

## RV 7.99

r̥ṣi: vasiṣṭha maitrāvaruṇi; devatā: viṣṇu, indrāviṣṇū;  
chandaḥ: triṣṭup

परो मात्रया तन्वा वृधान न ते महित्वम् अन्व् अश्रुवन्ति ।  
उभे ते विद्म रजसी पृथिव्या विष्णो देव त्वम् परमस्य वित्से ॥ ७-०९९-०१  
न ते विष्णो जायमानो न जातो देव महिम्नः परम् अन्तम् आप ।  
उद् अस्तन्ना नाकम् ऋष्वम् बृहन्तं दाधर्थं प्राचीं ककुभं पृथिव्याः ॥ ७-०९९-०२  
इरावती धेनुमती हि भूतं सूयवसिनी मनुषे दशस्या ।  
व्यु अस्तन्ना रोदसी विष्णव् एते दाधर्थं पृथिवीम् अभितो मयूखैः ॥ ७-०९९-०३  
उरुं यज्ञाय चक्रथुर् उलोकं जनयन्ता सूर्यम् उषासम् अग्निम् ।  
दासस्य चिद् वृषशिप्रस्य माया जघ्नथुर् नरा पृतनाज्येषु ॥ ७-०९९-०४  
इन्द्राविष्णू दृहिताः शम्बरस्य नव पुरो नवतिं च श्रथिष्टम् ।  
शतं वर्चिनः सहस्रं च साकं हथो अप्रत्यु असुरस्य वीरान् ॥ ७-०९९-०५  
इयम् मनीषा बृहती बृहन्तोरुक्रमा तवसा वर्धयन्ती ।  
ररे वां स्तोमं विदथेषु विष्णो पिन्वतम् इषो वृजनेष्व् इन्द्र ॥ ७-०९९-०६  
वषट् ते विष्णव् आस आ कृणोमि तन् मे जुषस्व शिपिविष्ट हव्यम् ।  
वर्धन्तु त्वा सुष्टुतयो गिरो मे यूयम् पात स्वस्तिभिः सदा नः ॥ ७-०९९-०७

## Analysis of RV 7.99

परो मात्रया तन्वा वृधान न ते महित्वम् अन्व अश्रुवन्ति ।  
 उभे ते विद्म रजसी पृथिव्या विष्णो देव त्वम् परमस्य वित्से ॥ ०१

paró mātrayā tanuvā vr̥dhāna  
 ná te mahitvám ánu aśnuvanti  
 ubhé te vidma rájasī pṛthivyā  
 víṣṇo deva tvám paramásya vitse 7.099.01

1

MEN come not nigh thy majesty who growest beyond all bound and measure with thy body. Both thy two regions of the earth, O Visnu, we know: thou God, knowest the highest also.<sup>1</sup>

### Interpretation:

"You grow beyond any measure by your expansion (body =tanū, from root tan, 'to stretch', 'to expand')! And your greatness none can [here] comprehend (or follow), *na te mahitvam anu aśnuvanti!*  
 We can know two of your spaces [being from] the Earth!  
 O Vishnu, Godhead, you alone know of your transcendental space, *tvam paramasya vitse!*"

### Vocabulary:

mātrā, f. measure (of any kind), quantity , size , duration , number , degree &c. RV. &c. &c.; unit of measure , foot VarBr̥S. unit of time , moment Sus3r. Sa1rn3gS. (= nimeṣa VP. ; ifc. = lasting so many moments Gaut.); a minute portion , particle , atom , trifle ŚBr. &c. &c.; (**ayā, ind. in small portions, in slight measure , moderately** Daś. Suśr.; an element (5 in number) BhP.; matter, the material world MaitrUp. MBh. BhP.

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<sup>1</sup> Griffith's translation

न ते॑ वि॒ष्णो जा॑यमानो न जा॒तो दे॒व महि॑म्नः पर॒म् अन्त॑म् आप ।  
 उद् अ॒स्तन्ना॒ नाक॑म् ऋ॒ष्वम् बृ॒हन्तं॑ दा॒धर्थं॑ प्रा॒ची क॒कुभं॑ पृथि॒व्याः ॥ ०२

ná te viṣṇo jāyamāno ná jātó  
 déva mahimnáḥ páram ántam āpa  
 úd astabhnā nákam r̥ṣvám br̥hántam  
 dādhartha prácīṃ kakúbham pṛthivyāḥ 7.099.02

2

None who is born or being born, God Visnu, hath reached the utmost limit of thy grandeur. The vast high vault of heaven hast thou supported, and fixed earth's eastern pinnacle securely.

Interpretation:

"None, who is born or being born into this world, O Godhead, could reach the end of your transcendent glory!  
 You thus supported and held high the noble vastness of Heaven, and the peak of this wide Earth, *kakubham pṛthivyāḥ*, which is ever looking forward (eastward, towards the rising Sun), *prācīm*."

Vocabulary:

r̥ṣva, mfn. (r̥ṣ ?) *elevated , high* RV. AV. VS.; *sublime , great , noble* (as gods) RV.  
 kakubh, f. *a peak , summit* RV.; *space , region or quarter of the heavens* BhP. Kathās. &c.

इ॒रा॒वती॑ धे॒नु॒मती॑ हि॒ भू॒तं सू॒य॒व॒सिनी॑ म॒नु॒षे द॒श॒स्य॒या ।  
 व्यू॒ अस्त॑भ्ना रो॒दसी॑ वि॒ष्णव् ए॒ते दा॒ध॒र्था॑ पृ॒थि॒वीम् अ॒भितो॑ म॒यू॒खैः ॥ ०३

írāvatī dhenumátī hí bhūtám  
 sūyavasínī mánuṣe daśasyā  
 ví astabhñā ródasī viṣṇav eté  
 dādhartha pṛthivīm abhíto mayúkhaiḥ 7.099.03

3

Rich in sweet food be ye, and rich in milch–kine, with fertile pastures,  
 fain to do men service. Both these worlds, Visnu, hast thou stayed  
 asunder, and firmly fixed the earth with pegs around it.

Interpretation:

"Be rich, [O Heaven and Earth], in your impulsion of luminous force,  
*írāvatī bhūtām*, and of Knowledge, which is fostering us here, *dhenumatī*,  
 impart on Man, *manuṣe daśasyā*, [O Vishnu], these two perfect fields of  
 unity, *sūyavasini!*

Apart you put these two worlds (shining Firmaments) in the vastness, O  
 Vishnu, *vi astabhñā rodasī viṣṇav ete*, holding the Earth, *dādhartha*  
*pṛthivīm*, with your all-measuring (or all shaping) rays of Light, *abhito*  
*mayúkhaiḥ!*"

Vocabulary:

suyava, mfn. (in Padap. for sū-y-) *having good pasturage, abounding in grass*  
 RV.; -sin mfn. *having good pasturage* ib.; -syu mfn. *desirous of good pasturage*  
 RV.; *su-yava, from yu, 'to unite'*;  
 daśasya, Nom. (fr. śas = Lat. decus ; cf. dāś and yaśas) -yati (Impv. -yā, -ya ; p.  
 -yat) , *to render service , serve , worship , favour , oblige (with acc.)* RV.; *to*  
*accord , do favour to (dat.)* RV.  
 mayūkha, m. (prob. fr. mi) *a kind of peg (esp. for hanging woven cloth or skins*  
*upon)* RV. AV. Br. ŚrS.; *a ray of light, flame, brightness, lustre* Up. Kāv. Var. &c.

उरुं यज्ञाय चक्रथुर् उलोकं जनयन्ता सूर्यम् उषासम् अग्निम् ।  
दासस्य चिद् वृषशिप्रस्य माया जघ्नथुर् नरा पृतनाज्येषु ॥ ०४

urúṃ yajñāya cakrathur ulokāṃ  
janāyantā sūryam uṣāsam agnīm  
dāsasya cid vr̥ṣaśiprāsya māyā  
jaghnāthur narā pṛtanājyēṣu 7.099.04

4

Ye have made spacious room for sacrificing by generating Surya, Dawn, and Agni. O Heroes, ye have conquered in your battles even the bull-jawed Dasa's wiles and magic.

Interpretation:

"Vast you two, [O Vishnu and Indra], have made this wide world for Sacrifice, brining to birth this Surya, Usha and Agni!  
And of the Demon with the jaws of bull you have destroyed the Powers, O Heroes, *narā*, in the sacrificing of the hostile armies, *pṛtanājyēṣu*."

Vocabulary:

dāsa, m. *fiend, demon* N.; of certain evil beings conquered by Indra (e.g. Namuci, Pipru, Śambara, Varcin &c.) RV.; *savage, barbarian, infidel* (also dāsa, opp. to ārya; cf. dasyu) slave, servant RV. AV. Mn. &c.  
pṛtanājya, n. '*rushing together in battle*', *close combat, fight* RV.  
pṛtanā, f. *battle, contest, strife* RV. VS. Br.; *a hostile armament, army* RV. &c. &c.; (in later times esp. a small army or division consisting of 243 elephants, as many chariots, 729 horse, and 1215 foot= 3 Vahinis); pl. men, mankind Naigh. ii. 3.  
ājya, 2 n. ( añj Vārtt. on Pāṇ. 3-1, 109) , *melted or clarified butter* (used for oblations, or for pouring into the holy fire at the sacrifice, or for anointing anything sacrificed or offered) RV. AV. VS. &c.; (in a wider sense) oil and milk used instead of clarified butter at a sacrifice.

इन्द्राविष्णू दृहिताः शम्बरस्य नव पुरो नवतिं च श्रथिष्टम् ।  
 शतं वर्चिनः सहस्रं च साकं हथो अप्रत्यु असुरस्य वीरान् ॥ ०५

índrāviṣṇū dr̥ṃhitāḥ śámbarasya  
 náva púro navatīm ca śnathiṣṭam  
 śatám varcínaḥ sahásraṃ ca sākám  
 hathó apratí ásurasya vīrān 7.099.05

5

Ye have destroyed, thou, Indra, and thou Visnu, Sambara's  
 nine-and-ninety fenced castles. Ye Twain smote down a hundred times  
 a thousand resistless heroes of the royal Varchin.

Interpretation:

"O Indra-Vishnu, you have smashed the castles: the ninety nine cities of  
 Shambara!  
 Hundred of Asura Varchin, together with the Thousand, you broke his  
 heroes, being resistless, *apratī*."

Vocabulary:

dr̥ṃhita, (or dr̥hita Pāṇ. 7-2 , 20) mfn. *made firm, fortified*; n. *stronghold* RV.  
 śnath, cl. 1. P. (Dhātup. xix , 37) śnathati (only occurring in pr. Subj. śnathat  
 Impv. śnathihi, and aor. śnathiṣṭam, -ṭana; Gr. also pf. śaśnātha; fut. śnathitā, -  
 thiṣyati &c.) , *to pierce, strike, injure, kill* RV.  
 aprati, mfn. without opponents , irresistible RV. BhP.; (ī) n. irresistibly RV. vii , 83  
 , 4 and RV 7. 99 , 5; AV.

इ॒यम् म॑नी॒षा बृ॑हती॒ बृह॑न्तो॒रुक्र॑मा॒ तव॑सा॒ वर्ध॑यन्ती ।  
 ररे॒ वां स्तो॑मं॒ विद॑थेषु॒ विष्णो॑ पि॒न्वत॑म् इ॒षो वृ॑जने॒ष्व् इन्द्र॑ ॥ ०६

iyám manīṣā br̥hatī br̥hántā  
 urukramā tavāsā vardháyantī  
 raré vāṃ stómaṃ vidátheṣu viṣṇo  
 pínvatam íṣo vrjáneṣu indra 7.099.06

6

This is the lofty hymn of praise, exalting the Lords of Mighty Stride, the strong and lofty. I laud you in the solemn synods, Visnu: pour ye food on us in our camps, O Indra.

*Interpretation:*

"This Vast Mind increases the two Great and Widely-striding Lords of Power! I thus surrender to you this Affirmation, O Vishnu, in the acquiring of Knowledge ( in the moments of discovering You)! Make our purposeful impulsion stronger in our dwelling places, O Indra!"

*Vocabulary:*

rā or rās, 2. P. (Dhātup. xxiv , 49) rāti (Ved. also A. rāte; Impv. rīrihi, rarāsva, raridhvam; p. rarāṇa; 3. sg. rarate and rāsate; pf. rarima, rare; to grant , give , bestow , impart , yield , surrender RV. &c. &c.

व॒षट् ते॑ वि॒ष्णव् आ॒स आ॑ कृ॒णोमि॑ तन् मे॑ जु॒षस्व॑ शि॒पिविष्ट॑ ह॒व्यम् ।  
व॒र्धन्तु॑ त्वा सु॒ष्टुतयो॑ गि॒रो मे॑ यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑ नः ॥ ०७

váṣaṭ te viṣṇav āsā ā krṇomi  
tān me juṣasva śipiviṣṭa havyaṁ  
vārdhantu tvā suṣṭutāyo gīro me  
yūyān pāta suastíbhīḥ sādā naḥ 7.099.07

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 articulate in my Call, *āsa ā krṇomi!*  
That offering of mine, *tan me havyaṁ*, 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, *vardhayantu tvā!*  
And you, [O Gods,] protect us always with your perfect beings, *suastibhīḥ sādā naḥ.*"

Vocabulary:

āsan, n. (defective Pāṇ. 6-1 , 63) , *mouth , jaws* RV. AV. VS. ŚBr. TBr.  
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



*Appendix*

**The anti-divine forces  
from the Vedas:**

das, 1. 4. (p. dasamāna; impf. pl. adasyan) to suffer want, become exhausted RV. iv, 134 , 5 (Nir. i. 9) TS. i , 6 , 11 , 3;

dasa, m. ( from root das) a demon , vi , 21 , 11.;

dasyu m. ( from root das) enemy of the gods (e.g. śambara, śuṣṇa, cumuri, dhuni ; all conquered by Indra, Agni, &c.), impious man (called a-śraddha, a-yajña, a-yajyu, a-pṛnat, a-vrata, anya-vrata, a-karman) , barbarian (called a-nās, or an-ās 'ugly-faced', adhara, inferior, a-mānuṣa, inhuman'), robber (called dhanin) RV. AV. &c.;

[the mouthless Dividers who mar our self-expression, anāso dāsūmṛ...](#)  
[mṛdhrāvācaḥ 5.029.10](#)

dāsa, m. fiend, demon; N. of certain evil beings conquered by Indra (e.g. Namuci, Pipru, Śambara, Varcin &c.) RV.; savage, barbarian, infidel (also dāsa, opp. to ārya; cf. dasyu); slave, servant RV. AV. Mn. &c.; mf(ī)n. fiendish, demoniacal, barbarous, impious RV.

diti, f. N. of a deity answering to A-diti (q.v.) as Sura to A-sura and without any distinct character AV. vii , 7 , 1 &c. VS. xviii , 22; in ep. daughter of Dakṣa and wife of Kaśyapa and mother of the Daityas (see s.v.) MBh. Hariv. Pur.; (the Maruts are also described as her progeny or derived from the embryo in her womb divided into pieces by Indra) Hariv. 239; R. i , 46 , i

2 f. cutting , splitting , dividing L.; distributing, liberality (also personified cf. 1. diti) RV.

daitya m. a son of Diti , a demon Mn. MBh. &c. mf(%{A})n. belonging to the Daityas MBh. R.

danu, f. N. of a daughter of Dakṣa (by Kaśyapa [or danāyū] ŚBr. i , 6 , 3 , 9) , mother of the Dānavas) MBh., Hariv., R.

dānu, mfn. valiant, victor, conqueror; m. a class of demons (cf. dānava) RV. (f., i, 54 , 7) ŚBr.

dānava, m. (fr. 2. dānu) a class of demons often identified with the Daityas or Asuras and held to be implacable enemies of the gods or Devas RV. AV. ŚBr. Mn. MBh. &c. (described as children of Danu and Kaśyapa , sometimes reckoned as 40 in number MBh. i , 252 ; sometimes as 100 &c.)

asura, mfn. (2. as Uṇ.) , spiritual, incorporeal, divine RV. AV. VS.; m. a spirit , good spirit , supreme spirit (said of Varuṇa) RV. VS.;

the chief of the evil spirits RV. ii , 30 , 4 and vii , 99 , 5;  
 an evil spirit, demon, ghost, opponent of the gods RV. viii ,  
 96 , 9 x AV. &c. [these Asuras are often regarded as the  
 children of Diti by Kaśyapa (see daitya) as such they are  
 demons of the first order in perpetual hostility with the  
 gods, and must not be confounded with the Rakshasas or  
 imps who animate dead bodies and disturb sacrifices.

rakṣas, m. an evil being or demon, a Rākshasa (q.v. ; in VP.  
 identified with Nirriti or Nairrita) RV. &c. &c.

rākṣasa, mf(i)n. (fr. rakṣas) belonging to or like a Rakshas,  
 demoniacal, infested by demons AitBr. &c. &c.;

(with vivāha, or dharma or vidhi m. 'one of the 8 forms of  
 marriage', the violent seizure or rape of a girl after the  
 defeat or destruction of her relatives see Mn. iii , 33);

m. a Rakshas or demon in general, an evil or malignant  
 demon (the Rākshasas are sometimes regarded as produced  
 from Brahmā's foot, sometimes with Rāvaṇa as descendants  
 of Pulastya, elsewhere they are styled children of Khasā or  
 Su-rasa ; according to some they are distinguishable into 3  
 classes, one being of a semi-divine benevolent nature and  
 ranking with Yakshas &c.; another corresponding to Titans  
 or relentless enemies of the gods; and a third answering  
 more to nocturnal demons, imps, fiends, goblins, going  
 about at night, haunting cemeteries, disturbing sacrifices  
 and even devouring human beings; this last class is the one  
 most commonly mentioned; their chief place of abode was  
 Laṅkā in Ceylon ; in R. v , 10 , 17 &c.; they are fully  
 described; cf. also IW. 310 RTL. 237) Kauṣ. Up. &c.; N. of  
 a malignant spirit supposed to haunt the four corners of a  
 house VarBrS.

paṇi, m. a bargainer, miser, niggard (esp. one who is sparing of  
 sacrificial oblations) RV. AV.; N. of a class of envious  
 demons watching over treasures RV. (esp. x , 108) AV. ŚBr.

aṃh, to press together, to strangle L.

aṃhas n. anxiety , trouble RV. &c.

ahi, m. ( from aṃh), a snake RV. &c.; the serpent of the sky, the  
 demon Vṛtra RV.

vṛtra, m. (only once in TS.) or n. (mostly in pl.) "coverer,  
 investor, restrainer", an enemy, foe, hostile host RV. TS.;

m. N. of the Vedic personification of an imaginary  
 malignant influence or demon of darkness and drought  
 (supposed to take possession of the clouds, causing them  
 to obstruct the clearness of the sky and keep back the

- waters; Indra is represented as battling with this evil influence in the pent up clouds poetically pictured as mountains or castles which are shattered by his thunderbolt and made to open their receptacles [cf. esp. RV. i , 31] ; as a Dānava, Vṛtra is a son of Tvaṣṭṛ, or of Danu, and is often identified with Ahi, the serpent of the sky, and associated with other evil spirits, such as Śuṣṇa, Namuci, Pipru, Šambara, Uraṇa, whose malignant influences are generally exercised in producing darkness or drought) RV. &c. &c.; a thunder-cloud RV. iv , 10 , 5 (cf. Naigh. i , 10)
- vala, m. " enclosure", a cave, cavern RV. AV. Br.; a cloud Naigh. i , 10; a beam or pole KātyŚr. Sch.;  
N. of a demon (brother of Vṛitra, and conquered by Indra; in later language called bala q.v.)
- śuṣṇa, 1 m. the sun L. fire L.; m. " Hisser "N. of a demon slain by Indra RV. (accord. to some a drought demon ; (cf. śuṣ) n. strength (= bala) Naigh. ii , 9;  
'the Strength that destroys'. (RV 5.29.9)
- namuci, m. (according to Pāṇ. 6-3, 75 = na + muc, "not loosing", scil. the heavenly waters i.e. "preventing rain");  
N. of a demon slain by Indra and the Aśvins RV. VS. Br. MBh. &c.;  
N. of the god of love L.
- pipru, m. ( fr. pṛ) N. of a demon conquered by Indra RV.; pirate Slav, "desiring to pass, cross illegally, as it were";  
'the demon of the evil satisfactions' (RV 5.29.10)
- śambara, N. of a demon (in RV. often mentioned with Suṣṇa, Arbuda, Pipru &c.; he is the chief enemy of Divo-dāsa Atithigva, for whose deliverance he was thrown down a mountain and slain by Indra; in epic and later poetry he is also a foe of the god of love) RV. &c. &c.; of a juggler (also called śambarasiddhi) Ratnāv. = māyā; sorcery, magic (prob. w.r. for śāambarī) L.; n. water Naigh. i , 12 (but Sāh. censures the use of śambara in this sense) power, might Naigh.ii , 9; sorcery, magic Kathās. (printed saṃ-vara) any vow or a partic. vow (with Buddhists) L.; (pl.) the fastnesses of śambara RV.
- śambala, m. n. (also -written sambala, or saṃ-vala q.v.) provender or provisions for a journey, stock for travelling Kāv. Kāraṇḍ.; "a bank, shore"; envy, jealousy L.
- arbuda, m. Ved. a serpent-like demon (conquered by Indra, a descendant of Kadrū therefore called Kādraveya ŚBr. AitBr.; said to be the author of RV. x , 94 Rānukr.) RV. &c.; a swelling, tumour, polypus Suśr. &c.; ten millions VS. xvii , 2 , &c.; N. of a mountain in the west of India (commonly called Abū, a place of pilgrimage of the Jainas, and celebrated for its Jaina temples)

- uraṇa, m. (fr. vṛ; cf. ūṛṇu-), a ram, sheep, young ram ŠBr., MBh. &c.; N. of an Asura (slain by Indra) RV. ii , 14 , 4.
- varcin, m. N. of a demon (slain by Indra or by Indra and Vishnu jointly) RV.
- cumuri, m. N. of a demon (whom Indra sent to sleep to favour Dabhiṭi) RV. ii , vi f. x.
- dabhīti, an injurer , enemy RV. iv , 41 , 4; N. of a man (favoured by Indra, by the Aśvins, i , 112 , 23).