

RV 1. 155

ṛṣi: dīrghatamā aucathya; devatā viṣṇu, 1-3 indrāviṣṇū;
chanda: jagatī

प्र वः पान्तम् अन्धसो धियायते महे शूराय विष्णवे चार्चत ।
या सानुनि पर्वतानाम् अदाभ्या महस् तस्थतुर् अवतेव साधुना ॥ १-१५५-०१
त्वेषम् इत्था समरणं शिमीवतोर इन्द्राविष्णू सुतपा वाम् उरुष्यति ।
या मर्त्याय प्रतिधीयमानम् इत् कृशानोर अस्तुर् असनाम् उरुष्यथः ॥ १-१५५-०२
ता ई वर्धन्ति मद्भ्यु अस्य पौँस्यं नि मातरा नयति रेतसे भुजे ।
दधाति पुत्रो ऽवरम् परम् पितुर् नाम तृतीयम् अधि रोचने दिवः ॥ १-१५५-०३
तत्-तद् इद् अस्य पौँस्यं गृणीमसीनस्य त्रातुर् अवृकस्य मीळुषः ।
यः पार्थिवानि त्रिभिर् इद् विगामभिर् उरु क्रमिष्टोरुगायाय जीवसे ॥ १-१५५-०४
द्वे इद् अस्य क्रमणे स्वर्दृशो ऽभिव्याय मर्त्यो भुरण्यति ।
तृतीयम् अस्य नकिर् आ दधर्षति वयश् चन पतयन्तः पतत्रिणः ॥ १-१५५-०५
चतुर्भिः साकं नवतिं च नामभिश् चक्रं न वृत्तं व्यतीश्र् अवीविपत् ।
बृहच्छरीरो विमिमान ऋक्वभिर् युवाकुमारः प्रत्यु एत्यु आहवम् ॥ १-१५५-०६

Analysis of 1.155

प्र वः पान्तम् अन्धसो धियायते महे शूराय विष्णवे चार्चत ।
या सानुनि पर्वतानाम् अदाभ्या महस् तस्थतुर् अवतेव साधुना ॥ १-१५५-०१

prá vaḥ pāntam ándhaso dhiyāyaté
mahé śūrāya víṣṇave ca arcata
yā sānuni párvatānām ádābhiyā
mahás tashátur árvateva sādhnā 1.155.01

To the great Hero, him who sets his mind thereon, and Visnu, praise aloud in song your draught of juice,— Gods ne'er beguiled, who borne as 'twere by noble steed, have stood upon the lofty ridges of the hills.

Interpretation:

"Sing with the flaming Word of your Soma-wine, the essence of delight, to the great Hero, who is the Master of the Mind, Dhī, and to Vishnu!
Who stand upon the mountains' top, as if they were borne by the Steed of heaven, invincible and great they [firmly] stood!"

Vocabulary:

pānta, m. *a drink, beverage* (?) RV. (= pāniya Nir. vii , 25).

andhas, n. *darkness, obscurity* RV.; n. *a herb, the Soma; plant Soma; juice* RV. VS.

dhiyāya, Nom. A.-yate, *to be attentive or devout*; p. -yat, *mindful* RV.

adābhya, mfn. *free from deceit, trusty; not to be trifled with* RV.; *indestructible*.

त्वेषम् इत्था समरणं शिमीवतोर् इन्द्राविष्णू सुतपा वाम् उरुष्यति ।

या मर्त्याय प्रतिधीयमानम् इत् कृशानोर् अस्तुर् असनाम् उरुष्यथः ॥ १-१५५-०२

tveṣám itthá samáraṇam śímīvator
índrāviṣṇū sutapā vām uruṣyati
yá mártiyāya pratidhīyámānam ít
kr.śā nor ástur asanáṁ uruṣyáthaḥ 1.155.02

2

Your Soma–drinker keeps afar your furious rush, Indra and Visnu, when ye come with all your might. That which hath been directed well at mortal man, bow–armed Krsanu's arrow, ye turn far aside.

Interpretation:

"The brilliant power came together and striving forth of these two Mighty Lords, O Indra and Vishnu, the drinker of Soma increases you [within his being]!
Who thus for the mortal and what was thus for him determined [here to realize], widen you two and thus dissolve the missile of Krishanu the Archer."

The missile of the Sun, which He shoots for the Soul here to realize, is to be adapted and applied for which Indra and Vishnu are engaged. The whole share of the soul to bare in this manifestation is to be applied in time and space, for which Vishnu is rearranging it in his heights and Indra applying it to a specific context in time and space of that soul development.

Vocabulary:

samarāṇa, n. *coming together, meeting* Nir.; *conflict, strife, battle, war* RV.

śīmīvat, mfn. *effective, mighty, strong* RV.

tveṣa, mfn. *vehement, impetuous, causing fear, awful* RV.; *brilliant, glittering* RV.

suta-pā, mfn. *drinking the Soma-juice* RV.

uruṣya, Nom. (perhaps an irr. fut. or Desid. of vr̥?) P. uruṣyati (Ved. Impv. 2. sg. ūruṣyā Pāṇ. 6-3, 133) *to protect, secure, defend from* (abl.) RV. AV. vi, 3, 3; *increase*.

astr, mfn. (fut. p.) one who is about or intends to throw RV. i, 61, 7; m. a thrower, shooter RV. AV.

pratidhī, (only pf. -didhima), *to expect, hope* RV.

Pratidhī, [4. A. dhīyate], *to contain, bold* (Pass. of dhā?); *to slight, disregard; to propitiate* (?)

Dhātup. xxvi, 37.

kr̥sānu, m. (fr. kr̥ś for kr̥ṣ?) , 'bending the bow'; N. applied to a good archer (connected with astr, 'an archer', though sometimes used alone; according to some, is a divine being, in character like Rudra or identified with him; armed with the lightning he defends the 'heavenly' Soma from the hawk, who tries to steal and bear it from heaven to earth) RV. VS. iv, 27 AitBr. iii, 26; N. of Agni or fire VS. v, 32; N. of Viṣṇu VarBr2S. xliii, 54; of a Gandharva.

asanā, f. *a missile, an arrow* RV.

ता ई॑ वर्ध॑न्ति॒ मह्य॑ अस्य॒ पौ॑स्यं॒ नि॒ मातरा॑ नयति॒ रेतसे॑ भुजे ।

दधा॑ति पु॒त्रो ऽवर॑म् पर॒म् पि॒तुर् नाम॑ तृ॒तीयम्॑ अधि॒ रोच॑ने दि॒वः ॥ १-१५५-०३

tā īṃ vardhanti máhi asya paúṃsiyaṃ

ní mātārā nayati rétase bhujé

dádhāti putró ávaram páram pitúr

nāma tr̥tīyam ádhi rocané diváh 1.155.03

3

These offerings increase his mighty manly strength: he brings both Parents down to share the genial flow. He lowers, though a son, the Father's highest name; the third is that which is high in the light of heaven.

Interpretation:

"These [invocations] thus increase his greater strength as the Lord, and he brings the Two Mothers for begetting the offspring and for enjoyment.

He here establishes the Name, being a son, and there of the Father, and the third Name beyond the shining realm of Heaven!"

Vocabualry:

retas, n. (ri, rī) a *flow, stream, current, flow of rain or water, libation* RV. AV.; *flow of semen, seminal fluid, sperm, seed* RV. &c. &c.; *offspring, progeny, descendants* TS. ŚBr.; *quicksilver* (regirded as Śiva's semen) L.

तत्-तद् इद् अस्य॒ पौ॑स्यं॒ गृणी॑मसीनस्य॒ त्रातुर् अवृ॑कस्य॒ मीळ॑हुषः ।

यः पार्थि॑वानि॒ त्रिभिर् इद् वि॒गाम॑भिर् उरु॒ क्रमि॑ष्टोरुगायाय॒ जीव॑से ॥ १-१५५-०४

tát-tad íd asya paúmsiyam gr̥ṇīmasi
 inásya trātúr avr̥kásya mīlhúṣaḥ
 yáḥ pārthivāni tribhír íd vígāmabhir
 urú krámiṣṭa urugāyāya jīvāse 1.155.04

4

We laud this manly power of him the Mighty One, preserver, inoffensive, bounteous and benign; His who strode, widely pacing, with three steppings forth over the realms of earth for freedom and for life.

Interpretation:

"We sing about his Strength in many ways, of the Lord, the Saviour, in whose presence there are no forces of discord, and of the Bountiful bestower here; who by his three wide steps [can overtake all] the vast spaces of the Earth, coming in wide strides for the wideness and for life."

Or urugāyāya jīvase, can be translated as 'for the one who walks in the vast to live', for Vishnu, for the Lord to live here.

Vocabulary:

mīḍvas, mfn., *bestowing richly, bountiful, liberal* R. V. &c. &c.

ina, mfn. (fr. i Uṇ. iii, 2; or fr. in = inv), *able, strong, energetic, determined, bold powerful, mighty glorious* RV.; m. *a lord, master*; N. of an Āditya; *the sun*.

vīgāman, n. *a step, pace, stride* (applied to the three strides of Vishnu) RV. i, 155, 4.

urugāya, mfn. *making large strides, wide-striding* [fr. gā Nir. ii, 7 also according to Sāy., 'hymned by many, much-praised', fr. gai] RV. AV. VS. TBr. &c.; (said of Indra, Vishnu, the Soma, and the Asvins) *spacious for walking upon, wide, broad* (as a way) AitBr. vii, 13, 13; n. *wide space, scope for movement* RV. ŚBr. KaṭhUp.; -vat mfn. *offering ample space for motion, unconfined* ChUp.

द्वे इद् अस्य क्रमणे स्वर्दृशो ऽभिव्याय मर्त्यो भुरण्यति ।

तृतीयम् अस्य नकिर आ दधर्षति वयश् चन पतयन्तः पतत्रिणः ॥ १-१५५-०५

duvé íd asya krámaṇe suvardṛśo
 abhikhyāya · mártiyo bhuraṇyati
 tr̥tīyam asya nákir ā dadharṣati
 váyaś caná patáyantaḥ patatrīṇaḥ 1.155.05

5

A mortal man, when he beholds two steps of him who looks upon the light, is restless with amaze. But his third step doth no one venture to approach, no, nor the feathered birds of air who fly with wings.

Interpretation:

"His two strides mortal can perceive when he beholds the realms of Svar, shaking in his being; but none could dare to see his Third stride, even those souls who fly high and have their wings."

Vocabualry:

bhuraṇya, Nom P. -yati, *to be active or restless, stir* RV.; *to stir* (trans.) , *agitate* (a liquid) ib.
 abhikhyā, 1 (Subj. 1. 2. 3. sg. -khyam, -khyas and -khyas; ind. p. -khyāya, *to see, view, perceive*
 RV.; *to cast a kind or gracious look upon any one, to be gracious* RV.
 dhr̥ṣ, cl. 5. P., 1. P.; Subj. dadhar̥ṣat, -ṣati, RV.; *to be bold or courageous or confident or proud* RV.
 AV. VS.; *to dare or venture* (inf. in tum} Pāṇ. 3-4 , 65) *to dare to attack, treat with indignity* (acc.)
 Br. MBh.; *to surpass* (?) AV.

चतुर्भिः साकं नवतिं च नामभिश्चक्रं न वृत्तं व्यतीश्र अवीविपत् ।

बृहच्छरीरो विमिमान ऋक्वभिर् युवाकुमारः प्रत्य् एत्य् आहवम् ॥ १-१५५-०६

catúrbbhiḥ sākāṃ navatīm ca nāmabhiś
 cakrāṃ ná vṛttāṃ viātīm̐ avīvipat
 br̥háccharīro vimímāna ṛkvabhir
 yúvākumāraḥ práti eti āhavám 1.155.06

6

He, like a rounded wheel, hath in swift motion set his ninety racing steeds together with the four. Developed, vast in form, with those who sing forth praise, a youth, no more a child, he cometh to our call.

Interpretation:

"Thus with the Four Names together with the ninety, He caused the Steeds to run, like the wheel rolling! Measuring out the spaces with the singers of the Hymn, having become Vast in his body, the Young Prince coming to the Call."

Vocabualry:

vyati, m. (fr. vi+at; but not dissolved in Padap.) *a horse* RV.; *a pair of horses* Elyz;
 vip, 1 (or vep) 1. A, *to tremble, shake, shiver, vibrate, quiver, be stirred* RV. &c. &c.; Caus.
 vipayati or vepayati (aor. avīvipat) , *to cause to tremble or move, shake, agitate* RV. &c. &c. [Cf.
 Lat. Vibrare]