

RV 7.100

r̥ṣiḥ: vasiṣṭha maitrāvaruṇi; devatā: viṣṇu;
chandaḥ: triṣṭup

नू॒ म॒र्तो॑ द॒य॒ते स॒नि॒ष्यन्॑ यो वि॒ष्ण॒व उ॒रु॒गा॒याय॑ दा॒श॒त् ।
 प्र॒ यः स॒त्रा॒च्चा म॒न॒सा य॒जा॒त ए॒ता॒व॒न्तं॑ न॒र्य॒म् आ॒वि॒वा॒सात् ॥ ७-१००-०१
 त्वं वि॒ष्णो॒ सु॒म॒तिं वि॒श्व॒ज॒न्या॒म् अ॒प्र॒यु॒ता॒म् ए॒व॒या॒वो म॒तिं दाः॑ ।
 प॒र्चो॑ य॒था नः॑ सु॒वि॒त॒स्य॒ भू॒रेर् अ॒श्व॒व॒तः पु॒रु॒श्च॒न्द्र॒स्य॒ रा॒यः ॥ ७-१००-०२
 त्रि॒र् दे॒वः पृ॒थि॒वी॒म् ए॒ष ए॒तां वि॒ च॒क्र॒मे श॒त॒र्च॒स॒म् म॒हि॒त्वा ।
 प्र॒ वि॒ष्णु॒र् अ॒स्तु त॒व॒स॒स् त॒वी॒या॒न् त्वे॒षं ह्य॒ अस्य॑ स्था॒विर॒स्य॒ नाम ॥ ७-१००-०३
 वि॒ च॒क्र॒मे पृ॒थि॒वी॒म् ए॒ष ए॒तां क्षे॒त्रा॒य वि॒ष्णु॒र् म॒नु॒षे द॒श॒स्य॒न् ।
 ध्रु॒वा॒सो॑ अ॒स्य की॒र॒यो ज॒ना॒स उ॒रु॒क्षि॒तिं सु॒ज॒नि॒मा च॒कार ॥ ७-१००-०४
 प्र॒ तत् ते॑ अ॒द्य शि॒पि॒वि॒ष्ट॒ ना॒मा॒र्यः शं॒सा॒मि व॒यु॒ना॒नि वि॒द्वान् ।
 तं त्वा॑ गृ॒णामि॒ तव॒स॒म् अ॒त॒व्या॒न् क्ष॒य॒न्त॒म् अ॒स्य र॒ज॒सः प॒रा॒के ॥ ७-१००-०५
 कि॒म् इ॒त् ते॑ वि॒ष्णो॒ परि॒च॒क्ष्य॒म् भू॒त् प्र॒ यद् व॒व॒क्षे शि॒पि॒वि॒ष्टो अ॒स्मि ।
 मा॒ व॒पो॑ अ॒स्मद् अ॒प गू॒ह ए॒तद् यद् अ॒न्य॒रूपः॑ स॒मि॒थे ब॒भू॒थ ॥ ७-१००-०६
 व॒षट् ते॑ वि॒ष्ण॒व् आ॒स आ॑ कृ॒णो॒मि त॒न् मे॑ जु॒ष॒स्व शि॒पि॒वि॒ष्ट॒ ह॒व्य॒म् ।
 व॒र्ध॒न्तु॑ त्वा सु॒ष्टु॒त॒यो गि॒रो मे॑ यू॒य॒म् पा॒त स्व॒स्ति॒भिः स॒दा नः॑ ॥ ७-१००-०७

Analysis of RV 7.100

नू॑ म॒र्तो॑ द॒यते॑ स॒निष्यन्॑ यो वि॒ष्णव॑ उ॒रुगा॑याय दा॒शत् ।

प्र॒ यः स॒त्राच्चा॑ म॒नसा॑ य॒जात॑ ए॒ताव॑न्तं न॒र्यम्॑ आ॒विवा॑सात् ॥ ७-१००-०१

nū mártio dayate saniṣyán
yó viṣṇava urugāyāya dāśat
prá yáḥ satrácā mánasā yájāta
etāvantam náriyam āvívāsāt 7.100.01

1

NE'ER doth the man repent, who, seeking profit, bringeth his gift to the far-striding Visnu. He who adoreth him with all his spirit winneth himself so great a benefactor.

Interpretation:

"The one who brings himself to Vishnu, *yo viṣṇave dāśat*, Who moves in the wide steps, *urugāyāya*, even being mortal, *nū martah*, he wants to reach the Goal, *saniṣyan*; thus he gets protected [in this world by Vishnu], *nū dayate!*

And as he offers himself by his uniting and sacrificing Mind, *satrācā manasā yajāte*, he realises, *āvívāsāt*, such a power in his soul, *etāvantam naryam*, which is in accordance with his offering."

Vocabulary:

nu, 1 (in RV. also nū ; esp. at the beginning of a verse, where often = nu + u) , ind. *now, still, just, at once so now, now then* RV. AV. Br. Up.; *indeed, certainly, surely* RV. &c. &c.; cf. Pāṇ. 3-2, 121 Sch. (often connected with other particles, esp. with negatives e.g. nahi nu, 'by no means', nakir nu, 'no one or nothing at all', mā nu, 'in order that surely not'; often also gha nu, nu kam &c. [nū cit, either 'for ever, evermore; at once, forthwith' or, 'never, never more; so also nū, **alone** RV. vii, 100, 1

satrāc, mf(i) n. *going together, united, joined* RV.; *concentrated, whole* (as the mind or heart) ib.

de, 1. A. dayate (Dhātup. xxii, 66; Pāṇ. 7-4, 9), *to protect, defend*: Desid.

ditsate

त्वं विष्णो सुमतिं विश्वजन्याम् अप्रयुताम् एवयावो मतिं दाः ।

पर्चो यथा नः सुवितस्य भूरेर अश्वावतः पुरुश्चन्द्रस्य रायः ॥ ७-१००-०२

tuvám viṣṇo sumatīm viśvájanyām
 áprayutām evayāvo matīm dāḥ
 párcō yáthā naḥ suvitásya bhūrer
 áśvāvataḥ puruścandrásya rāyáḥ 7.100.02

2

Thou, Visnu, constant in thy courses, gavest good-will to all men, and a hymn that lasteth, that thou mightst move us to abundant comfort of very splendid wealth with store of horses.

Interpretation:

"O Vishnu, the All-pervading Godhead, you should impart on us your Perfect Thought, *sumatim dāḥ*, which is creative of the Cosmos, *viśvajanyām*; O moving quick, *evayāvaḥ*, that thought which is not separated, *aprayutam matim!*

Mix (or connect) it with (into) the Wealth, *parco rāyaḥ*, as you do it for us, [so for other people also], *yathā naḥ*, of this your perfect movement, *suvitasya*, abundant in swiftnesses, *bhūrer áśvāvataḥ*, and of the great and luminous delight, *puruścandrasya!*"

Vocabulary:

aprayuta, mfn. id. RV. vii , 100 , 2.

prayuta, mfn. *absent in mind, inattentive, heedless, careless* RV. VS.

evayāvan, mf(arī)n. *going quickly* (said of Vishnu and the Maruts) RV.

prc, 7. P. (Dhātup. xxix , 25); 2 (Dhātup. xxiv , 20); 1. P. prīcati AV. ; 3. P.;

aor. parcas, etc.) *to mix , mingle , put together with; unite , join* RV. &c. &c.; *to*

fill (A. one's self?) *sate, satiate* RV. MBh.; *to give lavishly, grant bountifully,*

bestow anything (acc. or gen.) *richly upon* (dat.) RV.; *to increase , augment* ib.

(Prob. *connected with* pṛ , to fill ; cf. also prj).

viśvajanya, mfn. *containing all men, existing everywhere , universal , dear to all men* RV. VS. Mn.; *universally beneficial* W.

puruścandra, mfn. *much-shining , resplendent* RV.

त्रि॑ दे॒वः पृ॒थि॒वीम् ए॒ष ए॒तां वि॒ च॒क्र॒मे श॒त॒र्च॒सम् म॒हि॒त्वा ।

प्र॒ वि॒ष्णु॑र् अस्तु॒ तव॑सस् तवी॒यान् त्वेषं॑ ह्य॒ अस्य॑ स्थ॒विर॑स्य॒ नाम॑ ॥ ७-१००-०३

trír deváh pṛthivīm eṣá etām
ví cakrame śatārcasam mahitvā
prá viṣṇur astu tavásas táviyān
tveṣām hí asya sthāviraśya nāma 7.100.03

3

Three times strode forth this God in all his grandeur over this earth bright with a hundred splendours. Foremost be Vishnu, stronger than the strongest: for glorious is his name who lives for ever.

Interpretation:

"Thrice, *trih*, this God, *devah eṣah*, came over to this Earth of hundred splendours, *vi cakrame pṛthivīm etām śatarcasam*, by his greatness, *mahitvā*. Full of the power Vishnu should be, *pra viṣṇur astu*, stronger than the strongest, *tavasas taviyān*; for the Name, *nāma*, of this Steady One, *staviraśya*, is 'Flaming Power', *tveṣam*."

The quarter we can also render as: "The 'Flaming Power' indeed is his Name, who is completely stable."

Vocabulary:

śatarcas, (fr. śata + rc) mfn. (prob.) *having a hundred supports* (accord. to Sāy. = śatārcis or śata-vidhagati-yukta) RV.

sthavira, mfn. (cf. sthāvara); *broad, thick, compact, solid, strong, powerful* RV. AV. Br. MBh. Hariv.; *old, ancient, venerable*.

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

वि चक्रमे पृथिवीम् एष एतां क्षेत्राय विष्णुर् मनुषे दशस्यन् ।

ध्रुवासो अस्य कीरयो जनास उरुक्षितिं सुजनिमा चकार ॥ ७-१००-०४

ví cakrame pṛthivīm eṣá etāṃ
kṣétrāya viṣṇur mānuṣe daśasyān
dhruvāso asya kīrāyo jānāsa
urukṣitīm sujānimā cakāra 7.100.04

4

Over this earth with mighty step strode Visnu, ready to give it for a home to Manu. In him the humble people trust for safety: he, nobly born, hath made them spacious dwellings.

Interpretation:

"He has step over to this Earth, *eṣa vi cakrame pṛthivīm etām*, Vishnu doing favour, *daśasyan*, to Manu for his dwelling, *kṣetrāya manuṣe*. Steady are those creatures of his, *dhruvāso asya jānāsaḥ*, who are His rays of light, (or poets spreading light all over, from root kṛ), *kīrayaḥ!* He, who has the perfect birth, *sujanimā*, has created for them the wide dwelling space, *urukṣitīm cakāra*."

Vocabulary:

dhruva, mfn. (prob. fr. dhṛ , but cf. dhru and dhruv) *fixed , firm , immovable , unchangeable , constant , lasting , permanent , eternal* RV. &c. &c.; *the earth , a mountain , a pillar , a vow* &c.

kīri, m. (2. kṛ) *a praiser, poet* RV.

sujaniman, mfn. *producing or creating fair things* RV.

daśasya, Nom., *to render service , serve , worship , favour , oblige* (with acc.) RV. *to accord , do favour to* (dat.) RV.

प्र तत् ते अद्य शिपिविष्ट नामार्यः शंसामि वयुनानि विद्वान् ।
 तं त्वा गृणामि तवसम् अतव्यान् क्षयन्तम् अस्य रजसः पराके ॥ ७-१००-०५

prá tát te adyá śipiviṣṭa nāma
 aryáḥ śaṃsāmi vayúnāni vidvān
 táṃ tvā grṇāmi tavásam átavyān
 kṣáyantam asyá rájasaḥ parāké 7.100.05a

5

To-day I laud this name, O shipivishta, I, skilled in rules, the name of thee the Noble. Yea, I the poor and weak praise thee the Mighty who dwellest in the realm beyond this region.

Interpretation:

"Today I praise This Name of yours, O Vishnu, *adya śaṃsāmi tat nāma te*, who is the Noble, *aryah*, O Light-Pervading Godhead, *śipiviṣṭa*, I who have learned about the paths in Cosmos, *vayunāni vidvān*.

I call you here, *grṇāmi tvā*, who is void of power, *atavyān*, that Mighty Godhead, *taṃ tavasam*, who dwells beyond of our earthly region, *kṣayantaṃ asya rajasah parāke*."

Vocabulary:

atavyas, (-ān, asī, as), *not stronger, not very strong* RV. v , 33 , 1; vii , 100 , 5.
 parāka, *distance* (only -e and -āt, at or from a distance) RV. (cf. Naigh. iii , 26)

किम् इत् ते विष्णो परिचक्ष्यम् भूत् प्र यद् ववक्षे शिपिविष्टो अस्मि ।

मा वरपो अस्मद् अप गूह एतद् यद् अन्यरूपः समिथे बभूथ ॥ ७-१००-०६

kím ít te viṣṇo paricákṣyam bhūt
prá yád vavakṣé śipiviṣṭó asmi
mā vārpo asmád ápa gūha etád
yád anyárūpaḥ samithé babhūtha 7.100.06

6

What was there to be blamed in thee, O Vishnu, when thou declaredst, I am Sipivista? Hide not this form from us, nor keep it secret, since thou didst wear another shape in battle.

Interpretation:

"What should of you, be thus rejected (or overlooked) [here], *kim ít te pricakṣyam*, O Vishnu,– when you have declared, *yad pra vavakṣe*: " I am the God 'Pervaded by the Light', *śipiviṣṭo asm?*!"

Do not hide, *mā apa gūha*, this bright form of yours, *varpaḥ etad*, from us, *asmad*, when you assume another form, *yad anyarūpaḥ babhūtha*, in meeting [us here], *samithe*."

Vocabulary:

varpas, n. (prob. connected with rūpa) *a pretended or assumed form , phantom RV.; any form or shape , figure , image , aspect ib.; artifice , device , design ib.*
paricakṣ, *to overlook , pass over , despise , reject Br. Up. BhP.; to declare guilty , condemn ŚBr.*

samitha, m. *hostile encounter , conflict , collision RV.; fire L.; offering , oblation ib.*

व॒षट् ते॑ वि॒ष्णव् आ॒स आ॑ कृ॒णोमि॑ तन् मे॑ जु॒षस्व॑ शि॒पिवि॑ष्ट ह॒व्यम् ।
व॒र्धन्तु॑ त्वा सु॒ष्टुत॑यो गि॒रो मे॑ यू॒यम् पा॑त स्व॒स्तिभिः॑ सदा॑ नः ॥ ७-१००-०७

váṣaṭ te viṣṇav āsā ā krṇomi
tān me juṣasva śipiviṣṭa havyaṁ
vārdhantu tvā suṣṭutāyo gīro me
yūyāṁ pāta suastíbhīḥ sādā naḥ 7.100.07

7

O Visnu, unto thee my lips cry Vasat! Let this mine offering, Sipivista, please thee. May these my songs of eulogy exalt thee. Preserve us evermore, ye Gods, with blessings.

Interpretation:

"Vashat to you, O Vishnu, I fashion in my Call, *āsa ā krṇom!*
That offering of mine, *tan me havyam*, You should enjoy, *juṣasva*, who is pervaded by the Rays, *śipiviṣṭa*, (or whose world is pervaded by rays). May these perfect affirmations of my Voice, *suṣṭutayo giro me*, increase You, *vardhantu tvā!* And you, [O Gods,] protect (or fill) us always with your perfect beings, *suastibhiḥ sadā naḥ.*"

Vocabulary:

āsan, n. (defective Pāṇ. 6-1 , 63) , *mouth , jaws* RV. AV. VS. ŚBr. TBr.
ās, n. (?) *mouth , face* , (only in abl. and instr.; āsas, with the prep. ā) , *from mouth to mouth , in close proximity* RV. vii , 99 , 7; āsā and āsayā (generally used as an adv.) , *before one's eyes; by word of mouth; personally; present; in one's own person; immediately* RV. vi , 16 , 9 , &c.
śipiviṣṭa, mfn. (accord. to Sāy.) *pervaded by rays* (applied to Rudra-Śiva and Vishnu ; cf. RTL. 416) RV. &c. &c.
śipi, m. *a ray of light* Nir. v , 8