

Jai Guru Dev

RIK VEDA

FORTY SELECTED HYMNS OF THE
TENTH MANDALA

*In the Light of Maharishi's Vedic Science
translated from Vedic Sanskrit,
with a detailed afterword
and quotes from Maharishi
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Sukta 1 (7 verses)

Rishi: Trita Aptya – Devatâ: Agni, the (inner) fire –

Chandas: Trishtubh (4 x 11 syllables)

1. At the onset of dawn the Blessed One arose. Emerging from darkness, he came with his light. Agni, the fire with radiant luster, born with fair limbs, has filled all the abodes.

2. Thou art born the offspring of heaven and earth, pleasantly distributed in plants. Agni, radiant child, thundering from your mothers, thou bypassed the nights anointed in darkness.

3. Vishnu, the doer of all things, the true knower of his supreme, transcendent state, when born the exalted one guards the third. When they have prepared its milk with their mouths, they themselves sing it hither with one voice.

4. Then the mothers giving birth with food, come with food to thee who growest through food. Thou returnest to them in another form. Thou art the moving creative impulse in the human race.

5. Creative impulse in motion, the flaming vehicle of the festival, the shining torch of every Yagya, the equal half of every god, Agni, the fire with power and splendor, but also the guest of men,

6. so, king Agni, clothed in fine robes, born reddish in the navel of the earth, placed at the foot-mark of refreshment, thou brought the gods hither.

7. Yes, Agni, thou always strived towards heaven and earth as the son towards thy parents. Come to those who long to meet thee, the youngest, the strong one, and lead the gods hither.

Sukta 5 (7 verses)

Rishi: Trita Âptya – Devatâ: Agni – Chandas: Trishtubh

1. The one ocean, the source of treasures, giving many births, radiates from our heart. He guides the udder of those two hidden in the womb, the trace of the bird laid amidst the source.

2. The rutting stallions have come together with the mares in the common dwelling-place. The seers keep track of the law. Secretly they set the highest names.

3. That which pertains to the law and to Maya has united. Measuredly they have brought forth the child and rear it. They stretched the navel of everything moving and non-moving, and also the thread of the seer through the mind.

4. The pathways of the law have always accompanied the well-born, the milky drinks lead forward the strong one. Wrapped in the cloak, heaven and earth grew through melted butter, through dishes made of honey, milk and mead.

5. The knowing one brought seven reddish sisters roaring out of the mead to look at. Inside, the one who was born before paused, searching for a shell in the airspace, he found that of Pûshan, of growth.

6. The seers have created seven landmarks, one of which is reached by the afflicted. The wanderer's support stands in the highest camp, in the foundation at the end of paths.

7. Nonbeing and being are in the transcendent field, in the womb of infinity the mind is born. Agni, the fire, is verily the firstborn of the law to us, in the former lifetime inseminator and giver – bull and cow.

Sukta 9 (9 verses)

Rishi: Sindhudvîpa, son of Râja Ambarîsha, or Trishiras, son of Tvashtri –

Devatâ: the waters – **Chandas:** 1-4 and 6 Gâyatri, 5 Vardhamânâ (6, 7, 8 syllables), 7 Pratischthâ (8, 7, 6 syllables), 8 + 9 Anushtubh (4 x 8 syllables)

1. Waters, yes you are refreshing. So give us strength to see the great bliss!

2. Your healing drinking water! Give us a portion of it like mothers beaming with love!

3. We want to give you a hand for him for whose dwelling place you waters move and give birth to us.

4. The heavenly waters be a drink for our aid and bliss. They give us health and blessings!

5. The rulers of treasures, lords of living beings, the waters I ask for healing.

6. Within the waters, Soma named me all medicines and the all-healing Agni, the fire.

7. Waters, you grant my body healing and protection, so that I may long see the sun.

8. Waters, wash away whatever wickedness is in me, whether I may have offended or wrongly cursed.

9. I followed the waters today. We mingled with their essence. Agni, milky fire, come here! Yes, shower me with strength!

Sukta 10 (14 verses)

Rishi of odd verses Yamî, **of even verses** Yama – **Devatâ:** in each case

the dialogue partner – **Chandas:** Trishtubh (4 x 11 syllables)

1. I want to persuade the friend, who came over so many floods, to a friendly turn. The wise bring grandchildren to the father, considering the future of the world.

2. No, thy friend does not want such a friendly turn that relatives behave like strangers. The great Asura's sons, the men who carry the sky peer far and wide.

3. Just this is what the immortals want: an offspring of the only mortal. Let thy soul unite with my soul. As a husband enter into thy

wife's body.

4. Should we now do what we never did before? Talking right we would whisper wrong. Gandharva in the floods and the water woman are our navel, our highest blood bond.

5. Even in the womb the creator of all forms. God Tvashtri, shaped us male and female. No one violates his holy laws; earth and heaven are sure of that.

6. Who knows those earliest days of old? Who saw them, who is talking about them here? Great is the law of Mitra and Varuna. What wilt thou wanton one say to the judging men?

7. I, Yamî, fell in love with Yama, to lie together on the same bed. As a wife I gladly give my husband my body. Let us shake like the wheels of a chariot.

8. They never stand still, never close their eyes, those scouts of the gods who roam here. Go with someone else than me, you wanton one. With him shake like the wheels of a chariot!

9. Days and nights she would give herself to him, she would briefly cover the eye of the sun. Related as a pair like heaven and earth Yamî would take upon herself Yama's inbreeding.

10. Surely such times will come later, in which siblings do unchaste things. Make thine arm a pillow for a bull. Beauty, look for another husband than me!

11. Is he a brother if she is unprotected? Is she a sister when misfortune strikes? Love-stricken I whisper again and again: Unite your body with mine!

12. Never shall I unite my body with thine. Whoever approaches his sister is called a sinner. With someone else than me let thine lust drive! Thy brother, beauty, does not desire such thing.

13. Alas, thou art indeed a wimp, Yama. We neither won thine mind nor heart. Another one will surely embrace thee soon like the girdle the steed, like the tendril the trunk.

14. Thou too, Yamî, may embrace another nicely and the other thou like the tendril the trunk. Win his mind or he shall win thine, and make with him a happy union!

Sûkta 19 ni vartadhvam (8 verses)

Rishi: Mathita son of Yama, Bhrigu son of Varuna, or Chyavana Bhârgava –

Devatâ: the waters or the cows – Chandas: Anushtubh, 6 Gâyatrî

1. Return! Come Home! Don't go farther!

Sprinkle us, ye wealthy ones!

Fire, Soma – ye twin stars –,

keep the wealth here for us!

2. Drive them back home!

Bring them back home to us!

Indra may catch and restrain them,

Agni, the fire may drive them here.

3. They shall return home again

to prosper with the shepherd.

Here, o fire, keep them!

Here the wealth shall abide.

4. To come home, to return,

to cross over, to unite,

to come back, to retreat

I even call the shepherd,

5. who maintains the parting,

the crossing, the going out,

the coming in, yea,

even the shepherd shall come home.

6. Home-leader, lead home!

O Indra, give us milk again!

Let us enjoy the living ones!

7. From all sides I give you melted butter,

milk and strengthening potion.

O gods, worthy of service,

shower upon us wealth!

8. Home-leader, lead home!

Back-leader, lead back!

From the four quarters of the earth,

from there bring them back!

Sukta 21 (8 verses)

Rishi: Vimada, son of Indra or of Prajapati, or Vasukrit, son of Vasukra –

Devatâ: Agni, the fire – **Chandas:** Âstârapankti (8, 8, 12, 12 syllables)

1. Agni, turning as it were to the Self, we choose thee, the hot, brightly shining fire, to be the moving impetus for the Yagya on the trimmed grass, the Barhis. Full of enthusiasm we invoke thee.

2. These good, horse-giving helpers adorn thee. For thee, Agni, the sprinkling ladle, the pouring oblation longs. Full of enthusiasm we invoke thee.

3. With thee the law-abiding sit with ladles like pouring ladies. Black and white gleaming colours, all glories thou assumest. Full of enthusiasm we invoke thee.

4. Agni, the glorious riches that thou cherishest, mighty immortal one, bring them to us to increase the wealth of the Yagyas. Full of enthusiasm we invoke thee.

5. Agni, the fire generated by Atharvan, the fire priest, brought all revelations to light. He became the herald of Vivasvat, the radiant one, the dear friend of Yama, the guide. Full of enthusiasm we invoke thee.

6. It is to thee, Agni, that they turn their attention while celebrating the Yagyas. Thou bestowest all desirable treasures to the worshipper. Full of enthusiasm we invoke thee.

7. Men have established thou, Agni, as a pleasant, silent witness during Yagyas, the luminous one, with ghee-gleaming face, best to see with the eyes. Full of enthusiasm we invoke thee.

8. Agni, thou stretchest far and high with blazing flame. Spitting thou rushest fervently and impregnatest the germ of new life to the sisters. Full of enthusiasm we invoke thee.

Sukta 24 (6 verses)

Rishi: Vimada, son of Indra or Prajapati, or Vasukrit, Son of Vasukra – **Devatâ:** 1-3 Indra, 4-6 the Ashwin – **Chandas:** 1-3 Âstârapankti, 4-6 Anushtubh

1. Indra, drink this Soma full of mead expressed in the vessel. O most wealthy one, grant us thousandfold riches. Full of enthusiasm we invoke thee.

2. We come to thee with Yagyas, hymns of praise and offerings. Master of powers, bring us the most precious treasure. Full of enthusiasm we invoke thee.

3. Indra, bestowing the desired, encouraging the discouraged, guardian of the singers, protect us from hate and distress. Full of enthusiasm we invoke thee.

4. You mighty twins, lords of Mâyâ, churned the united pair apart when you Nâsatyas lured it out, called by the exhilarated Vimada.

5. All the devas longed for the floating couple. The gods said to the Nâsatyas: Bring them back again!

6. Full of honey mead be my going forth, full of honey mead be my coming back. You two Devas, by your divinity fill us with sweetness, with mead!

Sukta 25 (11 verses)

Rishi: Vimada, son of Indra or of Prajapati, or Vasukrit, son of Vasukra – **Devatâ:** Soma – **Chandas:** Âstârapankti

1. Give us a blissful mind, heart and intellect. Then let us enjoy in love thy herbal juice like cows in the pasture. Full of enthusiasm we invoke thee.

2. Those who touch thee in the heart, Soma, are firmly established in all laws. Then only desires that strive for good arise in me. Full of enthusiasm we invoke thee.

3. And if, out of ignorance, I violate your laws, your will, Soma, then forgive us like a father forgives his son without clubbing. Full of enthusiasm we invoke thee.

4. Thoughts are gushing like fountains into the well, Soma, keep our life force like in bowls. Full of enthusiasm we invoke thee.

5. By thy power, wise and strong Soma, the sages free from lust open up the stable rich in kine and horses. Full of enthusiasm we invoke thee.

6. Soma, thou keepest our livestock, the variously scattered world. Overlooking all beings, thou holdest them together for life. Full of enthusiasm we invoke thee.

7. Soma, be our infallible shepherd everywhere. Keep the wrongdoers away, o king. Slander may have no power over us. Full of enthusiasm we invoke thee.

8. Soma, insightful one, watch over us and awaken our life force. Being a better guide than man, protect us from misfortune and distress. Full of enthusiasm we invoke thee.

9. Thou breakest our strongest resistance, Indu, thou art Indra's blessed friend when the wrestlers invoke him at the child-begetting meeting. Full of enthusiasm we invoke thee.

10. This strong, beloved exhilaration of Indra is getting stronger and stronger. It expands the mind of great Kakshivat, the sage. Full of enthusiasm we invoke thee.

11. This gives gifts of cattle to the gracious sage. For the sake of the seven, let him help the blind and the lame. Full of enthusiasm we invoke thee.

Sûkta 58 (12 verses)

Rishi: Bandhu, Shrutabandhu and Viprabandhu Gaupâyanâs –

Devatâ: the retrieval of the spirit – Chandas: Anushtubh

1. If thy spirit has gone far away to the reins-holder Yama, the son of radiant Vivasvat, we call it back to thee so that it may dwell and live here.

2. If thy spirit has gone far away to heaven, if it has gone to earth, we call it back to thee so that it may dwell and live here.

3. If thy spirit has gone far away to the four corners of the earth, we call it back to thee so that it may dwell and live here.

4. If thy spirit has gone far away to the four quarters of the world, we call it back to thee so that it may dwell and live here.

5. If thy spirit has gone far away into the surging sea, we call it back to thee so that it may dwell and live here.

6. If thy spirit has gone far away into the beams of light, we call it back to thee so that it may dwell and live here.

7. If thy spirit has gone far away into the waters, into the plants, we call it back to thee so that it may dwell and live here.

8. If thy spirit has gone far away to the sun, if it has gone to the dawn, we call it back to thee so that it may dwell and live here.

9. If thy spirit has gone far away to the high mountains, we call it back to thee so that it may dwell and live here.

10. If thy spirit has gone far away to this whole world, we call it back to thee so that it may dwell and live here.

11. If thy spirit has entered into the highest para, into transcendence, we call it back to thee so that it may dwell and live here.

12. If thy spirit has entered into Being, into Becoming, we call it back to thee so that it may dwell and live here.

Sûkta 62 ye yagyena dakschinâyâ (11 verses)

Rishi: Nâbhânedishta Mânavaḥ – Devatâ: Vishvedevas, 2-3 or the Angirasas, 8-11 the bounty of Sâvarni– Chandas: 1-4 Jagatî (4 x 12 syllables),

5, 8, 9 Anushtubh, 6 Brihati, 7 Satobrihati, 10 Gayatri, 11 Trishtubh

1. Angirasas, ye who attained Indra's friendship and immortality, anointed by Yagya, by the milk-giving cow, hail to you angels! Welcome, sages, the son of Manu, of man.

2. Angirasas, Fathers, who drove out the wealth of cattle, who broke open the cave by nature's law in the year's cycle, long be your life, you angels! Welcome, sages, the son of Manu.

3. Angirasas, who by nature's law caused the sun to rise in the sky and spread out mother earth, rich wealth of children be yours, you angels! Welcome, sages, the son of Manu.

4. Sons of the Gods, Rishis, listen to him in the navel who speaks well in your house. May divine splendor be yours, you angels! Welcome, sages, the son of Manu.

5. The Rishis of truly multiple forms, who move in the depth, the angels, the sons of Angiras, have arisen from Agni.

6. From Agni they have arisen in multiple forms out of heaven, going in ninth, now in tenth. Angiras, the highest angel, gives bounty together with the gods.

7. Allied with Indra, the acceptors of the Yagyas emptied the stable full of kine and horses. Giving me thousands with an attentive ear, they gained glory among the gods.

8. Now let this man beget offspring, may Manu grow like a young sprout, giving out today a hundred, a thousand steeds as a gift.

9. No one succeeds in reaching him like heaven's highest place. Sâvarnya's offered meed has broadened like a flood.

10. And Yadu and Turva, the victorious, bestowed two obliging servants for the house with plenty of cows.

11. May Manu, the chief of the clan, the donor of thousands, suffer no harm. May his donation rival with the sun. May the gods prolong Sâvarni's life, with whom, unwearied, we have lived and prospered.

Sûkta 71 brihaspate prathamam (11 verses)

**Rishi: Brihaspati Ângirasa, the Lord of Songs – Devatâ: Gyâna,
the inner voice of wisdom – Chandas: Trishtubh, 9 Jagatî**

1. O Lord of Songs, Brihaspati! At the onset of language, when they thought of giving names, out of affection the preserve secretly revealed the faultless radiance.

2. When they cleanse language like threshed grain in a sieve and skillfully shape it in their mind, then friends detect their friendship. Their speech has the auspicious mark imprinted.

3. In service they followed the trace of the voice which they found imprinted in the Rishis and they distributed the finding everywhere. The seven singers sang it together.

4. Some who see have never seen that speech, some who hear have never heard her. But to one she opened her body as a loving well attired wife to her husband.

5. One who is said to be firmly fixed in friendship may not be

encouraged in speech competitions. He wanders with an unending illusion, the speech he hears yields neither fruit nor blossom.

6. Whoever has abandoned the advising friend takes no longer part in this voice. If he hears her, he hears her to no effect. He no longer knows the path of dharma.

7. Friends who have eyes and ears are yet unequal in their mental skills. Flat ponds reach to the mouth, to the shoulder, others are deep like ponds for diving.

8. When friends of wholeness serve together in the heart-formed agility of thought, some things fall by the wayside by themselves, but whoever has completed the task, passes through.

9. Those who do not move, who do not approach the highest and enliven neither wholeness nor Soma, are using speech in sinful fashion and stretch the cloth like ignorant weavers.

10. All friends rejoice in the friend who attained glory and ruled the tribe, for he removes guilt, he nourishes them. He is eagerly promoted for the contest.

11. One brings the verses to full blossom, the other sings the meter to perfection, one tells the lore of being as Brahma, and one lays down the rules of the Yagya.

Sukta 72 (9 verses)

Rishi: Brihaspati Laukya or Brihaspati Ângirasa or Aditi Dâkschâyani –

Devatâ: the gods – Chandas: Anushtubh

1. We will now proclaim the glorious birth of the Gods, which will be seen in future when the verses are sung.

2. Brahmanaspati, the Lord of the Brahmanas, kindled them welding like a blacksmith. In the early days of the Gods, from non-being being emerged.

3. In the first age of the Gods, from non-being being emerged. Then from the spread-legged the space around slipped out.

4. From the spread-legged came the world, from the world the space emerged. From Aditi, infinity, came strength, from Daksha, strength, came infinity.

5. Aditi, the infinity that came into being was your daughter, mighty Daksha. After her came the noble Gods, akin to immortality.

6. When you Gods stood there in the sea holding each other up, then from you like dancers dense clouds of dust whirled up.

7. When you Gods, like tamers, made creatures grow, you brought forth the sun hidden in the sea.

8. Eight sons of Aditi emerged from her womb. With seven she went to the Gods. Martanda, the mortal egg she threw away.

9. With seven sons, Aditi penetrated into the early days. For the cycle of birth and death, she carried Martanda, the mortal egg.

Sukta 81 (7 verses)

Rishi: Vishvakarmâ Bauvana – Devatâ: Vishvakarmâ, the all-doer –

Chandas: Trishtubh, 2 Virâdrûpâ (8, 11, 11, 11)

1. The Rishi offering all these beings, our Father the mover, settled down. Wishing prosperity with blessings, he entered, covering the first, into the later.

2. What was the place, what was tangible, what was it like and where did it come from, from which Vishvakarma, the doer of all things created the earth and revealed the sky in its greatness, all-eyed?

3. His eye everywhere, his mouth everywhere, his arm everywhere and his foot everywhere, with arms and wings he welds heaven and earth together, the creating God, the One.

4. What was the wood and what was the tree from which they made heaven and earth? Thinkers fathom in spirit whereon he stood, carrying the worlds!

5. O Vishvakarma, strengthen thine highest laws, the lowest and the middle ones, in offering to the friends. Self-determinedly offer thyself and spread thy body.

6. Vishvakarma, the all-doer, enlarged by the outpouring, do thou of thyself offer earth and heaven. May other men around go astray. Unto us be a bounty Master here.

7. Today let us invoke the Lord of Speech, the all-doing, thought inspiring Vishvakarma, to give us protection. May He rejoice in all our invocations, the Benefactor who brings salvation to all.

Sukta 82 (7 verses)

Rishi: Vishvakarma Bauvana – Devatâ: Vishvakarmâ, the all-doer –

Chandas: Trishtubh

1. The eye's father, wise in thought, created the two vaulting ones as pure ghee. As soon as the former ends were established, heaven and earth expanded.

2. Vishvakarma, the all-doer, the witty, active creator and guide is the highest, transcendental phenomenon. Where, as they say, beyond the seven Rishis is the One, their desires enjoy common fulfillment.

3. He who is our father, begetter and ruler, he knows all laws and creatures. The name-giver of the Devas, the truly one, to him the other beings come to question him.

4. Those former Rishis who sitting together in the unilluminated and in the illuminated space assembled the worlds, brought him as singers through Yagyas wealth in abundance.

5. What is beyond the sky, beyond the earth, beyond the gods and spirits, whom do the waters bear as the first germ in which all the gods were seen together?

6. The waters carried him as the first germ in which all the Devas united. In the navel of the unborn rests the One in which all beings abide.

7. You may not find him who created these (worlds), something else is rising among you. Shrouded in fog and foolish talk, the hymn-chanters wander who are exploiting life.