

RV 1.156

r̥ṣi: dīrghatamā aucathya; devatā viṣṇu, chanda: jagatī

भवा॑ मि॒त्रो न शे॒व्यो घृ॒तासु॑तिर् वि॒भूत॑द्यु॒म्न ए॒वया॑ उ॒ सप्र॑थाः ।

अ॒घा॑ ते वि॒ष्णो वि॒दुषा॑ चि॒द् अ॒र्ध्य॑ स्तो॒मो य॒ज्ञश् च॑ रा॒ध्यो ह॒विष्म॑ता ॥ १-१५६-०१

यः पू॒र्व्याय॑ वे॒धसे॑ नवी॒यसे॑ सु॒मज्जा॑नये वि॒ष्णवे॑ ददा॒शति॑ ।

यो जा॒तम् अ॒स्य म॒हतो॑ म॒हि ब्र॒वत् से॒द् उ॒ श्रवो॑भिर् यु॒ज्यं चि॒द् अ॒भ्य् अ॒सत् ॥ १-१५६-०२

तम् उ॒ स्तो॒तारः॑ पू॒र्व्यं यथा॑ वि॒द् ऋ॒तस्य॑ गर्भं॒ जनु॑षा पि॒प॒र्तन॑ ।

आ॒स्य॑ जा॒नन्तो॑ नाम॒ चि॒द् वि॒वक्त॑न म॒हस् ते॑ वि॒ष्णो सु॒मति॑म् भ॒जाम॑हे ॥ १-१५६-०३

तम् अ॒स्य॑ रा॒जा व॒रुण॑स् तम् अ॒श्विना॑ क्र॒तुं स॒चन्त॑ मारु॒तस्य॑ वे॒धसः॑ ।

दा॒धार॑ दक्ष॒म् उ॒त्तम॑म् अ॒हर्वि॑दं ब्र॒जं च॑ वि॒ष्णुः स॒खिवा॑ꣳ अ॒पोर्णु॑ते ॥ १-१५६-०४

आ यो वि॒वाय॑ स॒चथा॑य दै॒व्य इन्द्रा॑य वि॒ष्णुः सु॒कृते॑ सु॒कृत्तरः॑ ।

वे॒धा अ॒जिन्व॑त् त्रि॒षध॑स्थ आ॒र्यम्॑ ऋ॒तस्य॑ भा॒गे य॒जमा॑नम् आ॒भज॑त् ॥ १-१५६-०५

Analysis of 1.156

भवा॑ मि॒त्रो न॑ शे॒व्यो॑ घृ॒तासु॑तिर् वि॒भूतद्यु॑म्न ए॒वया॑ उ॒ सप्र॑थाः ।
अधा॑ ते वि॒ष्णो वि॒दुषा॑ चिद् अ॒र्ध्यं स्तो॑मो य॒ज्ञश् च॑ रा॒ध्यो ह॒विष्म॑ता ॥ १

bhāvā mitró ná séviyo ghr̥tāsutir
vibhūtadyumna evayā u saprāthāḥ
ādhā te viṣṇo viduṣā cid ārdhya
stómo yajñās ca rādhyo haviṣmatā 1.156.01

1

FAR–SHINING, widely famed, going thy wonted way, fed with the oil, be helpful. Mitra–like, to us. So, Visnu, e'en the wise must swell thy song of praise, and he who hath oblations pay thee solemn rites.¹

Interpretation:

"Become like Mitra for us, like an auspicious friend, *śevyaḥ*, to whom the offering of clarified butter (=clarity in the mind) is prepared, *ghr̥tāsutiḥ*, whose light got widely spread, *vibhūta-dyumnaḥ*, who moves fast with his far spreading movements.

O Vishnu, who has realized (found) you (or who has come to know you), *viduṣā*, by him Your Affirmation is to be increased here, *ardhyaḥ stomah*, and the Sacrifice is to be fulfilled, *yajñās ca rādhyah*, by him who has prepared the offering, *haviṣmatā*."

Vocabulary:

śevya, mfn. *dear* (as a friend) RV.

ghr̥tāsuti, mfn. *one to whom the ghee oblation belongs* (Mitra and Varuna, Vishnu, Indra and Vishnu) , i , 136 , 1 and 1, 156 , 1

evayā, mfn. *going quickly* (said of Vishnu) RV. i , 156 , 1; (of the Maruts) RV. v , 41 , 16; (-marut) m. 'accompanied or protected by the quick Maruts'; N. of a Rishi RV. v , 87 , 1

saprathas, (sa-prathas) mfn. *extensive , wide* RV. VS.; *effective or sounding or shining far and wide* ib.; m. N. of Vishnu MW. ; (-tama) mfn. (superl.) *very extensive or large* ib.

ardhya, (3) mfn. *to be accomplished* RV. i , 156 , 1; *to be obtained* RV. v , 44 , 10.

rādhyā, mfn. *to be accomplished or performed* RV.; *to be obtained or won* ib.; *to be appeased or propitiated* ib.; *to be worshipped* AitBr.

¹ Griffith's translation.

यः पू॒र्व्याय॑ वे॒धसे॑ नवी॒यसे॑ सु॒मज्जा॑नये वि॒ष्णवे॑ ददा॒शति॑ ।

यो जा॒तम् अ॒स्य॑ मह॒तो म॒हि ब्र॒वत् सेद् उ॒ श्रवो॑भिर् यु॒ज्यं चिद् अ॒भ्य् असत् ॥ २

yáḥ pūrvyāya vedhāse nāvīyase
sumājjanaye viṣṇave dādāśati
yó jātám asya maható máhi brávat
séd u śrávobhir yújiyaṃ cid abhy àsat 1.156.02

2

He who brings gifts to him the Ancient and the Last, to Visnu who ordains, together with his Spouse, Who tells the lofty birth of him the Lofty One, shall verily surpass in glory e'en his peer.

Interpretation:

"He who surrenders, *dadāśati*, to Vishnu, the All-pervading Godhead, and His Spouse, *sumājjanaye*, to the Ordainer [of all things], *vedhase*, to the Ancient one, *pūrvyāya*, [who was here from the beginning of creation] and who is ever new here, *nāvīyase*, who can express the birth of him, *yo jātám asya brávat*, and greatness of the Great, mahato mahi, he indeed should overgrow his kind, *yújiyaṃ cid abhy asat*, with the inspirations of the higher knowledge, *śrávobhiḥ*."

Vocabulary:

sumaj-jani, mfn. *together with his wife* RV.

yujya, mfn. *connected, related, allied* RV. AV.; *homogeneous, similar, equal in rank or power* RV.; *suitable, proper, capable* RV. VS.; n. *union, alliance, relationship* RV. (with jamad-agneḥ) N. of a Sāman ĀrshBr. (v.l. yugya).

Abhy-as, (-asti) [according to Pāṇ. 8-3, 87 abhismas; Subj. (-asat)] *to be over, reign over, excel, surpass, overpower* RV. AV.

dāś, Dhātup. xxi, 18 (rarely 2. 5. P. dāṣṭi, i, 127, 4; dāśnoti, viii, 4, 6 [the latter also = dās]; pf. dadāsa, i, 36, 4 &c.; Subj. dadāśati, -śas, -śat, i, 156, 2; 94, 15; 91, 20 &c.; *to serve or honour a god* (dat. or acc.) with (instr.), i, 68, 6; *offer or present* (acc.) to (dat.), grant, give, bestow, i, 93, 3

तम् उ॑ स्तो॒तारः॑ पू॒र्व्यं यथा॑ वि॒द ऋ॒तस्य॑ गर्भं॒ जनु॑षा॒ पिप॑र्तन ।
 आस्य॑ जान॒न्तो नाम॑ चिद् वि॒वक्त॑न मह॒स् ते वि॒ष्णो सु॒मति॑म् भ॒जामहे॑ ॥ ३

tám u stotārah pūrviyám yáthā vidá
 ṛtāsya gārbhaṃ janúṣā pipartana
 āsya jānānto nāma cid vivaktana
 mahás te viṣṇo sumatím bhajāmahe 1.156.03

3

Him have ye satisfied, singers, as well as ye know, primeval germ of
 Order even from his birth. Ye, knowing e'en his name, have told it forth:
 may we, Visnu, enjoy the grace of thee the Mighty One.

Interpretation:

"Him indeed you have promoted [here], *pipartana*, the singers, who
 affirm Him [here], *stotārah*, as you have known/realized Him, *yathā vida*,
 who is the First Embryo of the Dynamic Truth, *ṛtasya garbham*, by his
 very Birth, *januṣā*.

Knowing His Name, *asya jānanto nāma*, you thus have spoken it forth,
vivaktana: 'May we enjoy/share your Perfect Mind [here], *sumatim*
bhajāmahe, O Vishnu, of your Vast Being, *mahas te viṣṇo!*' "

Vocabulary:

पि॑, 3. P. (Dhātup. xxv , 4) piparti (3. pl. piprati RV. ; Impv. pipṛhi BhP. ; para VS.
 ; cl. 9. P. pṛñāti, 'to protect', Dhātup. xxxi , 19 ; aor. Subj. parṣi, parṣati, parṣa,
 pāriṣat RV., to bring over or to (acc.) , bring out of , deliver from (abl.) , rescue ,
 save , protect , escort , further , promote RV. AV. VS.; to surpass , excel (acc.)
 RV; to be able (with inf.) BhP.

तम् अस्य राजा वरुणस् तम् अश्विना क्रतुं सचन्त मारुतस्य वेधसः ।
 दाधार दक्षम् उत्तमम् अहर्विदं ब्रजं च विष्णुः सखिवाꣳ अपोर्णुते ॥ ४

tám asya rájā váruṇas tám asvínā
 krátuṃ sacanta mārutasya vedhásaḥ
 dādhāra dákṣam uttamám aharvídaṃ
 vrajáṃ ca viṣṇuḥ sákhivāꣳ aporṇuté 1.156.04

4

The Sovran Varuna and both the Asvins wait on this the will of him who guides the Marut host. Vishnu hath power supreme and might iliat [sic] finds the day, and with his Friend unbars the stable of the kine.

Interpretation:

"That Action of His, *asya kratum*, the King Varuṇa and Ashvins closely associate with and enjoy it fully, *sacanta*, of the Ordainer and the Leader of Maruts, Thought Energies, *mārutasya vedhasaḥ!* For it is Vishnu, the All-pervading Godhead, who thus upholds the Daksha, the Supreme All Mighty Thought, *dādhāra dakṣam uttamam*, the Knower of the Days, *aharvidam*, and it is Vishnu who is together with his Friend (Indra), *viṣṇuḥ sakhivān*, unveiling the [hidden] Stable of the Luminous Kine, *vrajam aporṇute!*"

Vocabulary:

aharvid, mfn. *knowing the (right) days or the fit season* RV.
 sac, 1 (connected with sajj, sañj, sakh; cf. sap) cl. 1 A. (Dhātup. vi , 2) sacate (in RV. also P. Sacati), *to be associated or united with , have to do with , be familiar with , associate one's self with (instr.)* RV. AV.; *be possessed of. enjoy (instr. or acc.)* ib.; *to take part or participate in, suffer , endure (instr.)* RV.; *to belong to , be attached or devoted to , serve , follow , seek , pursue , favour , assist (acc.)* RV. AV. VS.; *to be connected with (instr. Pat. on Pāṇ. 1-4 , 51 ; to fall to the lot of (acc. ŚBr. ; to be together* RV. AV. ; (siṣakti) , *to go after , follow , accompany , adhere or be attached to (acc.)* RV.; *to help any one to anything (two dat.)* ib.; *to abide in (loc.)* ib.; *to belong to (acc.)* ib.

आ यो विवाय सचथाय दैव्य इन्द्राय विष्णुः सुकृते सुकृत्तरः ।
वेधा अजिन्वत् त्रिषधस्थ आर्यम् ऋतस्य भागे यजमानम् आभजत् ॥ ५

ā yó vivāya sacáthāya daíviya
índrāya víṣṇuḥ sukṛ́te sukṛ́ttaraḥ
vedhā ajinvat triṣadhasthá āriyam
ṛtāsya bhāgé yájamānam ābhajat 1.156.05

5

Even he the Heavenly One who came for fellowship, Visnu to Indra, godly to the godlier, Who Maker, throned in three worlds, helps the Aryan man, and gives the worshipper his share of Holy Law.

Interpretation:

"The Divine, *daivyaḥ*, has come here for the Guidance, *sacathāya*, as Vishnu, [the All-pervading Godhead], to Indra, [the Lord of the Intuitive Mind], as to the great one comes the greater one, (or, as to the perfectly made one comes even the more perfect). The Ordainer [of all things here], *vedhāḥ*, who has a triple seat in this creation, *triṣadhastah*, animates the movement of the noble, *ajinvat āryam*, and shares with the Sacrificer, *yajamānam ābhajat*, the portion of the Truth, *ṛtasya bhāge*."

Vocabulary:

sacatha, m. *companionship, assistance* RV.
vī, 2. P. (Dhātup. xxiv, 39) veti (2. sg. veṣi also as Impv. RV. ; 3. pl. vyanti RV. AV. Br.; Subj. 2. 3. sg. ves RV. ; Impv. vīhi, vītāt ib.; 3. pl. viyantu TS. ; p. A. vyāna RV. ; **pf. vivāya**), *to go, approach*, (either as a friend i.e. 'seek or take eagerly, grasp, seize, accept, enjoy', or as an enemy i.e. 'fall upon, attack, assail, visit, punish, avenge') RV. AV. TS. Br.; *to set in motion, arouse, excite, impel* RV.; *to further, promote, lead or bring or help any one to* (two acc.) ib. triṣadhastha, mfn. *having a triple seat* (sadh-= barhis) RV.; (also -dha stha); n. *a triple seat*.