

**Study of Rig-veda I.40,**  
**Hymn to Brahmanaspati and other Gods.**

**Text in Devanagari**

ṛṣiḥ: kaṇvo ghaurah; devatā: brahmanaspatiḥ; chandaḥ: pragāthaḥ = viṣamā br̥hatyaḥ,  
samāḥ satobr̥hatyaḥ.

उत् तिष्ठ ब्रह्मणस् पते देवयन्तस् त्वेमहे ।  
उप प्र यन्तु मरुतः सुदानव इन्द्र प्राशूर भवा सचा ॥ १-४०-१  
त्वाम् इद् धि सहसस् पुत्र मर्त्य उपब्रूते धने हिते ।  
सुवीर्यम् मरुत आ स्वश्व्यं दधीत यो व आचके ॥ १-४०-२  
प्रैतु ब्रह्मणस् पतिः प्र देव्य एतु सूनृता ।  
अच्छा वीरं नर्यम् पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ॥ १-४०-३  
यो वाघते ददाति सूनरं वसु स घत्ते अक्षिति श्रवः ।  
तस्मा इळां सुवीराम् आ यजामहे सुप्रतूर्तिम् अनेहसम् ॥ १-४०-४  
प्र नूनम् ब्रह्मणस् पतिर् मन्त्रं वदत्य् उक्थ्यम् ।  
यस्मिन् इन्द्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिरे ॥ १-४०-५  
तम् इद् वोचेमा विदथेषु शम्भुवम् मन्त्रं देवा अनेहसम् ।  
इमां च वाचम् प्रतिहर्यथा नरो विश्वेद् वामा वो अश्रवत् ॥ १-४०-६  
को देवयन्तम् अश्रवज् जनं को वृक्तबर्हिषम् ।  
प्र प्र दाश्वान् पस्त्याभिर् अस्थितान्तर्वावत् क्षयं दधे ॥ १-४०-७  
उप क्षत्रम् पृञ्चीत हन्ति राजभिर् भये चित् सुक्षितिं दधे ।  
नास्य वर्ता न तरुता महाधने नार्भे अस्ति वज्रिणः ॥ १-४०-८

## **Metrically Restored Text.**

út tiṣṭha brahmaṇas pate devayántas tuvemahe  
úpa prá yantu marútaḥ sudānava índra prāśūr bhavā sácā 1.40.1

tuvām íd dhí sahasas putra mártiya upabrūté dháne hité  
suvíriyam maruta ā suásviyam dádhiṭa yó va ācaké 1.40.2

prá etu bráhmaṇas pátiḥ prá deví etu sūnṛtā  
áchā víraṃ náriyam pañktírādhasaṃ devā yajñāṃ nayantu naḥ 1.40.3

yó vāgháte dádāti sūnáraṃ vásu sá dhatte ákṣiti śrávaḥ  
tásmā ilāṃ suvírāṃ ā yajāmahe suprátūrtim anehásam 1.40.4

prá nūnám bráhmaṇas pátir mántraṃ vadati ukthíyam  
yásminn índro váruṇo mitró aryamā devā ókām̐si cakriré 1.40.5

tám íd vocemā vidátheṣu śambhúvam mántraṃ devā anehásam  
imāṃ ca vācam pratiháryathā naro víśvéd vāmā vo aśnavat 1.40.6

kó devayántam aśnavaj jánaṃ kó vṛktábarhiṣam  
prá-pra dāśuvān pastíyābhir asthita antarvāvat kṣáyam dadhe 1.40.7

úpa kṣatráṃ pñcítā hánti rájabhir bhayé cit sukṣitíṃ dadhe  
nāsyā vartā ná tarutā mahādhané ná árbhe asti vajríṇaḥ 1.40.8

## **Texts, Translations with Comments and Vocabulary**

उत् तिष्ठ ब्रह्मणस् पते देवयन्तस् त्वेमहे ।

उप प्र यन्तु मरुतः सुदानव इन्द्र प्राशूर भवा सचा ॥ १-४०-१

út tiṣṭha brahmaṇas pate devayántas tuvemahe  
úpa prá yantu marútaḥ sudānava, índra prāśūr bhavā sácā 1.40.1

### **Interpretation:**

Arise, O Lord of the Soul ([út tiṣṭha brahmaṇas pate](#)), seeking the Divine, we come to you ([devayántas tuvemahe](#)). May the Thought-powers, the perfect givers, come forward closely ([úpa prá yantu marútaḥ sudānava](#)). O Divine Mind, swiftly moving forward, may you become joint (to them) ([índra prāśūr bhavā sácā](#)). (1)

(Or: O Indra, accompanying them, be swift in your forward movement.)

### **Comments:**

Out of the heart Brahmanaspati should rise to the front of the consciousness with the inspired Word, the intuition of the soul, that the multiple powers of thought may take it up and the Divine Mind, who has the total vision, lead it to its realisation.

German Interpretation:

Erhebe dich, o Herr des Seelen-Wortes, wir Gottsucher wenden uns an dich. Mögen die reichen Segen spendenden Gedanken-Götter nahe kommen. O Göttlicher Geist, offenbare dich schnell als ihr Begleiter. (1)

Vocabulary:

upapre, (upa-pra-i) P. -eti, *to go or come near to, approach, rush upon; to set about, undertake, begin* RV. AV. SBr. KenUp.;

sudānu, mfn. *pouring out or bestowing abundantly, bounteous, munificent (said of various gods)* RV. AV.;

prāśū, m. *an eater, guest(?)* RV. **1.40.1** (Mahidh. "very swift" = śīghra cf. prāśū).

prāśu, (pra-āśu) mfn. *very quick or speedy* RV. (= kṣipra Naigh. i,15) (u) ind. *quickly, swiftly* ApSr.;

sacā, ind. *near, at hand, along, together, together with, in the presence of. before, in, at, by (with loc. either preceding or following)* RV. VS. TBr.;

Old Translators:

1 O BRAMANASPATI, stand up: God-serving men we pray to thee.

May they who give good gifts, the Maruts, come to us. Indra, most swift, be thou with them.

1. Erhebe dich, Brahmanaspati! Gottverlangend wenden wir uns an dich. Die Gabenscheuen Marut sollen herkommen; Indra, sei du als Hauptmann dabei!

त्वाम् इद् धि सहसस् पुत्र मर्त्य उपब्रूते धने हिते ।

सुवीर्यम् मरुत आ स्वश्व्यं दधीत यो व आचके ॥ १-४०-२

tuvām íd dhí sahasas putra mártiya, upabrūté dháne hité  
suvíriyam maruta ā suáśviyaṃ, dádhīta yó va ācaké 1.40.2

Interpretation:

For indeed you, O Son of force (tuvām íd dhí sahasas putra), the mortal addresses when the wealth is being established (mártiya upabrūté dháne hité). And he who has desired (or, longed for) you, O Thought-powers (maruta yó va ācaké), shall hold (in himself) a perfect heroic force and swift dynamic energy (suvíriyam ā suáśviyaṃ dádhīta). (2)

Commentary:

"Son of force" is a much used name of Agni. This is another indication that these two gods represent two aspects of one being. And he, who wished for the presence of the Maruts, because he knows their function, will be able to hold in his being this wealth.

German Interpretation:

Denn dich, o Sohn der Kraft, ruft der Sterbliche an, wenn der Reichtum etabliert wird. Und wer euch, o Gedanken-Götter, begehrt hat, der wird in sich eine vollkommen heroische Kraft und dynamische Energie begründen. (2)

Vocabulary:

upabrū, A. -brūte (once P. impf. 1. sg. -abravam RV. viii,24,14) *to speak to, address; to invoke for, entreat, ask for; to persuade* RV. AV. SBr. MBh.;

hita, 2 mf(ā)n. (p.p. of 1. dhā cf. dhita) *put, placed, set, laid, laid upon, imposed, lying or situated or contained in (loc.)* RV. AV. Up.; *set up, established, fixed (as a prize)* RV.;

suvīrya, n. *manly vigour or deed, heroism RV.; abundance of heroes, host of warriors or brave men RV. TBr.; mfn. having great strength or power, very efficacious (herb or drug) Hit.;*

su-aśvya, n. *possession of good horses RV.;*

dhā, 1 cl. 3. P. A. dadhāti, dhatte RV. &c.; Pot. dadhita RV. **I.40.2**; *to put, place, set, lay or on (loc.) RV. &c.; to appoint, establish, constitute RV. SBr.;*

kā, 3 = kan (perf. cake, cakāna; see kāyamāna s.v.), *to seek, desire, yearn, love (with acc. and dat.) RV.;* *to like, enjoy, be satisfied with (loc. gen. or inst.) RV.:* Intens. (p. cākat) *to please, be sought after, be wished for, satisfy RV. x,29,1;*

ākā, (perf. A. 1. and 3. sg. -cake) *to endeavour to obtain, desire, love RV.;*

#### Old Translators:

2 O Son of Strength, each mortal calls to thee for aid when spoil of battle waits for him.

O Maruts, may this man who loves you well obtain wealth of good steeds and hero might.

2. Denn dich, du Sohn der Kraft, ruft der Sterbliche an, wenn Gewinn auf dem Spiel steht. Die Meisterschaft, guten Roßbesitz soll erwerben, wer euer begehrt, ihr Marut.

प्रै॒तु ब्र॒ह्मण॑स् पतिः॑ प्र॒ दे॒व्य ए॒तु सू॒नृता॑ ।

अ॒च्छा वी॑रं न॒र्यम् प॒ङ्क्ति॑राधसं दे॒वा य॒ज्ञं न॒यन्तु॑ नः ॥ १-४०-३

prā etu brāhmaṇas pātiḥ prā devī etu sūnṛtā

āchā virāṃ nāriyam paṅktīrādhasaṃ, devā yajñāṃ nayantu naḥ 1.40.3

#### Interpretation:

May the Lord of the Soul come in front (of the consciousness) (prā etu brāhmaṇas pātiḥ); in front may come the Goddess (who is the inspirer) of the happy Truth (prā devī etu sūnṛtā). May the Gods lead our sacrifice (devā yajñāṃ nayantu naḥ) towards a heroic force and soul-power (āchā virāṃ nāriyam), towards a fivefold rich achievement (paṅktīrādhasaṃ). (3)

(Or: May the Gods lead this sacrifice towards the heroic force that belongs to the soul-power.)

#### Commentary:

It is quiet unique that in this verse even Brahmanaspati's consort power is invoked. This shows even more the psychological depth and insight of the Vedic seers. It becomes obvious that each god and goddess is an integral part of the nature of the one conscious Being.

#### German Interpretation:

Möge der Herr der Seele in den Vordergrund (des Bewusstseins) kommen, in den Vordergrund die Göttin, die die glücklichen Wahrheiten eingibt. Mögen die göttlichen Mächte dieses Opfer einer heroischen Kraft und Seelenstärke, einer fünffachen reichen Vollendung entgegen führen. (3)

#### Vocabulary:

sūnṛta, mf(ā)n. *joyful, glad RV.; friendly, kind Mn. (iii,150) MBh. &c.; pleasant and true (in this sense supposed to be fr. 5. su + rta) Yajn. MBh. &c. (am) n. joy, gladness, delight RV. AV.;* *(with Jainas) pleasant and true speech (one of the five qualities belonging to right conduct) Sarvad.;*

(ā), f. *gladness, joy, exultation, song of joy, glee (instr. pl. "joyfully") RV. TS. ParGr. kindness, friendliness, kind and true speech KathUp. MBh. &c.; truth (opp. to an-rta) personified as a goddess RV. AV. &c.;*

narya, mfn. *manly, human; strong, powerful, heroic (as Indra, the Maruts &c.); suitable or agreeable to men (as food, riches &c.) RV. AV. VS. Br.;* m. *a man, a person RV. (cf. Nir. xi,36);* n. *a manly or heroic deed (with or scil. apas). RV.;* a gift for men *ib.;*

accha, 3 (so at the end of a pada), or usually acchā ind. Ved.; *to, towards (governing acc. and rarely the locative). It is a kind of separable preposition or prefix to verbs and verbal derivatives.*

pañktirādhas, (-kti-) mfn. *containing fivefold (or numbers of) gifts RV.;*

#### Old Translators:

3 May Brahmanaspati draw nigh, may Sunrta the Goddess come,

And Gods bring to this rite which gives the five-fold gift the Hero, lover of mankind.

3. Brahmanaspati soll sich aufmachen, die Göttin Großmut soll sich aufmachen zu dem mannhaften Herrn, der fünffach beschenkt. Die Götter sollen unser Opfer geleiten.

यो वाघते ददाति सूनरं वसु स धत्ते अक्षिति श्रवः ।

तस्मा इळां सुवीराम् आ यजामहे सुप्रतूर्तिम् अनेहसम् ॥ १-४०-४

yó vāgháte dádāti sūnáraṃ vāsu, sá dhatte ákṣiti śrávaḥ  
tásmā ṭlāṃ suvīrāṃ ā yajāmahe, suprátūrtim anehásam 1.40.4

#### Interpretation:

Who gives to the Carrier of the Word (yó vāgháte dádāti) the treasure (or, substance) of his best human capacities (sūnáraṃ vāsu), he holds in himself an unceasing inspired knowledge (sá dhatte ákṣiti śrávaḥ). For him we contact in the sacrifice the goddess of revelation and perfect heroic energy (tásmā ṭlāṃ suvīrāṃ ā yajāmahe), who unhurt breaks through (to the goal) (suprátūrtim anehásam). (4)

#### Comments:

Vāghat might relate here to Brahmanaspati himself as the one who bears or speaks the word. (More freely one could then also translate: Who gives to the Soul that seeks expression ...)

And sūnáraṃ vāsu could mean the treasure of all best human energies and creative potentials which must not be enjoyed egoistically for oneself (given to the Pani) but surrendered to the Soul, to which they really belong. Only then will there be for him an unceasing flow of inspiration.

Like in IV.50.7,8 it is said: "Verily is he King and conquers by his energy, by his heroic force all that is in the worlds that confront him, who bears Brihaspati in him well-contained and has the exultant dance and adores and gives him the first fruits of his enjoyment."

"Yea, he dwells firmly seated in his proper home and for him Ila at all times grows in richness. To him all creatures of themselves submit, the King, he in whom the Soul-Power goes in front." (Sri Aurobindo's translation from SV)

#### German Interpretation:

Wer der nach Ausdruck suchenden Seele den Schatz seiner besten menschlichen Fähigkeiten darbringt, der etabliert in sich ein unvergängliches inspiriertes Wissen. Für ihn nehmen wir im Opfer Kontakt zu Ila, der Göttin der Wahrheits-Schau und vollkommenen Energie auf, die unversehrt und souverän (zum Ziel) hindurchdringt. (4)

(Oder: Wer der das Wort besitzenden Seele einen lichten Schatz reich an bewussten Kräften gibt, der etabliert in sich ein unvergängliches inspiriertes Wissen.)

Vocabulary:

vāghat, m. (prob. fr. a vāgh = vāh = vah; cf. Ved. inf. vāhe) *the institutor of a sacrifice RV.* (accord. to Nigh. = ṛtvij, or medhāvin).

Sri Aurobindo translates the term: singer/speaker/priest of the word; one who seeks to express/manifest speech.

sūnara, mf(ī)n. (for su-nara cf. sundara) *glad, joyous, merry RV.; delightful MaitrS.;*

SA: rich in hero-powers, full of powers; (sunara vasu, SV S.218)

akṣiti, f. *imperishableness AV. &c.; (mfñ.), imperishable RV.;*

śravas, 1 n. *sound, shout, loud praise RV. VS. BhP.; glory, fame, renown RV. AV. BhP.;*

SA: inspired knowledge [inner hearing] like the term śruti;

iḷā, f. (closely connected with iḷā and irā, qq.v.) *flow; speech; the earth, &c.;*

SA: the goddess of truth-vision; the word of revelation;

pratūrti, (pra-) f. *rapid or violent motion, haste, speed RV.;* mfñ. *hastening, rapid, violent ib. VS.;*

anehas, mfñ. (īh), *without a rival, incomparable, unattainable; unmenaced, unobstructed RV.*

SA: unhurt;

Old Translators:

4 He who bestows a noble guerdon on the priest wins fame that never shall decay.

For him we offer sacred hero-giving food, peerless and conquering easily.

4. Wer dem Priester echtes Gut schenkt, der erwirbt unvergänglichen Ruhm. Für ihn erbitten wir den Segen guter Mannen, die tüchtig voranstreben, fehlerlos sind.

प्र॒ नून॑म् ब्र॒ह्म॑णस् पति॒र् मन्त्रं॑ वद॒त्य् उक्थ्य॑म् ।

यस्मि॑न् इन्द्रो॒ वरु॑णो मि॒त्रो अ॒र्य॑मा दे॒वा ओका॑ंसि चक्रि॒रे ॥ १-४०-५

prá nūnám bráhmaṇas pátir mántram vadati ukthíyam

yásminn índro váruṇo mitró aryamā, devā ókāṃsi cakriré 1.40.5

Interpretation:

Now the Lord of the Soul (nūnám bráhmaṇas pátir) speaks forth the Mantra that is to be expressed (prá vadati mántram ukthíyam), - in which Indra, Varuna, Mitra, Aryaman, the Godheads, have prepared for themselves their homes (devā ókāṃsi cakriré). (5)

German Interpretation:

Nun spricht der Herr der Seele das zu äußernde Mantra aus, in dem der Göttliche Geist und die hohen Gottheiten der Reinheit, Liebe und Macht sich ihre Wohnungen bereitet haben. (5)

Vocabulary:

okas n. *house, dwelling, place of abiding, abode, home, refuge, asylum RV. AV. MBh. BhP. &c.* (cf. divaukas, vanaukas, &c.)

ukthya, mfñ. *accompanied by verse or praise, consisting of praise, deserving praise, skilled in praising RV. AV.*

Sri Aurobindo: the word that has yet to be spoken/expressed;

kr, *to do, make, perform, accomplish, cause, effect, prepare, undertake RV. &c.;* pf. A. cakre, cakrire;

Old Translators:

5 Now Brahmanaspati speaks forth aloud the solemn hymn of praise,

Wherein Indra and Varuna, Mitra, Aryaman, the Gods, have made their dwelling place.

5. Jetzt hebt Brahmanaspati das zum Preis bestimmte Dichterwort an, an dem Indra, Varuna, Mitra, Aryaman, die Götter ihr Behagen haben.

तम् इद् वोचेमा विदथेषु शम्भुवम् मन्त्रं देवा अनेहसम् ।

इमां च वाचम् प्रतिहर्यथा नरो विश्वेद् वामा वो अश्नवत् ॥ १-४०-६

tám íd vocemā vidátheṣu śambhúvam, mántram devā anehásam  
imāṃ ca vācam pratiháryathā naro, víśvéd vāmā vo aśnavat 1.40.6

Interpretation:

O divine Powers, in the discoveries of knowledge (*devā vidátheṣu*) may we indeed express the Mantra that is unhurt and manifests the peace (*tám íd vocemā mántram anehásam śambhúvam*). And gladly respond to this word (*imāṃ ca vācam pratiháryathā*), O conscious Powers of the soul (*naro*); may it indeed reach (or, enjoy) all your delights (*víśvéd vāmā vo aśnavat*). (6)

German Interpretation:

O göttliche Mächte! In den Entdeckungen des Wissens mögen auch wir das unversehrte, einen erfüllten Frieden offenbarende Mantra aussprechen. O bewusste Seelenkräfte! Begegnet in Freude diesem Wort. Möge es wahrlich all eure Seligkeiten erlangen (oder: genießen). (6)

Vocabulary:

vac, cl. 2. P. vakti (in Veda also Subj. vocati, -te; to speak, say, tell, utter, announce, declare, mention, proclaim, recite, describe;  
vidatha, n. *knowledge, wisdom (esp.) "knowledge given to others" i.e. instruction, direction, order, arrangement, disposition, rule, command (also pl.) RV. AV. VS.;* (*vidatham ā-vad, to impart knowledge, give instruction, rule, govern*); *a meeting, assembly (either for deliberating or for the observance of festive or religious rites i.e.) council, community, association, congregation ib.;*  
Sri Aurobindo translates this important term always as finding (or, discovery) of knowledge, or simply knowledge;  
śambhu, mfn. *being or existing for happiness or welfare, granting or causing happiness, beneficent, benevolent, helpful, kind RV. AV. Br. SrS.;*  
pratihary, P. A. -haryati, -te; *to desire, love, accept gladly, long for RV. AV.;*  
vāma, 2 mf(ī or ā)n. (fr. 1. van) *lovely, dear, pleasant, agreeable, fair, beautiful, splendid, noble RV. &c.;*  
aś, 1 Vedic forms are: aśnoti &c.; Subj. aśnavat, &c.; *to reach, come to, arrive at, get, gain, obtain RV. &c.;* *to master, become master of RV.;* *to offer RV.;* *to enjoy MBh. xii, 12136;*  
2 *to eat, consume (with acc. [this only in classical Sanskrit] or gen.) RV. &c.;* *to enjoy;*

Old Translators:

6 May we in holy synods, Gods! recite that hymn, peerless, that brings felicity.

If you, O Heroes, graciously accept this word, may it obtain all bliss from you.

6. Dieses Dichterwort wollen wir vortragen bei den Opfern, das zusagende, fehlerlose, ihr Götter. Und so ihr Herren diese Rede gern aufnehmet, so wird sie alles Gute erreichen.

को देवयन्तम् अश्रवज् जनं को वृक्तबर्हिषम् ।

प्र प्र दाश्वान् पस्त्याभिर् अस्थितान्तर्वावत् क्षयं दधे ॥ १-४०-७

kó devayántam aśnavaj, jānaṃ kó vṛktābarhiṣam  
prá-pra dāśuvān pastyābhir asthita, antarvāvat kṣayaṃ dadhe 1.40.7

Interpretation:

Who reaches (or, enjoys) the god-seeking man (kó devayántam jānaṃ aśnavat), who the one who has prepared the seat (of his being) (kó vṛktābarhiṣam)? The giver of the sacrifice has further and further advanced through the dwelling places (of the soul) (prá-pra dāśuvān pastyābhir asthita); within he has established his home (antarvāvat kṣayaṃ dadhe). (7)

Comment:

The meaning of the term "pastyā" is not really clear. If it relates to the backrooms of a home (whether the kitchen or stable or else) it certainly can also mean the inner rooms in the house of the soul, with the physical body being the outermost room. In this way one could also see the subliminal being as the inner support and back-up of the incarnated soul. (Compare with Verse 5 of VII.97, Vasishtha's hymn to Brihaspati, where this meaning also seems to give the best sense.)

German Interpretation:

Wer gelangt zum (oder: genießt den) Gottsucher, wer zum (den) Menschen, der den Sitz (seines Wesens) zubereitet hat? Durch die Aufenthaltsorte (der Seele) ist der Geber des Opfers immer weiter voran gelangt und hat im Inneren seine Wohnung etabliert. (7)

Vocabulary:

vṛktabarhis, (vṛkta-) mfn. *one who has gathered and spread the sacrificial grass (and so is prepared to receive the gods), sacrificing or loving to sacrifice RV.;*

dāśvas, (p. pf. fr. 1. dāś), *honouring or serving the gods, devout, pious RV. AV. VS.;* *giving, granting (with acc. or ifc.) BhP.;*

pastyā, n. (fr. pas and tyā [?]; cf. paś-ca), *a stall, stable (as the back-building? but cf. also Lat. postis) RV.;*

(ā) f. *homestead, dwelling, household (also pl.) RV.;* *du. the 2 halves of the Soma-press ib. x,96,10;* *sg. the goddess of domestic affairs ib. iv,55,3*

sthā, 1 cl. 1. P. A. tiṣṭhati, -te (aor. asthāt, asthita) *to stand, stand firmly, station one's self; stand upon, get upon, take up a position on RV. &c.;*

pra-sthā, *to stand or rise up (esp. before the gods. an altar &c.) RV. TS. VS.;* *to advance towards (acc.) SBr. SankhSr.;* (A. m. c. also P.) *to set out, depart from (abl.), proceed or march to (acc. with or without prati) or with a view to or in order to (dat. or inf) AsvGr. MBh. Kav. &c.;* *to send out, send to (acc. with or without prati) or for the purpose of (dat. or loc.), send away or home, dispatch messengers &c., dismiss, banish MBh. Kav. &c.;*

antarvāvat, ind. *inwardly RV.;*

kṣaya, 2 mfn. *dwelling, residing;* m. *an abode, dwelling-place, seat, house;*

Old Translators:

7 Who shall approach the pious? who the man whose sacred grass is trimmed?

The offerer with his folk advances more and more: he fills his house with precious things.



7. Wer vermöchte den gottergebenen Mann zu erreichen, wer den, der das Barhis umgelegt hat? Mit den Strömen ist der Opferspender immer weiter gezogen. Das dazwischen liegende Land hat er zu seinem Wohnsitz gemacht.

उप॑ क्षत्र॑म् पृ॒ञ्चीत॑ ह॒न्ति॑ राज॑भिर् भये॑ चित् सु॒क्षितिं॑ दधे ।  
नास्य॑ व॒र्ता न॑ तरु॒ता महा॑धने॒ नाभे॑ अ॒स्ति॒ वज्रि॑णः ॥ १-४०-८

úpa kṣatrám pṛñcítá hánti rájabhir bhayé cit suksitím dadhe  
nāsya vartā ná tarutā mahādhané ná árbhe asti vajríṇaḥ 1.40.8

Interpretation:

May he fully lavish his force of battle (úpa kṣatrám pṛñcítá) when he strikes with (his) shining kingly powers (hánti rá jabhir); even in peril (or, danger) he has established a secure dwelling (bhayé cit suksitím dadhe). In the (conquest of) great wealth or little, there is none (mahādhané ná árbhe asti) who can prevent or overcome (ná vartā ná tarutā) this wielder of the thunderbolt (asya vajríṇaḥ). (8)

German Interpretation:

Möge er voll seine Kampfeskraft einsetzen, wenn er mit seinen königlichen Mächten zuschlägt. Sogar in der furchtbaren Gefahr hat er einen sicheren Wohnsitz begründet. Im (Erringen des) großen oder kleinen Reichtums gibt es keinen Verhinderer oder Überwinder dieses Besitzers des Blitzschlages. (8)

Vocabulary:

kṣatra, n. (1. kṣi?) sg. and pl. *dominion, supremacy, power, might (whether human or supernatural, especially applied to the power of Varuna-Mitra and Indra) RV. AV. VS. SBr. ii; sg. and pl. government, governing body RV. AV. VS. x,17; TBr. ii;*  
upa-prc, *to enlarge, increase RV. I.40.8; to approach, come near AV. xviii,4,50 to mix, couple RV. v,47,6;*  
pṛc, 1 cl. 7. P. pṛñakti A. pṛñkte, *to mix, mingle, put together, unite, join RV. &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.;*  
mahādhana, n. *great spoil or booty (taken in battle) RV.; a great contest, great battle ib. Naigh.; great wealth or riches Var. Kathas.;*  
vartṛ, mfn. *one who keeps back or wards off, expeller (with gen.) RV.;*  
tarutr, 1 mfn. *winning i,27,9;*  
2 m. (Pan. 7-2,34) *a conqueror RV. I; an impeller (of carts) x,178,1 (Nir. x,28)*  
arbha, mf(ā) n. *little, small, unimportant RV.;*  
vajrin, mf(iṇī)n. *holding or wielding a thunderbolt (said of various gods) RV. MBh.; m. "thunderer"; N. of Indra ib. MBh. &c.;*

Old Translators:

8 He amplifies his lordly might, with kings he slays: e'en mid alarms he dwells secure.

In great or lesser fight none checks him, none subdues, - the wielder of the thunderbolt.

8. Er möge seine Herrschaft mehren; er schlägt den Feind mit den Königen; auch in der Gefahr schafft er sich sichern Wohnsitz. Für ihn, der der Keulenträger Indra ist, gibt es im großen und kleinen Kampf keinen Wehrer noch Überwinder.