6	<i>vagnu</i>	2
<i>rāṇdrya</i>	1	<i>retas</i>	5	<i>vagvana</i>	1
<i>rāt</i>	1	<i>rebha</i>	1	<i>van̐ku</i>	2
<i>rāta</i>	7	<i>rerihāṇa</i>	1	<i>van̐kutara</i>	1
<i>rātatama</i>	1	<i>revat</i>	5	<i>vaṇḡḡḡda</i>	1
<i>rāti</i>	40	<i>revatī</i>	2	<i>vacana</i>	2
<i>rātrī</i>	1	<i>revan</i>	4	<i>vacas</i>	34
<i>rādha</i>	2	<i>revant</i>	3	<i>vacas</i>	1
<i>rādhas</i>	96	<i>rai</i>	91	<i>vacasyā</i>	2
<i>rādhyā</i>	1	<i>rocana</i>	19	<i>vajra</i>	160
<i>rāmyā</i>	1	<i>rocanā</i>	1	<i>vajravāh</i>	1
<i>rāśi</i>	2	<i>rocamāna</i>	2	<i>vajrin</i>	74
<i>rāṣṭra</i>	2	<i>rocis</i>	1	<i>vajrivat</i>	20
<i>rāṣṭrī</i>	1	<i>rodas</i>	61	<i>vañc</i>	2
<i>rāsabha</i>	1	<i>rodasī</i>	4	<i>vaṭūrin</i>	2
<i>riktha</i>	1	<i>rodhana</i>	2	<i>vatsa</i>	17
<i>rit</i>	1	<i>rodhas</i>	3	<i>vad</i>	1
<i>rip</i>	2	<i>roman</i>	1	<i>vadha</i>	27
<i>ripu</i>	1	<i>romaśa</i>	1	<i>vadha</i>	2
<i>ripu</i>	1	<i>rohaṇa</i>	1	<i>vadhatra</i>	2
<i>ribh</i>	2	<i>rohīṇī</i>	2	<i>vadhanā</i>	1
<i>rīśantī</i>	1	<i>rohit</i>	1	<i>vadhar</i>	12
<i>rīṣ</i>	13	<i>rohita</i>	4	<i>vadhasna</i>	1
<i>rīṣṭa</i>	1	<i>rauhīṇa</i>	2	<i>vadhument</i>	1
<i>rihāna</i>	1	<i>lakṣa</i>	1	<i>vadhū</i>	3

<i>vadhūmat</i>	1	<i>variṣṭha</i>	4	<i>vasumant</i>	2
<i>vadhūmant</i>	1	<i>varīman</i>	2	<i>vasūy</i>	2
<i>vadhūyu</i>	3	<i>varīyas</i>	5	<i>vasūyā</i>	1
<i>vadhri</i>	5	<i>varu</i>	1	<i>vastu</i>	8
<i>vana</i>	27	<i>varuṇa</i>	97	<i>vastr</i>	1
<i>vananva</i>	1	<i>varūtṛ</i>	4	<i>vastra</i>	5
<i>vananvatī</i>	1	<i>varūtrī</i>	1	<i>vasna</i>	1
<i>vanas</i>	9	<i>varūtha</i>	8	<i>vasnay</i>	1
<i>vanastama</i>	1	<i>varenya</i>	14	<i>vasyas</i>	12
<i>vanin</i>	5	<i>varcas</i>	3	<i>vasyās</i>	1
<i>vaniṣṭha</i>	1	<i>varcin</i>	3	<i>vasvī</i>	5
<i>vanīvan</i>	1	<i>varṇa</i>	7	<i>vah</i>	83
<i>vanu</i>	2	<i>vartani</i>	6	<i>vahatu</i>	2
<i>vanus</i>	7	<i>vartamāna</i>	3	<i>vahamāna</i>	1
<i>vantṛ</i>	1	<i>vartamānā</i>	1	<i>vahiṣṭha</i>	4
<i>vandana</i>	4	<i>vartṛ</i>	3	<i>vahīyas</i>	1
<i>vandhura</i>	3	<i>vardhana</i>	16	<i>vahni</i>	16
<i>vapā</i>	1	<i>vardhamāna</i>	2	<i>vā</i>	1
<i>vapuṣṭara</i>	1	<i>varpas</i>	9	<i>vāka</i>	1
<i>vapuṣya</i>	1	<i>varman</i>	1	<i>vāghat</i>	3
<i>vapus</i>	11	<i>varmin</i>	1	<i>vāc</i>	31
<i>vamra</i>	2	<i>varṣiṣṭha</i>	6	<i>vāja</i>	186
<i>vamraka</i>	1	<i>varṣiṣṭhā</i>	1	<i>vājavat</i>	1
<i>vamrī</i>	1	<i>varṣīyaṃs</i>	1	<i>vājavatī</i>	1
<i>vaṃśa</i>	1	<i>varṣman</i>	3	<i>vājavant</i>	1
<i>vaṃsaga</i>	7	<i>vala</i>	16	<i>vājīn</i>	38
<i>vayam</i>	3	<i>vavṛdhenya</i>	1	<i>vājīn</i>	1
<i>vayas</i>	30	<i>vavra</i>	4	<i>vājīna</i>	1
<i>vayā</i>	5	<i>vavra</i>	1	<i>vājīnī</i>	2
<i>vayuna</i>	6	<i>vavri</i>	3	<i>vājīnīvati</i>	1
<i>vayunavat</i>	1	<i>vaśa</i>	15	<i>vājīnīvant</i>	1
<i>vayya</i>	3	<i>vaśin</i>	4	<i>vājīneya</i>	1
<i>vara</i>	24	<i>vasati</i>	1	<i>vāṇa</i>	2
<i>varaśikha</i>	2	<i>vasavya</i>	5	<i>vāṇī</i>	9
<i>varas</i>	3	<i>vasāna</i>	1	<i>vāta</i>	24
<i>varāha</i>	4	<i>vasāvī</i>	1	<i>vātāpya</i>	1
<i>varāhu</i>	1	<i>vasiṣṭha</i>	1	<i>vāma</i>	13
<i>vari</i>	1	<i>vasiṣṭha</i>	5	<i>vāmadeva</i>	1
<i>varimat</i>	1	<i>vasu</i>	247	<i>vāmanīti</i>	1
<i>variman</i>	5	<i>vasutti</i>	1	<i>vāmī</i>	1
<i>varivas</i>	18	<i>vasutvana</i>	3	<i>vāyaju</i>	1
<i>varivasya</i>	1	<i>vasumati</i>	1	<i>vāyu</i>	13

<i>vār</i>	6	<i>vithura</i>	3	<i>vibhumat</i>	1
<i>vāra</i>	14	<i>vid</i>	208	<i>vibhū</i>	2
<i>vāraṇa</i>	2	<i>vidat</i>	4	<i>vibhūta</i>	1
<i>vārtra</i>	1	<i>vidatha</i>	27	<i>vibhūti</i>	6
<i>vārya</i>	10	<i>vidathya</i>	1	<i>vibhrājant</i>	1
<i>vārṣāgira</i>	1	<i>vidāna</i>	3	<i>vibhvan</i>	1
<i>vāvāta</i>	1	<i>vidāyya</i>	1	<i>vibhvī</i>	1
<i>vāvātr</i>	2	<i>vidu</i>	1	<i>vimada</i>	3
<i>vāśī</i>	1	<i>viduṣṭara</i>	1	<i>vimadā</i>	1
<i>vāśra</i>	1	<i>vidyut</i>	2	<i>vimadhya</i>	1
<i>vāśrā</i>	1	<i>vidradha</i>	1	<i>vimahī</i>	1
<i>vāsa</i>	1	<i>vidveṣaṇa</i>	1	<i>vimāya</i>	1
<i>vāsara</i>	1	<i>vidhartṛ</i>	1	<i>vimuc</i>	2
<i>vāstu</i>	1	<i>vidhavā</i>	1	<i>vimṛdh</i>	1
<i>vāstva</i>	1	<i>vidhātr</i>	1	<i>vimocana</i>	6
<i>vāh</i>	3	<i>vidhāna</i>	1	<i>viṃśati</i>	6
<i>vāhas</i>	29	<i>vidhu</i>	1	<i>viyata</i>	1
<i>vāhiṣṭha</i>	1	<i>vinaś</i>	1	<i>viyutā</i>	1
<i>vi</i>	16	<i>vinud</i>	1	<i>virapśin</i>	8
<i>vikhāda</i>	1	<i>vip</i>	16	<i>virapśī</i>	1
<i>vigada</i>	1	<i>vipa</i>	1	<i>virukmant</i>	2
<i>vigāma</i>	1	<i>vipakṣas</i>	1	<i>virūpa</i>	2
<i>vigra</i>	1	<i>vipanyu</i>	3	<i>virūpā</i>	1
<i>igrīva</i>	1	<i>vipāna</i>	1	<i>vivakṣaṇa</i>	4
<i>ighanin</i>	1	<i>vipās</i>	3	<i>vivavri</i>	1
<i>vicakṣaṇa</i>	2	<i>vipipāna</i>	3	<i>vivasvat</i>	6
<i>vicayiṣṭha</i>	1	<i>vipra</i>	67	<i>vivasvatī</i>	1
<i>vicarṣaṇi</i>	7	<i>vipratama</i>	2	<i>vivāc</i>	8
<i>vicākaśat</i>	1	<i>viprā</i>	2	<i>vivici</i>	1
<i>vicetas</i>	5	<i>vibādha</i>	1	<i>vivṛkṇa</i>	1
<i>vicyutā</i>	1	<i>vibālya</i>	1	<i>vivṛtta</i>	1
<i>vij</i>	4	<i>vibodhana</i>	1	<i>vivrata</i>	7
<i>vijāmātr</i>	1	<i>vibhaktṛ</i>	6	<i>viś</i>	50
<i>vijñā</i>	1	<i>vibhañjanu</i>	1	<i>viśritā</i>	1
<i>vijñāya</i>	1	<i>vibhā</i>	2	<i>viśruta</i>	2
<i>vitata</i>	1	<i>vibhāga</i>	1	<i>viśva</i>	354
<i>vitantasāyya</i>	4	<i>vibhāvarī</i>	1	<i>viśvatar</i>	1
<i>vitara</i>	1	<i>vibhīndant</i>	1	<i>viśvatas</i>	17
<i>vitaram</i>	2	<i>vibhīndu</i>	1	<i>viśvadevya</i>	1
<i>vitarturam</i>	1	<i>vibhinna</i>	1	<i>viśvadha</i>	3
<i>vitasthānā</i>	1	<i>vibhīṣaṇa</i>	1	<i>viśvadhenā</i>	2
<i>vitvakṣaṇa</i>	1	<i>vibhu</i>	6	<i>viśvapsu</i>	1

<i>viśvapsnya</i>	1	<i>vīravant</i>	2	<i>vṛṣatvana</i>	1
<i>viśvamanas</i>	1	<i>vīreṇya</i>	1	<i>vṛṣan</i>	305
<i>viśvamanus</i>	1	<i>vīrya</i>	54	<i>vṛṣan</i>	2
<i>viśvamānuṣa</i>	1	<i>vīḍita</i>	3	<i>vṛṣana</i>	4
<i>viśvahā</i>	2	<i>vīḍu</i>	12	<i>vṛṣantama</i>	5
<i>viśvā</i>	47	<i>vṛka</i>	4	<i>vṛṣandhi</i>	1
<i>viśvāmitra</i>	2	<i>vṛkati</i>	1	<i>vṛṣanvant</i>	1
<i>viśvāhā</i>	5	<i>vṛkayu</i>	1	<i>vṛṣāya</i>	2
<i>viśahya</i>	1	<i>vṛkta</i>	7	<i>vṛṣṭi</i>	8
<i>viśāṇin</i>	1	<i>vṛkti</i>	1	<i>vṛṣṭimant</i>	1
<i>viṣita</i>	1	<i>vṛkṣa</i>	11	<i>vṛṣṇi</i>	9
<i>viṣitā</i>	1	<i>vṛcayā</i>	1	<i>vṛṣṇī</i>	1
<i>viṣu</i>	10	<i>vṛcīvat</i>	3	<i>vṛṣṇya</i>	12
<i>viṣuṇa</i>	2	<i>vṛj</i>	29	<i>vṛṣṇyavant</i>	1
<i>viṣuṇak</i>	1	<i>vṛjana</i>	20	<i>vetasu</i>	3
<i>viṣune</i>	1	<i>vṛjanā</i>	1	<i>vedan</i>	1
<i>viṣūcī</i>	3	<i>vṛjina</i>	5	<i>vedana</i>	4
<i>viṣūvat</i>	1	<i>vṛjina</i>	1	<i>vedas</i>	14
<i>viṣṭa</i>	1	<i>vṛjinay</i>	1	<i>vedi</i>	2
<i>viṣṭap</i>	4	<i>vṛṇāna</i>	1	<i>vediṣṭha</i>	1
<i>viṣṭapa</i>	1	<i>vṛt</i>	49	<i>vedīyas</i>	1
<i>viṣṭir</i>	1	<i>vṛta</i>	7	<i>vedyā</i>	2
<i>viṣṭhita</i>	1	<i>vṛti</i>	1	<i>vedhas</i>	14
<i>viṣṇu</i>	26	<i>vṛtta</i>	3	<i>vena</i>	6
<i>viṣpardhas</i>	1	<i>vṛtra</i>	300	<i>venya</i>	3
<i>viṣvak</i>	1	<i>vṛtratara</i>	1	<i>vepayant</i>	1
<i>viṣvadryak</i>	1	<i>vṛtrsa</i>	1	<i>vepas</i>	2
<i>visṛt</i>	1	<i>vṛthā</i>	4	<i>vepī</i>	1
<i>visṛṣṭa</i>	1	<i>vṛddha</i>	15	<i>veśa</i>	1
<i>vihanṭr</i>	1	<i>vṛddhi</i>	1	<i>veśī</i>	1
<i>vihavya</i>	2	<i>vṛdh</i>	179	<i>veśya</i>	1
<i>vihāyas</i>	1	<i>vṛdh</i>	2	<i>vaikarṇa</i>	1
<i>vihruta</i>	1	<i>vṛdha</i>	24	<i>vaidathina</i>	2
<i>vī</i>	24	<i>vṛdhā</i>	1	<i>vaiyaśva</i>	1
<i>vīḍu</i>	1	<i>vṛdhāna</i>	1	<i>vailasthāna</i>	1
<i>vīta</i>	4	<i>vṛdhika</i>	1	<i>vailasthānaka</i>	1
<i>vīti</i>	10	<i>vṛvat</i>	1	<i>vodhṛ</i>	1
<i>vīra</i>	74	<i>vṛṣa</i>	1	<i>vyacas</i>	9
<i>vīraka</i>	1	<i>vṛṣana</i>	15	<i>vyacasvant</i>	2
<i>vīratama</i>	1	<i>vṛṣanvatī</i>	1	<i>vyañc</i>	1
<i>vīratara</i>	1	<i>vṛṣanvant</i>	1	<i>vyañjana</i>	1
<i>vīravat</i>	2	<i>vṛṣatva</i>	1	<i>vyati</i>	3

<i>vyathamānā</i>	1	<i>śatavat</i>	2	<i>śarman</i>	26
<i>vyathis</i>	2	<i>śatavan</i>	1	<i>śaryaṇāvāt</i>	3
<i>vyanant</i>	1	<i>śatā</i>	1	<i>śavas</i>	114
<i>vyamṣa</i>	6	<i>śatānūkā</i>	2	<i>śavasāna</i>	9
<i>vyaśva</i>	2	<i>śatin</i>	3	<i>śavasāvāt</i>	1
<i>vyaśvavat</i>	1	<i>śatri</i>	1	<i>śavasīn</i>	1
<i>vyasta</i>	1	<i>śatru</i>	58	<i>śavasī</i>	2
<i>vyāna</i>	1	<i>śatrutva</i>	1	<i>śaviṣṭha</i>	31
<i>vyuṣ</i>	1	<i>śatruy</i>	1	<i>śavīrā</i>	1
<i>vyuṣṭi</i>	4	<i>śad</i>	1	<i>śaśa</i>	1
<i>vyenas</i>	1	<i>śana</i>	2	<i>śaśamāna</i>	10
<i>vyodana</i>	1	<i>śanaka</i>	1	<i>śaśaya</i>	1
<i>vyoman</i>	5	<i>śapha</i>	2	<i>śaśyāṃs</i>	1
<i>vraja</i>	26	<i>śaphavat</i>	1	<i>śaśvat</i>	20
<i>vrata</i>	23	<i>śam</i>	11	<i>śaśvatī</i>	5
<i>vratati</i>	1	<i>śama</i>	2	<i>śaśvattamam</i>	2
<i>vrandin</i>	2	<i>śami</i>	1	<i>śaśvadhā</i>	1
<i>vrā</i>	2	<i>śamī</i>	4	<i>śaśvant</i>	1
<i>vrāja</i>	1	<i>śaṃtama</i>	6	<i>śasana</i>	1
<i>vrāṇā</i>	1	<i>śamba</i>	1	<i>śasta</i>	3
<i>vrāta</i>	2	<i>śambara</i>	17	<i>śāka</i>	9
<i>vrādhant</i>	5	<i>śambhu</i>	1	<i>śākin</i>	5
<i>śakuṇa</i>	1	<i>śamyā</i>	1	<i>śākina</i>	1
<i>śakti</i>	7	<i>śaṃsa</i>	19	<i>śākman</i>	1
<i>śaktīvas</i>	1	<i>śaṃsant</i>	2	<i>śākhā</i>	1
<i>śakra</i>	41	<i>śaṃsin</i>	1	<i>śāci</i>	2
<i>śagma</i>	4	<i>śaṃsya</i>	9	<i>śāpa</i>	2
<i>śagmya</i>	1	<i>śayatha</i>	2	<i>śāmbara</i>	2
<i>śaciṣṭha</i>	2	<i>śayu</i>	1	<i>śārādī</i>	3
<i>śaciṣṭhā</i>	1	<i>śara</i>	2	<i>śāryāta</i>	2
<i>śacī</i>	41	<i>śara</i>	1	<i>śāśvasat</i>	2
<i>śacīvat</i>	15	<i>śaraṇa</i>	5	<i>śāsa</i>	4
<i>śaṇḍika</i>	1	<i>śarad</i>	11	<i>śāstra</i>	1
<i>śata</i>	143	<i>śarabha</i>	1	<i>śi</i>	3
<i>śatagvin</i>	1	<i>śarīra</i>	4	<i>śikṣā</i>	1
<i>śatatama</i>	1	<i>śaru</i>	7	<i>śikṣu</i>	1
<i>śatatamā</i>	1	<i>śarumant</i>	1	<i>śigru</i>	1
<i>śatadura</i>	2	<i>śardha</i>	4	<i>śita</i>	1
<i>śatadhanya</i>	1	<i>śardhat</i>	1	<i>śitā</i>	1
<i>śatabradhna</i>	1	<i>śardhant</i>	2	<i>śiti</i>	1
<i>śatamagha</i>	2	<i>śardhas</i>	8	<i>śipra</i>	3
<i>śatayātu</i>	1	<i>śardhin</i>	1	<i>śīpravant</i>	1



<i>śiprā</i>	6	<i>śuś</i>	1	<i>śyāvī</i>	1
<i>śipriṇīvant</i>	1	<i>śuśukvana</i>	1	<i>śyeta</i>	1
<i>śiprin</i>	13	<i>śuśukvant</i>	1	<i>śyena</i>	23
<i>śiphā</i>	1	<i>śuśka</i>	2	<i>śrat</i>	9
<i>śimīvant</i>	5	<i>śuśṇa</i>	38	<i>śraddhāmanasyā</i>	1
<i>śimbala</i>	1	<i>śuśma</i>	49	<i>śraddhita</i>	1
<i>śimyu</i>	2	<i>śuśmin</i>	12	<i>śravayat</i>	1
<i>śiṃśapā</i>	1	<i>śuśmintama</i>	4	<i>śravas</i>	58
<i>śiras</i>	17	<i>śūna</i>	2	<i>śravasya</i>	5
<i>śirsaṇ</i>	1	<i>śūra</i>	140	<i>śravasyā</i>	5
<i>śiva</i>	11	<i>śūrta</i>	1	<i>śravāyya</i>	5
<i>śivatama</i>	2	<i>śūṣa</i>	10	<i>śrā</i>	1
<i>śísaya</i>	1	<i>śūśya</i>	2	<i>śrāta</i>	4
<i>śísu</i>	2	<i>śṛṅga</i>	3	<i>śrita</i>	1
<i>śísumant</i>	1	<i>śṛṅgavṛṣ</i>	1	<i>śrī</i>	22
<i>śísna</i>	3	<i>śṛṅgin</i>	2	<i>śrīta</i>	3
<i>śísnatha</i>	1	<i>śṛta</i>	2	<i>śrut</i>	6
<i>śiṣṭa</i>	1	<i>śṛdhyā</i>	1	<i>śruta</i>	36
<i>śībham</i>	2	<i>śepa</i>	1	<i>śrutakakṣa</i>	1
<i>śīrṣan</i>	12	<i>śepya</i>	1	<i>śrutarvan</i>	1
<i>śu</i>	5	<i>śeva</i>	1	<i>śruti</i>	1
<i>śukra</i>	14	<i>śevadhi</i>	2	<i>śrutya</i>	8
<i>śukrapūta</i>	1	<i>śevāra</i>	1	<i>śruṣṭi</i>	7
<i>śucamāna</i>	1	<i>śevṛdha</i>	1	<i>śruṣṭigu</i>	1
<i>śuci</i>	9	<i>śeṣas</i>	2	<i>śruṣṭī</i>	1
<i>śuci</i>	5	<i>śoka</i>	1	<i>śreyās</i>	1
<i>śuj</i>	1	<i>śokas</i>	1	<i>śreṣṭha</i>	5
<i>śutudrī</i>	1	<i>śocis</i>	4	<i>śro</i>	2
<i>śuddha</i>	13	<i>śoṇa</i>	3	<i>śroṇa</i>	1
<i>śuddhā</i>	1	<i>śobhana</i>	1	<i>śroṭṛ</i>	3
<i>śuna</i>	1	<i>śobhiṣṭha</i>	1	<i>śrona</i>	2
<i>śunam</i>	15	<i>śauradevya</i>	1	<i>śromata</i>	1
<i>śunahotra</i>	1	<i>ścandra</i>	3	<i>śloka</i>	7
<i>śundhyu</i>	3	<i>ścut</i>	6	<i>ślokin</i>	1
<i>śupti</i>	1	<i>śnathana</i>	1	<i>śvaghñin</i>	5
<i>śubh</i>	11	<i>śnathitṛ</i>	1	<i>śvan</i>	3
<i>śubha</i>	1	<i>śmaśāru</i>	2	<i>śvaśura</i>	1
<i>śubhra</i>	6	<i>śmaśru</i>	4	<i>śvas</i>	7
<i>śubhrā</i>	2	<i>śyāva</i>	1	<i>śvasatha</i>	1
<i>śubhri</i>	8	<i>śyāvaka</i>	2	<i>śvasana</i>	1
<i>śurudh</i>	4	<i>śyāvā</i>	1	<i>śvātra</i>	2
<i>śulka</i>	2	<i>śyāvāśva</i>	3	<i>śvātrya</i>	1

<i>śvātryā</i>	1	<i>satīna</i>	2	<i>sanāt</i>	13
<i>śvitna</i>	1	<i>satta</i>	1	<i>sanābhi</i>	1
<i>śvitnya</i>	1	<i>satya</i>	67	<i>sanāmāna</i>	1
<i>śvityañc</i>	1	<i>satyatāt</i>	1	<i>sanāyu</i>	1
<i>śvitrya</i>	1	<i>satyam</i>	3	<i>sani</i>	9
<i>śveta</i>	2	<i>satyā</i>	4	<i>sanitu</i>	1
<i>śvaitreya</i>	1	<i>satyena</i>	1	<i>sanitr</i>	13
<i>ṣaṭ</i>	3	<i>satrā</i>	43	<i>sanitva</i>	1
<i>ṣaṣ</i>	5	<i>satrāc</i>	1	<i>saniṣṭhā</i>	1
<i>ṣaṣṭi</i>	5	<i>satrācī</i>	1	<i>saniṣyu</i>	4
<i>ṣaṣṭi</i>	4	<i>satrāṣāh</i>	1	<i>sanīḍa</i>	3
<i>sakṛt</i>	2	<i>satrāha</i>	1	<i>sanīḍā</i>	2
<i>sakṛtsū</i>	1	<i>satrāhan</i>	1	<i>sanutar</i>	3
<i>sakmya</i>	1	<i>satvan</i>	23	<i>sanutya</i>	1
<i>sakratu</i>	1	<i>satvana</i>	1	<i>sanemi</i>	2
<i>sakṣ</i>	1	<i>sad</i>	39	<i>sanyas</i>	2
<i>sakṣaṇi</i>	3	<i>sadana</i>	20	<i>sap</i>	4
<i>sakṣit</i>	1	<i>sadam</i>	2	<i>saparyu</i>	2
<i>sakhi</i>	147	<i>sadas</i>	9	<i>sapitvam</i>	1
<i>sakhitva</i>	4	<i>sadā</i>	32	<i>sapīti</i>	1
<i>sakhitvana</i>	1	<i>sadāsā</i>	8	<i>sapta</i>	41
<i>sakhiy</i>	1	<i>sadivas</i>	1	<i>saptagu</i>	1
<i>sakhīy</i>	3	<i>sadṛśī</i>	3	<i>saptati</i>	2
<i>sakhīyat</i>	1	<i>sadman</i>	11	<i>saptatha</i>	1
<i>sakhya</i>	64	<i>sadyas</i>	33	<i>sapti</i>	7
<i>sagaṇa</i>	5	<i>sadha</i>	26	<i>saptivant</i>	1
<i>sagara</i>	1	<i>sadhanī</i>	1	<i>sapratha</i>	1
<i>sac</i>	42	<i>sadhamādya</i>	7	<i>saprathas</i>	5
<i>sacana</i>	1	<i>sadhastuti</i>	3	<i>sabar</i>	2
<i>sacā</i>	50	<i>sadhrī</i>	1	<i>sabala</i>	1
<i>sacāna</i>	1	<i>sadhrīcī</i>	4	<i>sabādhas</i>	6
<i>sacābhū</i>	2	<i>sadhrīcīna</i>	4	<i>sabhā</i>	2
<i>sacetas</i>	4	<i>sadhryak</i>	6	<i>sam</i>	1
<i>sajāta</i>	2	<i>sadhryañc</i>	1	<i>sama</i>	17
<i>sajitvan</i>	2	<i>san</i>	65	<i>samad</i>	30
<i>sajūr</i>	3	<i>sana</i>	9	<i>samadana</i>	1
<i>sajoṣa</i>	4	<i>sanaka</i>	1	<i>samadvan</i>	2
<i>sajoṣas</i>	12	<i>sanaajā</i>	2	<i>samana</i>	3
<i>sat</i>	42	<i>sanat</i>	1	<i>samanā</i>	4
<i>satas</i>	5	<i>sanavitta</i>	1	<i>samanyu</i>	1
<i>sati</i>	1	<i>sanaśruta</i>	1	<i>samayā</i>	1
<i>sati</i>	6	<i>sanā</i>	12	<i>samara</i>	1

<i>samarāṇa</i>	5	<i>saṃjit</i>	14	<i>sayuj</i>	1
<i>samarya</i>	7	<i>saṃtarām</i>	1	<i>sara</i>	9
<i>samasmīn</i>	1	<i>saṃtasthāna</i>	1	<i>saratha</i>	2
<i>samaha</i>	1	<i>saṃdih</i>	1	<i>saratham</i>	2
<i>samāna</i>	18	<i>saṃdṛś</i>	3	<i>saramā</i>	3
<i>samānam</i>	1	<i>saṃdhātṛ</i>	1	<i>sarayu</i>	1
<i>samānā</i>	1	<i>saṃdhi</i>	1	<i>saras</i>	7
<i>samānī</i>	1	<i>saṃnaddha</i>	1	<i>sarasvatī</i>	5
<i>samāśīr</i>	1	<i>saṃpās</i>	1	<i>sarasvatīvat</i>	1
<i>samīta</i>	1	<i>saṃpāraṇa</i>	1	<i>sarūpa</i>	3
<i>samītha</i>	6	<i>saṃpiṣṭa</i>	1	<i>sarga</i>	10
<i>samiddha</i>	4	<i>saṃpṛkta</i>	1	<i>sarñjaya</i>	1
<i>samidhāna</i>	2	<i>sambādha</i>	1	<i>sarpis</i>	1
<i>samiṣ</i>	1	<i>sambhara</i>	1	<i>sarma</i>	1
<i>samīka</i>	5	<i>sambharāṇa</i>	1	<i>sarva</i>	15
<i>samīcī</i>	1	<i>sambhṛta</i>	11	<i>sarvatātā</i>	2
<i>samīcīna</i>	3	<i>saṃbhṛta</i>	1	<i>sarvarathā</i>	2
<i>samījamāna</i>	1	<i>sambhṛtāśva</i>	1	<i>sarvā</i>	1
<i>samīdha</i>	1	<i>sammiśla</i>	3	<i>salalūka</i>	1
<i>samuksīta</i>	1	<i>samyāñc</i>	5	<i>sava</i>	2
<i>samudra</i>	42	<i>saṃyat</i>	4	<i>savana</i>	66
<i>samudriya</i>	2	<i>saṃrarāṇa</i>	1	<i>savayas</i>	1
<i>samudriyā</i>	1	<i>saṃrāj</i>	12	<i>savitṛ</i>	10
<i>saṃṛta</i>	2	<i>saṃrihāna</i>	1	<i>savya</i>	6
<i>saṃṛti</i>	3	<i>saṃvanana</i>	1	<i>savyatas</i>	1
<i>samokas</i>	2	<i>saṃvaraṇa</i>	2	<i>savyā</i>	1
<i>samoha</i>	1	<i>saṃvarga</i>	1	<i>saścat</i>	1
<i>samoham</i>	1	<i>saṃvarta</i>	1	<i>sasa</i>	1
<i>saṃkṛandana</i>	2	<i>saṃvavṛtvat</i>	1	<i>sasarparī</i>	2
<i>saṃkrośamānā</i>	1	<i>saṃvivye</i>	2	<i>sasahi</i>	3
<i>saṃga</i>	2	<i>saṃvṛj</i>	1	<i>saśmāna</i>	1
<i>saṃgata</i>	1	<i>saṃvṛta</i>	1	<i>sasthāvan</i>	1
<i>saṃgatha</i>	1	<i>saṃśīśvarī</i>	1	<i>sasni</i>	5
<i>saṃgama</i>	3	<i>saṃsad</i>	3	<i>sasyat</i>	1
<i>saṃgir</i>	1	<i>saṃsṛṣṭa</i>	1	<i>sasri</i>	1
<i>saṃgrbhītā</i>	1	<i>saṃskṛta</i>	1	<i>sasrut</i>	1
<i>saṃgrbhītṛ</i>	1	<i>saṃskṛtatra</i>	1	<i>sasvar</i>	1
<i>saṃcakāna</i>	1	<i>saṃstha</i>	3	<i>sah</i>	73
<i>saṃcaraṇa</i>	1	<i>saṃsraṣṭṛ</i>	1	<i>saha</i>	6
<i>saṃcaranī</i>	1	<i>saṃhita</i>	1	<i>sahajānuṣa</i>	1
<i>saṃcarantī</i>	1	<i>sayāvan</i>	4	<i>sahadānu</i>	1
<i>saṃcareṇya</i>	1	<i>sayāvarī</i>	1	<i>sahadeva</i>	1

<i>sahamūlam</i>	1	<i>sāna</i>	2	<i>sukṛtā</i>	2
<i>sahavatsā</i>	1	<i>sānasi</i>	4	<i>sukṛttara</i>	1
<i>sahavan</i>	2	<i>sānu</i>	12	<i>sukṛtyā</i>	2
<i>sahas</i>	62	<i>sānuṣak</i>	1	<i>sukṛtvan</i>	2
<i>sahasā</i>	2	<i>sāp</i>	1	<i>sukratu</i>	16
<i>sahasāna</i>	1	<i>sāpta</i>	2	<i>sukṣatra</i>	2
<i>sahasāvānt</i>	1	<i>sāpya</i>	2	<i>sukṣaya</i>	1
<i>sahastama</i>	1	<i>sāman</i>	10	<i>sukṣiti</i>	2
<i>sahasya</i>	1	<i>sāmanā</i>	1	<i>sukha</i>	3
<i>sahasra</i>	95	<i>sāmvarāṇi</i>	1	<i>sukhatama</i>	1
<i>sahasradātama</i>	1	<i>sāyaka</i>	5	<i>suga</i>	7
<i>sahasradhārā</i>	2	<i>sāyam</i>	1	<i>suga</i>	1
<i>sahasrapoṣya</i>	1	<i>sāra</i>	1	<i>sugavya</i>	1
<i>sahasram</i>	2	<i>sāraḡha</i>	1	<i>sugopā</i>	2
<i>sahasravat</i>	1	<i>sārathi</i>	4	<i>sugmya</i>	1
<i>sahasraśas</i>	1	<i>sālāvṛka</i>	1	<i>sugrathita</i>	1
<i>sahasrā</i>	4	<i>sāva</i>	3	<i>sughna</i>	1
<i>sahasriṇī</i>	3	<i>sāvin</i>	1	<i>sucakra</i>	1
<i>sahasrīn</i>	9	<i>sāsahāna</i>	1	<i>suḡāta</i>	1
<i>sahasvat</i>	2	<i>sāsahi</i>	8	<i>suḡyotis</i>	1
<i>sahasvant</i>	2	<i>sāh</i>	2	<i>sut</i>	3
<i>sahāvan</i>	2	<i>sāhya</i>	9	<i>suta</i>	253
<i>sahiṣṭha</i>	1	<i>sikta</i>	1	<i>sutapāvan</i>	3
<i>sahvīyas</i>	1	<i>sic</i>	21	<i>sutarāṇa</i>	1
<i>sahuri</i>	4	<i>sidhma</i>	1	<i>sutarā</i>	1
<i>sahūti</i>	2	<i>sidhra</i>	1	<i>sutāvānt</i>	10
<i>sahya</i>	1	<i>sina</i>	3	<i>suti</i>	3
<i>sā</i>	3	<i>sindhu</i>	63	<i>sutīrtha</i>	1
<i>sākam</i>	23	<i>sima</i>	2	<i>sutuka</i>	3
<i>sākhya</i>	1	<i>simā</i>	1	<i>sutukā</i>	1
<i>sāc</i>	4	<i>siṃha</i>	3	<i>sutrāta</i>	1
<i>sāca</i>	1	<i>simha</i>	1	<i>sutrāman</i>	4
<i>sāta</i>	2	<i>siṃhyī</i>	1	<i>sutvan</i>	1
<i>sātama</i>	5	<i>sirā</i>	1	<i>sudakṣa</i>	5
<i>sāti</i>	89	<i>siv</i>	1	<i>sudakṣiṇa</i>	1
<i>sādana</i>	3	<i>siṣāsu</i>	1	<i>sudakṣin</i>	1
<i>sādhana</i>	1	<i>sīrā</i>	4	<i>sudamṣas</i>	3
<i>sādhāraṇa</i>	1	<i>su</i>	135	<i>sudā</i>	1
<i>sādhāraṇa</i>	1	<i>sukara</i>	1	<i>sudātu</i>	1
<i>sādhiṣṭha</i>	2	<i>sukīrti</i>	1	<i>sudānu</i>	6
<i>sādhu</i>	4	<i>sukṛt</i>	5	<i>sudāman</i>	2
<i>sādhuyā</i>	1	<i>sukṛta</i>	7	<i>sudās</i>	20

<i>sudina</i>	2	<i>subhagatva</i>	1	<i>suviññāna</i>	1
<i>sudinatva</i>	1	<i>subhagā</i>	3	<i>suṽita</i>	8
<i>sudīti</i>	1	<i>subhadra</i>	1	<i>suvidvaṃs</i>	1
<i>sudughā</i>	9	<i>subhū</i>	3	<i>suviṽṛta</i>	1
<i>sudṛś</i>	1	<i>subhṛta</i>	1	<i>suṽira</i>	17
<i>sudṛśī</i>	1	<i>sumakha</i>	3	<i>suṽirā</i>	3
<i>sudṛśīka</i>	1	<i>sumat</i>	2	<i>suṽīrya</i>	15
<i>sudeva</i>	2	<i>sumati</i>	28	<i>suṽṛkti</i>	17
<i>sudru</i>	2	<i>sumadamśu</i>	1	<i>suṽṛdh</i>	1
<i>sudhana</i>	1	<i>sumanas</i>	5	<i>suveda</i>	2
<i>sudhita</i>	4	<i>sumantu</i>	2	<i>suvedanā</i>	1
<i>sudhī</i>	2	<i>sumaya</i>	1	<i>suśakti</i>	1
<i>sudhur</i>	1	<i>sumita</i>	1	<i>suśamī</i>	1
<i>sudhura</i>	2	<i>sumitra</i>	1	<i>suśasti</i>	1
<i>suniraja</i>	1	<i>sumṛḍḍīka</i>	3	<i>suśīpra</i>	17
<i>sunīti</i>	1	<i>sumeka</i>	1	<i>suśīṣṭi</i>	1
<i>sunīti</i>	1	<i>sumedhas</i>	2	<i>suśeva</i>	1
<i>sunītha</i>	3	<i>sumna</i>	28	<i>suśravas</i>	2
<i>sunvat</i>	1	<i>suyajñā</i>	2	<i>suśravastama</i>	4
<i>sunvant</i>	1	<i>suyata</i>	1	<i>suśravasyā</i>	1
<i>supatnī</i>	1	<i>suyama</i>	1	<i>suśrāta</i>	1
<i>supatha</i>	1	<i>suyavasa</i>	2	<i>suśruṇa</i>	1
<i>supathin</i>	1	<i>suyavasyu</i>	1	<i>suśrut</i>	1
<i>supadī</i>	1	<i>suyukta</i>	1	<i>suśruta</i>	1
<i>suparṇa</i>	5	<i>suyuj</i>	5	<i>suśakhi</i>	1
<i>suparṇa</i>	2	<i>surāṇa</i>	1	<i>suśavya</i>	1
<i>supalāśa</i>	1	<i>surāṇā</i>	1	<i>suśaha</i>	2
<i>supāṇi</i>	2	<i>suratna</i>	2	<i>suśā</i>	1
<i>supāra</i>	9	<i>suratha</i>	2	<i>suśāman</i>	1
<i>supūrṇa</i>	1	<i>surabhi</i>	1	<i>suśīrā</i>	1
<i>supūrṇā</i>	1	<i>surā</i>	2	<i>suśuta</i>	8
<i>supeśas</i>	4	<i>surādhas</i>	9	<i>suśupāṇa</i>	1
<i>supeśās</i>	1	<i>surādhasa</i>	1	<i>suśumna</i>	1
<i>supratīka</i>	1	<i>surāma</i>	2	<i>suśomā</i>	1
<i>suprapāna</i>	1	<i>suruc</i>	2	<i>suśtu</i>	1
<i>suprayas</i>	1	<i>surūpa</i>	2	<i>suśtuta</i>	5
<i>supravācana</i>	1	<i>suretas</i>	1	<i>suśtutā</i>	1
<i>suprāvī</i>	2	<i>swacasyā</i>	1	<i>suśtuti</i>	18
<i>suprāvya</i>	2	<i>swaṽjra</i>	6	<i>suśtubh</i>	1
<i>subāhu</i>	1	<i>swahman</i>	1	<i>suśthāman</i>	1
<i>subrahman</i>	1	<i>swācas</i>	1	<i>suśvi</i>	7
<i>subhaga</i>	4	<i>swāna</i>	4	<i>suśvitara</i>	1

<i>susanitr̥</i>	1	<i>somya</i>	20	<i>sthāna</i>	2
<i>susaṃdr̥ś</i>	1	<i>saubhaga</i>	5	<i>sthira</i>	20
<i>susampiṣṭa</i>	1	<i>saumanasa</i>	6	<i>sthivimant</i>	1
<i>susammṛṣṭa</i>	1	<i>saumya</i>	1	<i>sthūṇā</i>	1
<i>susaṃskṛta</i>	1	<i>sauvaśvya</i>	2	<i>sthūra</i>	8
<i>suhana</i>	3	<i>sauśravasa</i>	2	<i>sthūri</i>	1
<i>suhantu</i>	2	<i>skandha</i>	1	<i>snā</i>	2
<i>suhava</i>	8	<i>skabhīyas</i>	1	<i>snu</i>	6
<i>suhārd</i>	1	<i>skambha</i>	1	<i>snehitī</i>	1
<i>sū</i>	6	<i>skambhana</i>	4	<i>spandana</i>	1
<i>sūкта</i>	2	<i>stana</i>	1	<i>spardhamāna</i>	1
<i>sūta</i>	1	<i>stanayat</i>	1	<i>spaś</i>	4
<i>sūdadohas</i>	1	<i>stabhuyamāna</i>	1	<i>spārha</i>	7
<i>sūnaram</i>	1	<i>starī</i>	3	<i>spārḥā</i>	1
<i>sūnu</i>	12	<i>stava</i>	1	<i>sprt</i>	4
<i>sūnṛta</i>	2	<i>stavan</i>	3	<i>sprdh</i>	18
<i>sūnṛtā</i>	11	<i>stavāna</i>	5	<i>sprś</i>	6
<i>sūnṛtāvāt</i>	2	<i>stātṛ</i>	1	<i>sprh</i>	4
<i>sūr</i>	2	<i>stāmu</i>	1	<i>sprhayāyya</i>	1
<i>sūra</i>	16	<i>sti</i>	2	<i>sphīgī</i>	2
<i>sūri</i>	33	<i>stiyā</i>	1	<i>sphira</i>	1
<i>sūrmī</i>	1	<i>stīrṇa</i>	4	<i>smat</i>	1
<i>sūrya</i>	107	<i>stut</i>	1	<i>smatpuraṃdhi</i>	1
<i>ṣṛka</i>	2	<i>stuta</i>	46	<i>smadibha</i>	1
<i>ṣṛjāna</i>	3	<i>stuti</i>	4	<i>smaddiṣṭi</i>	1
<i>ṣṛñjaya</i>	1	<i>stubbh</i>	5	<i>syad</i>	1
<i>ṣṛṇya</i>	1	<i>stuvat</i>	1	<i>syant</i>	1
<i>ṣṛpra</i>	1	<i>stuvant</i>	2	<i>syandamānā</i>	1
<i>ṣṛbinda</i>	1	<i>stuṣeyya</i>	1	<i>syandra</i>	1
<i>ṣṛṣṭa</i>	1	<i>str̥ṇāna</i>	1	<i>syāla</i>	1
<i>seka</i>	2	<i>stena</i>	2	<i>syūman</i>	1
<i>sektṛ</i>	1	<i>steya</i>	1	<i>syūmanyu</i>	1
<i>setṛ</i>	1	<i>stotṛ</i>	43	<i>syūmaraśmi</i>	1
<i>sena</i>	1	<i>stotra</i>	7	<i>syona</i>	1
<i>senā</i>	12	<i>stoma</i>	82	<i>srakti</i>	2
<i>senya</i>	2	<i>stomya</i>	3	<i>sravat</i>	3
<i>sotṛ</i>	7	<i>staulā</i>	1	<i>sravantī</i>	4
<i>sotva</i>	1	<i>strī</i>	6	<i>sridh</i>	3
<i>soma</i>	446	<i>stha</i>	12	<i>sriṅ</i>	1
<i>somapr̥ṣṭha</i>	1	<i>sthavira</i>	11	<i>sruc</i>	1
<i>somavatī</i>	1	<i>sthā</i>	97	<i>sruti</i>	4
<i>somin</i>	12	<i>sthātṛ</i>	5	<i>sruva</i>	2

<i>srotas</i>	1	<i>svaru</i>	1	<i>hatā</i>	2
<i>srotyā</i>	2	<i>svarocis</i>	1	<i>hati</i>	12
<i>sva</i>	51	<i>svarṇara</i>	4	<i>hatya</i>	19
<i>svakṣatra</i>	3	<i>svarmīḍha</i>	4	<i>hatyā</i>	1
<i>svagūrta</i>	2	<i>svarya</i>	7	<i>hatha</i>	4
<i>svaṅga</i>	1	<i>svarvat</i>	4	<i>han</i>	341
<i>svajā</i>	1	<i>svarvatī</i>	4	<i>haniṣtha</i>	1
<i>svaṅcas</i>	1	<i>svarvant</i>	3	<i>haniṣyant</i>	1
<i>svatavas</i>	2	<i>svavas</i>	6	<i>hanu</i>	5
<i>svadāvan</i>	1	<i>svavrj</i>	1	<i>hantama</i>	15
<i>svadhā</i>	16	<i>svāśva</i>	5	<i>hantu</i>	1
<i>svadhāvat</i>	2	<i>svāśvayu</i>	1	<i>hanṭr</i>	9
<i>svadhāvan</i>	1	<i>svāśvya</i>	2	<i>hantva</i>	1
<i>svadhāvant</i>	4	<i>svaṣṭra</i>	1	<i>hanman</i>	5
<i>svadhāvams</i>	5	<i>svasara</i>	1	<i>hanman</i>	1
<i>svadhainava</i>	1	<i>svasāra</i>	1	<i>haṃsa</i>	1
<i>svadhvara</i>	2	<i>svasṛ</i>	5	<i>hari</i>	204
<i>svana</i>	3	<i>svasti</i>	35	<i>harit</i>	6
<i>svanadratha</i>	1	<i>svastimat</i>	1	<i>harita</i>	7
<i>svani</i>	3	<i>svā</i>	8	<i>haritvat</i>	1
<i>svapati</i>	2	<i>svātata</i>	1	<i>harin</i>	2
<i>svapatya</i>	3	<i>svādiṣtha</i>	1	<i>harimanyu</i>	1
<i>svapas</i>	2	<i>svādiṣthā</i>	1	<i>hariyūpīyā</i>	1
<i>svapastama</i>	2	<i>svādīyams</i>	1	<i>hariyojana</i>	1
<i>svapasy</i>	1	<i>svādīyas</i>	1	<i>harivant</i>	46
<i>svapasyā</i>	2	<i>svādu</i>	11	<i>harī</i>	1
<i>svapna</i>	2	<i>svādman</i>	4	<i>harmya</i>	3
<i>svabdin</i>	1	<i>svādvī</i>	1	<i>haryat</i>	2
<i>svabhānu</i>	1	<i>svādhī</i>	2	<i>haryata</i>	19
<i>svabhīṣṭi</i>	4	<i>svāna</i>	1	<i>harṣumant</i>	1
<i>svabhīśu</i>	2	<i>svāpi</i>	3	<i>harṣyā</i>	2
<i>svabhūti</i>	1	<i>svābhū</i>	1	<i>hava</i>	47
<i>svayam</i>	9	<i>svāyudha</i>	2	<i>havana</i>	11
<i>svayaśas</i>	1	<i>svāra</i>	1	<i>havamāna</i>	2
<i>svayaśastara</i>	1	<i>svāśita</i>	1	<i>havamānā</i>	1
<i>svayu</i>	1	<i>svāśīṣa</i>	1	<i>haviṣmatī</i>	2
<i>svayuj</i>	1	<i>svāhā</i>	5	<i>haviṣmant</i>	7
<i>svar</i>	63	<i>svīdhma</i>	1	<i>havis</i>	18
<i>svara</i>	1	<i>sveda</i>	1	<i>havīman</i>	3
<i>svarāj</i>	12	<i>sveduhavya</i>	2	<i>havya</i>	45
<i>svarājya</i>	20	<i>svojas</i>	3	<i>havyā</i>	2
<i>svari</i>	1	<i>hata</i>	5	<i>haskṛti</i>	1

<i>hasta</i>	39	<i>hiraṇyayā</i>	2	<i>heṣas</i>	1
<i>hastā</i>	1	<i>hiraṇyayī</i>	2	<i>heḍa</i>	1
<i>hasti</i>	1	<i>hiraṇyavat</i>	4	<i>hotṛ</i>	17
<i>hastin</i>	2	<i>hiranya</i>	1	<i>hotra</i>	1
<i>hastya</i>	1	<i>hiri</i>	1	<i>hotrā</i>	5
<i>hāriyojana</i>	2	<i>hirīmant</i>	1	<i>hotrā</i>	1
<i>hās</i>	2	<i>hirīmaśa</i>	1	<i>hotriya</i>	1
<i>hi</i>	27	<i>hīḍita</i>	1	<i>homan</i>	1
<i>hita</i>	26	<i>huvāna</i>	1	<i>hoṣin</i>	1
<i>hitā</i>	2	<i>hūta</i>	67	<i>hyas</i>	3
<i>hiti</i>	1	<i>hūti</i>	12	<i>hrada</i>	4
<i>hinva</i>	1	<i>hṛṇāy</i>	1	<i>hrāduni</i>	1
<i>hima</i>	1	<i>hṛd</i>	20	<i>hvara</i>	1
<i>himā</i>	2	<i>hṛdya</i>	1	<i>hvṛ</i>	2
<i>hiraṇin</i>	1	<i>hṛṣita</i>	1		
<i>hiraṇya</i>	13	<i>heti</i>	8		
<i>hiraṇyaya</i>	15	<i>hetṛ</i>	1		



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